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ΠΛΟΥΤΑΡΧΟΥ ΤΙΜΟΛΕΩΝ

PLUTARCH'S

LIFE OF TIMOLEON

WITH INTRODUCTION NOTES MAPS AND LEXICON

BY THE

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τῶν ἱϲτορικῶν κράτιϲτοϲ ὁ τὴν διήγηϲιν ὥϲπερ γραφὴν πάθεϲι καὶ προϲώποιϲ εἰδωλοποιήϲαϲ

Plutarch *Mor.* p. 346 F

PREFACE

Greek History does not offer a lovelier page than the story of Timoleon as told by Plutarch—a story of deepest tragical interest, and in itself in some sort a poem. These are the words of one who by his delightful lectures delivered at Dublin some years ago awakened an interest in Plutarch's writings, and who has himself since shown how capable of poetical treatment the subject is by doing for Timoleon what Wordsworth in his stately poem had before done for Dion. But Trench's poem unfortunately concludes with the hero's embarkation for Syracuse, the first act of the great drama, in which he was to be the prominent figure. Alfieri's *Timoleone*, in like manner, ends just where the real interest of his hero's life begins, as foreshadowed in its last lines addressed to him by Echilo:—

> Convincer dei, Timoleone, il mondo,
> Che il fratel no, ma che il tiranno hai spento.

How capable the story is of real dramatic treatment has been shown with far more effect and intensity by Mr James Rhoades in his 'Timoleon, a dramatic poem,' in which the interest is not centred on the tragic event which preceded his mission, but sustained throughout, from that terrible trial imposed upon him by love of his native city to his last act of self-denying devotion to the city of his adoption.

A sort of poetic halo has been thrown round his

adventures, so that his history, it has been remarked[1], altogether bears the character more of the tale of a hero of the times of the Seven against Thebes than of the authentic narrative of the actions of a contemporary of Xenophon, Isocrates and Aristotle, and it becomes difficult to appraise his achievements at their true value. We must guard ourselves against supposing that Timoleon was an ideally perfect hero, either from a general or a Hellenic point of view; he was, in truth, not a great[2] genius, either as soldier or statesman—certainly not so great a genius as either Dionysius or Agathocles. It is in the character of champion of constitutional government against violence and oppression that he stands out as such a grand figure among the heroes of old Hellas[3]. His unflinching integrity, unbending firmness of purpose, his indomitable pluck and energy, his unselfish enthusiasm—these are the qualities which, appearing as they do in bolder relief by contrast with the prevalent selfishness and corruption of his age[4], fascinate our attention and entitle him to a crown of glory. His easy triumph over apparently insuperable obstacles and discouragements in one of the most difficult of enterprises, his unfailing success—a proof that providence was on his side—won universal admiration and homage, and made him the idol

[1] Mitford, *Hist. of Greece*, ch. XXXIII.

[2] Plut. *Comp. Tim. c. Aem. Paul.* c. 2, 6 denies him *μέγεθος* because of his moral weakness in repenting of his fratricide: *τὸ δὲ πρὸς πᾶσαν ἀδοξίαν εὐλαβὲς ἐπιεικοῦς μὲν ἤθους καὶ ἁπαλοῦ, μέγεθος δὲ οὐκ ἔχοντος.*

[3] *ib.* § 3: *πέρας ἐποιήσατο τῆς αὐτοῦ στρατηγίας καὶ ἀρχῆς τὴν τῶν παρανόμων ἀρχόντων κατάλυσιν.*

[4] Cp. Plut. *l. c.* c. 2, 1 *Ἑλλήνων οὐδεὶς ἡγεμὼν ἔστιν οὐδὲ στρατηγὸς ὃς οὐ διεφθάρη τότε Σικελίας ἀψάμενος ἔξω Δίωνος.*

of the Sicilian Greeks, amongst whom he lived and who felt the benefit of his institutions for many years after his death in the enjoyment of increasing prosperity and comfort. As to some acts of cruelty and apparent injustice laid to his charge—they may find their excuse in the character of those with whom he had to deal, for the Syracusans were at that time a motley and demoralized people, not to be managed without the assumption at times of the very power which it was his aim to destroy.

His character was on the whole not unlike that of Epaminondas—the great master whom, as Plutarch tells us, it was his ambition to imitate. In our own age we have witnessed just such another combination of valour, enthusiasm and success with an intense love of freedom and instinctive abhorrence of tyranny, in the person of Giuseppe Garibaldi, whose career presents some striking points of resemblance, not least in the inadequacy of the forces at his disposal and the disproportion of the means employed to the great results achieved[5]. Timoleon's was just the character to attract Plutarch, and in the delineation of it the Biographer, if I am not mistaken, appears at his best. He evidently inherited the admiration of the partisan historian who supplied him with the materials for his biography, but it is unfair to regard his narrative, as it has been regarded by some ancient and modern critics, as full of overdone homage and fulsomely sentimental panegyric, until we have distinct evidence that it is untrustworthy.

[5] Cp. *Comp. Tim. c. Aem. P.* c. 1, 2 *πολλοὺς μὲν τυράννους μεγάλην δὲ τὴν Καρχηδονίων δύναμιν ἀπὸ τῆς τυχούσης στρατιᾶς ἐνίκησεν...ἀνδράσι...μισθοφόροις καὶ στρατιώταις ἀτάκτοις, πρὸς ἡδονὴν εἰθισμένοις στρατεύεσθαι.*

The present *Life* appears to me better adapted than are many of Plutarch's *Parallel Lives* for a Class-book in Schools and Colleges[6], being written in a style tolerably easy and lucid for Plutarch, while it introduces us to a minute study of a period full of momentous issues in the history of Sicily, which can only be touched upon shortly and incidentally in the ordinary course of historical instruction.

The latest recension of Sintenis forms the basis of the text of the present Edition, but, as will be seen from the critical Appendix, I have exercised an independent judgment in many passages, availing myself of the collation which he has given of the principal MSS and, in addition, of that published by C. T. Michaëlis of an Italian MS unknown to Sintenis.

A few conjectural readings of my own have been admitted, notably in c. 30, 5—a *locus vexatus* which has so long defied emendation. For the Commentary the editions of Held, Salomon and Siefert-Blass and for the Introduction the illustrative essays of Arnoldt and Clasen have been laid under contribution. To these, along with Grote's *History*, those of Curtius and Ad. Holm and Dr B. V. Head's indispensable *Historia numorum*, I desire once for all to acknowledge my obligation.

The List of Authorities given in the critical Appendix has enabled me to dispense with detailed references in many cases.

[6] A scholar and editor of repute in his day—G. H. Schaefer—says of it:—*Ut Timoleon inter illorum temporum heroes maxime eminet, ita Timoleontis vita palmam meretur inter Parallela Chaeronensis.*

LONDON
July 12, 1889

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ADDENDA ET CORRIGENDA

P. 55, § 1, l. **11** *add:* Holm's comment on this passage is (*S. G.* II p. 446):—The following facts show that there is no exaggeration here. Selinus had been destroyed by the Carthaginians, also Himera, in B.C. 409; the former recovered slightly, the latter never at all. Thermae soon changed its inhabitants; founded by the Carthaginians, it had soon a Greek population. Acragas from the time of its destruction in B.C. 406 until the time of Timoleon scarcely existed as an independent state: Gela was destroyed by the Carthaginians in B.C. 405 (Diod. XIII 113), its inhabitants went to Leontini: later on (B.C. 397) it was again inhabited (Diod. XIV 47), but only on a comparatively small scale according to Diod. XIV 68; we hear of it again in the time of Dion (Diod. XVI 9), but it was not a place of importance until its re-colonization in B.C. 338 (Plut. *Tim.* c. 35, 2). Camarina lost its citizens by their removal to Syracuse in B.C. 405 (Diod. XIII 111, 113): it was soon repeopled but only scantily (Diod. XIV 47, 68): it did not recover from the calamities inflicted on it by the Carthaginians until the time of Timoleon (Diod. XVI 82). Leontini surrendered to Dionysius I (Diod. XIV 15; cp. XIII 113 and XIV 14) and was given by him to his soldiers. Timoleon removed its inhabitants to Syracuse (Diod. XVI 82); under Agathocles and later it recovered some of its importance. Catana was captured by Dionysius B.C. 403 and given up to Campanian mercenaries (Diod. XIV 15, cl. XIV 66, 68): at all events, it had a mixed population later. Naxos was destroyed by Dionysius in B.C. 403. Tauromenium was held by Sicels, mercenaries and Greeks in succession. Messana was destroyed by the Carthaginians in B.C. 396 and afterwards repeopled with foreigners by Dionysius (Diod. XIV 78) in the same year. All these towns were either in a state of dependence or wholly insignificant under the Dionysian dynasty, as appears from the fact of their having no coinage of their own during this period.

P. 57, ch. II § 1, l. **6** *add:* **βοήθειαν αἰτεῖν**: According to Diodorus (XVI 65) all they asked for was a general: *πρέσβεις ἐξέπεμψαν εἰς Κόρινθον, ἀξιοῦντες αὐτοῖς ἀποστεῖλαι στρατηγὸν τὸν ἐπιμελησόμενον τῆς πόλεως καὶ καταλύσοντα τὴν τῶν τυραννεῖν ἐπιβαλομένων πλεονεξίαν.* There is no mention of a possible war with Carthage, the only enemy they want to put down is Dionysius; and this is perhaps the more correct representation of the facts, as Clasen

observes; else what could have been the meaning of the message which Hiketas sent to Timoleon at Rhegium (Plut. *Tim.* c. 9, 3) *ὡς τοῦ πολέμου μικρὸν ἀπολείποντος συνηρῆσθαι?* Cp. Cornelius Nepos, whose narrative is an epitome of Timaeus, c. 2, 1: *Dione Syracusis interfecto Dionysius rursus Syracusarum potitus est: cuius adversarii opem a Corinthiis petierunt ducemque, quo in bello uterentur, postularunt.*

P. 62, ch. IV § 2, l. **17** *add:* **ξένους τετρακοσίους**: according to Aristotle the Corinthians had taken these mercenaries into their service, because of their distrust of the people: Pol. p. 1306ª 19 *γίνεται δὲ μεταβολὴ τῶν ὀλιγαρχιῶν καὶ ἐν πολέμῳ καὶ ἐν εἰρήνῃ. ἐν μὲν πολέμῳ διὰ τὴν πρὸς τὸν δῆμον ἀπιστίαν στρατιώταις ἀναγκαζομένων χρῆσθαι (ᾧ γὰρ ἂν ἐγχειρίσωσιν, οὗτος πολλάκις γίνεται τύραννος, ὥσπερ ἐν Κορίνθῳ Τιμοφάνης· ἂν δὲ πλείους, οὗτοι αὐτοῖς περιποιοῦνται δυναστείαν).*

P. 63, ch. IV § 4 *add:* l. **30.** According to Nepos, Aeschylus (whom he does not name) was the husband of the sister of Timophanes: this is no doubt an error of the writer. The other discrepancy is of more importance, where he says: *nam dum res conficeretur, procul in praesidio fuit, ne quis satelles posset succurrere*—a statement not found in Plutarch and possibly omitted by him in the interest of his hero. See n. to § 5 l. 37.

P. 77, c. XI § 4 *add:* l. **32.** Cp. Athenaeus XII p. 536 c: *ἐτρύφησε δὲ καὶ Φάραξ ὁ Λακεδαιμόνιος, ὡς Θεόπομπος ἐν τῇ τεσσαρακοστῇ ἱστορεῖ. καὶ ταῖς ἡδοναῖς οὕτως ἀσελγῶς ἐχρήσατο καὶ χύδην, ὥστε πολὺ μᾶλλον διὰ τὴν αἰτίαν ταύτην αὐτὸν ὑπολαμβάνεσθαι Σικελιώτην ἢ διὰ τὴν πατρίδα Σπαρτιάτην.*

P. 93, ch. XVII § 2, l. **11** *add:* According to c. 2, 3 the Carthaginians had already taken possession of the Syracusan harbour before Ortygia capitulated to Timoleon; we must therefore assume that this was the second occasion of its occupation by the Carthaginian fleet. See Holm *Gesch. Sic.* II p. 466.

P. 107, ch. XXIII § 1 *add:* l. **6. τοὺς ἱεροὺς ἀγῶνας...καὶ τὰς μεγίστας τῶν πανηγύρεων**: the grand national festivals, as the Olympic, Pythian, Nemean and Isthmian games. The *ἀγών* referred to the actual gymnastic and other contests; the *πανήγυρις* to the *ἑορτή*, or the festive rites connected with the sacrifices, Pausanias 5, 4, 4. The Olympian and Pythian were a *πενταετηρίς*, i.e. they were held at the end of every fourth year. On the Isthmian see n. to c. 26, 2.

P. 119, ch. XXVI § 1, l. **12** *add:* Diodorus (XVI 79) says that Timoleon *διῆλθε μὲν τὴν τῶν Φοινίκων ἀνανδρίαν, ὑπέμνησε δὲ τῆς Γέλωνος εὐημερίας.* It is plain that he had before him the speech put into the mouth of the general by Timaeus, which Polybius (XII 26 a) quotes as a specimen of the author's unfitness for his task and criticises so severely: *τί δὲ πάλιν ὅταν ὁ Τιμολέων ἐν τῇ αὐτῇ βίβλῳ παρακαλῶν τοὺς Ἕλληνας πρὸς τὸν ἐπὶ τοὺς Καρχηδονίους κίνδυνον, καὶ μόνον οὐκ ἤδη μελλόντων συνάγειν εἰς τὰς χεῖρας τοῖς ἐχ-*

θροῖς πολλαπλασίοις οὖσι, πρῶτον μὲν ἀξιοῖ μὴ βλέπειν αὐτοὺς πρὸς τὸ πλῆθος τῶν ὑπεναντίων ἀλλὰ πρὸς τὴν ἀνανδρίαν; καὶ γὰρ τῆς Λιβύης ἁπάσης συνεχῶς οἰκουμένης καὶ πληθυούσης ἀνθρώπων, ὅμως ἐν ταῖς παροιμίαις, ὅταν περὶ ἐρημίας ἔμφασιν βουλώμεθα ποιῆσαι, λέγειν ἡμᾶς ἐρημότερα τῆς Λιβύης, οὐκ ἐπὶ τὴν ἐρημίαν φέροντας τὸν λόγον, ἀλλ' ἐπὶ τὴν ἀνανδρίαν τῶν κατοικούντων. καθόλου δέ, φησί, τίς ἂν φοβηθείη τοὺς ἄνδρας, οἵτινες τῆς φύσεως τοῦτο τοῖς ἀνθρώποις δεδωκυίας ἴδιον παρὰ τὰ λοιπὰ τῶν ζῴων, λέγω δὲ τὰς χεῖρας, ταύτας παρ' ὅλον τὸν βίον ἐντὸς τῶν χιτώνων ἔχοντες ἀπράκτους περιφέρουσι; τὸ δὲ μέγιστον, ὅτι καὶ ὑπὸ τοῖς χιτωνίσκοις, φησί, περιζώματα φοροῦσιν, ἵνα μηδ' ὅταν ἀποθάνωσιν ἐν ταῖς μάχαις φανεροὶ γένωνται τοῖς ὑπεναντίοις.

P. 135, ch. XXXIII § 2, l. **10** *add:* Though this tale of horror comes from Plutarch, the panegyrist of Dion, whose confidential friend Hiketas had been, it seems, says Mitford, liable to some reasonable doubt. It does not appear what temptation even would lead him to the crime. That the unfortunate women perished in the passage, was probably of public notoriety. If they perished by accident, party calumny may have gathered opportunity from it to asperse Hiketas. But they may have been destroyed by the pirates, who infested those seas; or, in the opportunity among the Greek republics for the worst criminals to escape, the crew, to whose charge they were committed, may have been tempted to murder them for the small riches they might carry. In the want of means to ascertain the fact, if such tales of secret crime want both authentication and probability, they can rarely deserve regard in history.

P. 136, ch. XXXIV § 1, l. **8** *add:* Heracleides also (*περὶ πολιτειῶν* § 29 ed. Schneidewin, Gotting. 1847) writes the name Lycus: *Μινώαν τὴν ἐν Σικελίᾳ Μακάραν ἐκάλουν πρότερον. ἔπειτα Μίνως ἀκούων Δαίδαλον ἐνταῦθα μετὰ στόλου παραγεγονέναι, παρεγένετο καὶ ἀναβὰς ἐπὶ τὸν Λύκον ποταμὸν τῆς πόλεως ταύτης ἐκυρίευσε καὶ νικήσας τοὺς βαρβάρους ἀφ' ἑαυτοῦ προσωνόμασιν αὐτὴν νόμους Κρητικοὺς θεὶς αὐτοῖς.*

P. 136, ch. XXXIV § 1, l. **10** *add:* **τοῖς τυράννοις ἀπειπάμενοι τὴν συμμαχίαν**: 'In the first treaty concluded by the elder Dionysius with the Carthaginians, it had been stipulated by an express article that the Syracusans should be subject to him (Diod. XIII 114). Here is one of the many contrasts between Dionysius and Timoleon' (*Grote*).

P. 143, ch. XXXVI § 3, l. **29** *add:* Grote's translation 'to the gods, whom he thanked for having inscribed his name as nominal mover of their decree for liberating Sicily', will perhaps convey the meaning of the original more forcibly as well as correctly.

INTRODUCTION

On the Sources of information for the Life of Timoleon *accessible to Plutarch*

A. *Primary Sources*

ONLY four Historians are named in the text as original sources—Ephorus, Theopompus and Timaeus, who were certainly Timoleon's contemporaries, and Athanis who was presumably such: the two last, moreover, were at home in Sicily, the theatre of his great achievements, and therefore doubly in a position to give an authentic account of them; one is incontestably his *fons primarius*, who supplies the greatest part of the material. In the following survey the chronological order is observed, and Athanis placed before Timaeus, because, if the surmise concerning his age is not without foundation, he was the older of the two.

I. Ephorus. We are informed by Diodorus[1] that

[1] IV c. I Ἔφορος μὲν οὖν ὁ Κυμαῖος, Ἰσοκράτους ὢν μαθητής, ὑποστησάμενος γράφειν τὰς κοινὰς πράξεις, τὰς μὲν παλαιὰς μυθολογίας ὑπερέβη, τὰ δ' ἀπὸ τῶν Ἡρακλειδῶν καθόδου πραχθέντα συνταξάμενος, ταύτην ἀρχὴν ἐποιήσατο τῆς ἱστορίας· ὁμοίως δὲ τούτῳ Καλλισθένης καὶ Θεόπομπος, κατὰ τὴν αὐτὴν ἡλικίαν γεγονότες, ἀπέστησαν τῶν παλαιῶν μύθων; and XVI c. 76 τῶν δὲ συγγραφέων Ἔφορος μὲν ὁ Κυμαῖος τὴν ἱστορίαν ἐνθάδε (i.e. in the year of Nicomachus, Ol. CIX 4 = B.C. 341) κατέστροφεν εἰς τὴν Περίνθου πολιορκίαν· περιείληφε δὲ τῇ γραφῇ πράξεις τάς τε τῶν Ἑλλήνων καὶ βαρβάρων, ἀρξάμενος ἀπὸ τῆς τῶν Ἡρακλειδῶν καθόδου· χρόνον δὲ περιέλαβε σχεδὸν ἐτῶν ἑπτακοσίων καὶ πεντήκοντα, καὶ βίβλους γέγραφε τριάκοντα, προοίμιον ἑκάστῃ προθείς. The writer adds that Diyllus of

the Historian of Cyme in Aeolian Asia Minor wrote a history in thirty books, which comprised a period of 750 years, from the return of the Heracleidae (B.C. 1090) to the beginning of the siege of Perinthus by Philip (Ol. CIX 4 = B.C. 340). It was the first attempt made in Greece at writing a universal history[2]. The thirtieth Book appears to have been completed by his son Demophilus[3]. Ephorus[4], a trained rhetorician of the school of Isocrates, was more of a painstaking Chronicler than a Historian capable of determining the relation of events and of insight into their causes. He has furnished us—especially through compilations like the *Bibliotheca* of Diodorus and the Greek *Lives* of Plutarch,—with very much of our knowledge of Greek History, and his geographical researches afforded valuable aid to Strabo all through his Geography[5]. His style, as might be expected

Athens continued the history from the period where Ephorus left off to the death of Philip. Suidas: *Ἔφορος*, (legebatur *Ἔφιππος*) *Κυμαῖος, υἱὸς Δημοφίλου ἦν ἐπὶ τῆς ἐνενηκοστῆς τρίτης Ὀλυμπιάδος,... ἔγραψεν ἀπὸ τῆς Ἰλίου πορθήσεως καὶ τῶν Τρωϊκῶν μέχρι τῶν αὐτοῦ χρόνων βιβλία λ′. περὶ ἀγαθῶν καὶ κακῶν βιβλία κδ′, παραδόξων. τῶν ἑκασταχοῦ βιβλία ιε′, εὑρημάτων ὧν ἕκαστος εὗρε βιβλία β′, καὶ* <*τὰ*> *λοιπά.* The works last mentioned were probably compilations by another hand from his Histories. Cp. Müller *FHG.* I p. LXI.

[2] Polyb. V 33, 2 *Ἔφορον τὸν πρῶτον καὶ μόνον ἐπιβεβλημένον τὰ καθόλου γράφειν.* The same writer elsewhere (VI 45, 1) ranks him among *οἱ λογιώτατοι τῶν ἀρχαίων συγγραφέων.*

[3] Diod. XVI 14 *τῶν δὲ συγγραφέων Δημόφιλος μὲν ὁ Ἐφόρου τοῦ ἱστοριογράφου υἱὸς τὸν παραλειφθέντα πόλεμον ὑπὸ τοῦ πατρός, ὀνομασθέντα δὲ ἱερόν, συντεταγμένος, ἐντεῦθεν ἦρκται ἀπὸ τῆς καταλήψεως τοῦ ἐν Δελφοῖς ἱεροῦ καὶ τῆς συλήσεως τοῦ μαντείου ὑπὸ Φιλομήλου τοῦ Φωκέως. ἐγένετο δ' ὁ πόλεμος οὗτος ἔτη ἕνδεκα ἕως τῆς φθορᾶς τῶν διανειμαμένων τὰ ἱερὰ χρήματα.* Hence Athenaeus VI c. 2 p. 232 D quotes this Book as that of Ephorus *or* Demophilus.

[4] See Prof. Mahaffy *Hist. of Greek Class. Lit.* II p. 434 ed. 1, Donaldson *Hist. of the Lit. of Anc. Greece* II p. 374 ff.

[5] Strabo IX c. 3, 11 p. 422: *Ἔφορος δ', ᾧ τὸ πλεῖστον προσχρώμεθα διὰ τὴν περὶ ταῦτα ἐπιμέλειαν,* X c. 3, 5 p. 465 *Πολύβιος* (cf. IX 1) *ὁ φήσας περὶ τῶν Ἑλληνικῶν καλῶς μὲν Εὔδοξον, κάλλιστα δ' Ἔφορον ἐξηγεῖσθαι περὶ κτίσεων, συγγενειῶν, μεταναστάσεων,*

from his training, was clear and polished, but artificial and lifeless, and quite unlike the unaffected simplicity and sinewy vigour of the three great Historians, whose works have survived his. In short, the judgment of Philostratus[6] concerning both him and his fellow-student Theopompus is probably fair and correct:—ἐλλογιμώτατος (amongst the pupils of Isocrates) Ὑπερείδης ὁ ῥήτωρ. Θεόπομπον γὰρ τὸν ἐκ Χίου καὶ τὸν Κυμαῖον Ἔφορον οὔτ' ἂν διαβάλλοιμεν οὔτ' ἂν θαυμάσαιμεν. There is only a passing reference to this historian in the *Life* of Timoleon in c. 4, 4, where he is quoted (possibly only at second hand[7]) as an authority for the name of the prophet who was present at the murder of Timophanes[8].

II. Theopompus of Chios,—where he was born B.C. 378 and where he probably (if not at Athens) became ἐπιφανέστατος πάντων τῶν Ἰσοκράτους μαθητῶν, as is said of him by Dionysius of Halicarnassus[9]—began his career by composing set speeches (ἐπιδείξεις) and distinguished himself by gaining the prize in the

ἀρχηγετῶν. He tells us (VII c. 3, 9) that the IVth Book bore the title Εὐρώπη from its geographical contents, for Ephorus was one of those who *ἐν τῇ κοινῇ τῆς ἱστορίας γραφῇ χωρὶς ἀπέδειξαν τὴν τῶν ἠπείρων τοπογραφίαν* (VIII c. 1, 1). The geographer, however, does not guarantee his accuracy: he was too fond of intermixing history with fables and mythical traditions. Similarly Diodorus (I 39):—*ἀλλὰ γὰρ οὐκ ἄν τις παρ' Ἐφόρῳ ζητήσειεν ἐκ παντὸς τρόπου τἀκριβές, ὁρῶν αὐτὸν ἐν πολλοῖς ὠλιγωρηκότα τῆς ἀληθείας*, and Seneca *quaest. nat.* VII 16:—*Ephorus, non religiosissimae fidei, saepe decipitur, saepe decipit.* Timaeus was very bitter in his invective against Ephorus on this score: see Polyb. XII 23, 28.

6 *Vit. Sophist.* I 17, 4.

7 Clasen p. 74.

8 Clem. Alex. *Stromm.* I 21, 135, p. 400 Pott., inadvertently quotes Theopompus also, as an authority for the name being Orthagoras: *Θεόπομπος καὶ Ἔφορος καὶ Τίμαιος Ὀρθαγόραν τινὰ μάντιν ἀναγράφουσιν.*

9 *Ep. ad Cn. Pomp.* c. 6 p. 782, 8 Reiske.

competition instituted by Artemisia for the best panegyric of her deceased husband Mausollus, prince of Caria[10], B.C. 352. Possessed of considerable fortune, he devoted his life τῷ φιλοσοφεῖν καὶ φιλομαθεῖν and spent some years in travelling[11]. He was 45 years old when, at the instance of Alexander, he was restored to his native island, which he had left with his father, an exile for Laconism; but there he encountered much opposition from political opponents, owing to his free tongue and quarrelsome disposition, and ended by taking refuge with Ptolemy in Egypt, when he was about 75 years old, where, however, he was disappointed with his reception, and owed his life only to the intervention of powerful friends[12].

None of his voluminous works are extant, except in fragments, many of which are preserved in the *Deipnosophists* of Athenaeus. They have been collected by *Wichers* and by Carl and Theodore Müller in Firmin Didot's *Bibliothèque des Classiques Grecs*. But these do not suffice to enable us to form a clear idea of his merits as an historian and a stylist. His two principal works were the Ἑλληνικά and the Φιλιππικά. The former took up the history of Greece, where Thucydides left off, and comprised a period of seventeen years, B.C. 411—393, in 12 Books[13]. The latter, which was called κατ' ἐξοχὴν

[10] A. Gellius *Noct. Att.* X 186, Photius *Bibl.* cod. CCLX, Euseb. *Praep. Evang.* X 3, 5 p. 464c.

[11] Photius *Bibl.* cod. CLXXVI p. 120, ed. Bekk. where Θεόπομπος αὐτὸς περὶ αὐτοῦ λέγων is reported to have stated διότι οὐδεὶς ἐστι τόπος κοινὸς τῶν Ἑλλήνων οὐδὲ πόλις ἀξιόχρεως, εἰς οὓς αὐτὸς οὐκ ἐπιδημῶν καὶ τὰς τῶν λόγων ἐπιδείξεις ποιούμενος οὐχὶ μέγα κλέος καὶ ὑπόμνημα τῆς ἐν λόγοις αὐτοῦ κατέλιπεν ἀρετῆς.

[12] Phot. *Bibl. l. c.* Πτολεμαῖον δὲ οὐ προσίεσθαι τὸν ἄνδρα, ἀλλὰ καὶ ὡς πολυπράγμονα ἀνελεῖν ἐθελῆσαι, εἰ μή τινες τῶν φίλων παραιτησάμενοι διεσῴσαντο.

[13] Diod. XIII 42:—Ξενοφῶν δὲ καὶ Θεόπομπος ἀφ' ὧν ἀπέλιπε Θουκυδίδης τὴν ἀρχὴν πεποίηνται· καὶ Ξενοφῶν περιέλαβε χρόνον

'Ιστορίαι, comprised the History of Philip, son of Amyntas, King of Macedonia, in 58 Books, from the commencement of his reign B.C. 360 to his death B.C. 336[14]. But not much more than a fourth of the entire work is taken up with the proper subject[15]: the remainder consisted of excessive and tedious digressions on an extraordinary variety of topics[16]. The Episode on Sicilian History

ἐτῶν τεσσαράκοντα καὶ ὀκτώ, Θεόπομπος δὲ τὰς Ἑλληνικὰς πράξεις διελθὼν ἐπ' ἔτη ἑπτακαίδεκα καταλήγει τὴν ἱστορίαν εἰς τὴν περὶ Κνίδον ναυμαχίαν ἐν βίβλοις δυοκαίδεκα: and XIV 84 (under Ol. XCVI 2 = B.C. 395/4) *Θεόπομπος δ' ὁ Χῖος τὴν τῶν Ἑλληνικῶν σύνταξιν κατέστρεφεν εἰς τοῦτον τὸν ἐνιαυτὸν καὶ εἰς τὴν περὶ Κνίδον ναυμαχίαν* (Ol. XCVI 3 = B.C. 394), *γράψας βίβλους δώδεκα. ὁ δὲ συγγραφεὺς οὗτος ἦρκται μὲν ἀπὸ τῆς περὶ Κυνὸς σῆμα ναυμαχίας, εἰς ἣν Θουκυδίδης κατέληξε* <*τὴν*> *πραγμάτειαν, ἔγραψε δὲ χρόνον ἐτῶν δεκαεπτά.* Cf. Polyb. VIII 13, 3. Some writers have regarded him as the author of the eighth Book of Thucydides. The *Hellenica* was used by Plutarch for his *Life* of Lysander and also of Agesilaus.

[14] Diodor. XVI 3 (under Ol. CV 1 = B.C. 360/59) *τῶν δὲ συγγραφέων Θεόπομπος ὁ Χῖος τὴν ἀρχὴν τῶν περὶ Φίλιππον ἱστοριῶν ἐντεῦθεν ποιησάμενος γέγραφε βίβλους ὀκτὼ πρὸς ταῖς πεντήκοντα, ἐξ ὧν πέντε διαφωνοῦσιν.* Cf. Polyb. VIII 11.

[15] Phot. *Bibl. l. c.*

[16] Polyb. XXXIX 1b, Dionys. Hal. *Ep. ad Cn. Pomp.* c. 6 p. 782 f. ed. Reiske: *Θεόπομπος δὲ Χῖος...λόγου ἀξίαν ἱστορίαν πεπραγματευμένος ἄξιος ἐπαινεῖσθαι· πρῶτον μὲν τῆς ὑποθέσεως τῶν ἱστοριῶν...ἔπειτα τῆς οἰκονομίας...μάλιστα δὲ τῆς ἐπιμελείας τε καὶ φιλοπονίας τῆς κατὰ τὴν συγγραφήν. δῆλος γάρ ἐστιν, εἰ καὶ μηδὲν ἔγραψε, πλείστην μὲν παρασκευὴν εἰς ταῦτα παρεσκευασμένος, μεγίστας δὲ δαπάνας εἰς τὴν συναγωγὴν αὐτῶν τετελεκώς. καὶ πρὸς τούτοις πολλῶν μὲν αὐτόπτης γεγενημένος, πολλοῖς δ' εἰς ὁμιλίαν ἐλθὼν ἀνδράσι τοῖς τότε πρωτεύουσι καὶ στρατηγοῖς δημαγωγοῖς τε καὶ φιλοσόφοις διὰ τὴν συγγραφὴν τῆς ἱστορίας ἐποιήσατο· ἔργον δὲ τὸ πάντων ἀναγκαιότερον. γνοίη δ' ἄν τις αὐτοῦ τὸν πόνον ἐνθυμηθεὶς τὸ πολύμορφον τῆς γραφῆς. καὶ γὰρ καὶ ἐθνῶν εἴρηκεν οἰκισμοὺς καὶ πόλεων κτίσεις ἐπελήλυθε, βασιλέων τε βίους καὶ τρόπων ἰδιώματα δεδήλωκε, καὶ εἴ τι θαυμαστὸν ἢ παράδοξον ἑκάστη γῆ καὶ θάλασσα φέρει, συμπεριείληφεν ἐν τῇ πραγματείᾳ. καὶ μηδεὶς ὑπολάβῃ ψυχαγωγίαν ταῦτ' εἶναι μόνον· οὐ γὰρ οὕτως ἔχει, ἀλλὰ πᾶσιν, ὡς ἔπος εἰπεῖν, ὠφέλειαν παρέχει*: Theon *Progymn.* 4 p. 185 *παραιτητέον δὲ καὶ τὸ παρεκβάσεις ἐπεμβάλλεσθαι μεταξὺ διηγήσεως μακράς· οὐ γὰρ ἁπλῶς χρὴ πᾶσαν παραιτεῖσθαι, καθάπερ ὁ Φίλιστος· ἀναπαύει γὰρ τὴν διάνοιαν τῶν ἀκροατῶν, ἀλλὰ τὴν τηλικαύτην τὸ μῆκος, ἥτις ἀπαλλατριοῖ τὴν διάνοιαν τῶν ἀκροωμένων, ὥστε δεῖσθαι πάλιν ὑπομνήσεως τῶν προειρημένων, ὡς Θεόπομπος ἐν ταῖς Φιλιππικαῖς. δύο γάρ που καὶ τρεῖς καὶ πλείους ἱστορίας ὅλας κατὰ παρέκβασιν εὑρήσομεν, ἐν αἷς οὐχ ὅπως Φίλιππον, ἀλλ' οὐδὲ Μακεδόνος τινὸς ὄνομά ἐστιν.*

ended probably with the deportation of Dionysius the younger to Corinth B.C. 344[17]. Carl Müller conjectures from *frr.* 250 and 251 that one of the Books between the 43rd and the 51st contained an account of Timoleon's campaign against the Carthaginians.

Ancient critics are not agreed on the merits of his style, which was modelled upon that of Isocrates. Dionysius of Halicarnassus[18] on the one hand explicitly praises his λέξις as καθαρὰ καὶ κοινὴ καὶ σαφής, ὑψηλή τε καὶ μεγαλοπρεπής, καὶ τὸ πομπικὸν ἔχουσα πολύ, συγκειμένη τε κατὰ τὴν μέσην ἁρμονίαν, ἡδέως καὶ μαλακῶς ῥέουσα. Pseudo-Longinus[19] on the other hand, and Demetrius Phalereus[20] with others ridicule his want of taste and pretensions. Duris Samius[21] says of him and Ephorus: τῶν προγενομένων πλεῖστον ἀπελείφθησαν· οὔτε γὰρ μιμήσεως μετέλαβον οὐδεμιᾶς οὔτε ἡδονῆς ἐν τῷ φράσαι· αὐτοῦ δὲ τοῦ γράφειν μόνον ἐπεμελήθησαν. Both must be placed in the second rank of authors. Theopompus especially shews a total absence of the higher attributes of an historian—sound judgment and criticism and impartiality; he wrote for effect rather

[17] Arnoldt *über die Quellen etc.* p. 11. Diod. Sic. XVI 71 (under the head of Ol. CIX 2=B.C. 343/2) *τῶν δὲ συγγραφέων Θεόπομπος ὁ Χῖος ἐν τῇ τῶν Φιλιππικῶν ἱστορίᾳ κατέταξε τρεῖς βίβλους περιεχούσας Σικελικὰς πράξεις. ἀρξάμενος δὲ ἀπὸ τῆς Διονυσίου τοῦ πρεσβυτέρου τυραννίδος, διῆλθε χρόνον ἐτῶν πεντήκοντα καὶ κατέστρεψεν εἰς τὴν ἔκπτωσιν Διονυσίου τοῦ νεωτέρου. εἰσὶ δὲ αἱ βίβλοι τρεῖς ἀπὸ τῆς μιᾶς τεσσαρακοστῆς ἄχρι τῆς τρίτης καὶ τεσσαρακοστῆς.*

[18] *Ep. ad Cn. Pomp.* c. 6 p. 786, 3 ed. Reiske.

[19] *Περὶ ὕψους* § 43: *ὁ Θεόπομπος ὑπερφυῶς σκευάσας τὴν τοῦ Πέρσου κατάβασιν ἐπ' Αἴγυπτον ὀνοματίοις τισὶ τὰ ὅλα διέβαλεν*; and, after a long quotation, he adds *ἐκ τῶν ὑψηλοτέρων ἐπὶ τὰ ταπεινότερα ἀποδιδράσκει, δέον ποιήσασθαι τὴν αὔξησιν ἔμπαλιν.*

[20] *Περὶ ἑρμηνείας* § 75 where Theopompus is spoken of as *δεινὰ οὐ δεινῶς λέγων.* Cp. also Plutarch *πολιτικῶν παραγγελμάτων* c. 6 p. 803 B *ἐπὶ δὲ τῶν Ἐφόρου καὶ Θεοπόμπου καὶ Ἀναξιμένους ῥητορειῶν καὶ περιόδων, ἃς περαίνουσιν ἐξοπλίσαντες τὰ στρατεύματα καὶ παρατάξαντες, ἔστιν εἰπεῖν 'οὐδεὶς σιδήρου ταῦτα μωραίνει πέλας'.*

[21] Photius *Bibl.* cod. CLXXVI p. 121a, 41 ed. Bekk.

than strict truth, and was carried away by his impulsive temper and political partisanship[22]. Neither in praise nor in vituperation could he keep his language within due bounds, and his censure of democracies and their failings, and of the dissolute manners of a corrupt age made him many enemies. He has even been ranked with Timaeus as given to extravagant defamation[23].

Theopompus is only once expressly quoted in this *Life*, and that for an unimportant detail, but Plutarch may have made extracts from his history for this, as he did for so many others, and weaved them into his own narrative. There is every reason to suppose that c. 13, 3 and 4 from ΓΕΝΝΗΘΕΊϹ to ΕἸϹ ΤῸ ΠΈΛΑΓΟϹ were borrowed from him, because of the correspondence between these passages and Aelian (*var. hist.* VI 12)—whose principal authority is known to have been Theopompus—and also the whole of c. XIV.

[22] Lucian *quomodo hist. conscrib.* c. 59 καὶ τὴν αὐτὴν Θεοπόμπῳ αἰτίαν ἕξεις φιλαπεχθημόνως κατηγοροῦντι τῶν πλείστων καὶ διατριβὴν ποιουμένῳ τὸ πρᾶγμα, ὡς κατηγορεῖν μᾶλλον ἢ ἱστορεῖν τὰ πεπραγμένα. Plutarch, who has made great use of him as one of his principal authorities, says of him (*Lysander* c. 30, 3) Θεόπομπος, ᾧ μᾶλλον ἐπαινοῦντι πιστεύσειεν ἄν τις ἢ ψέγοντι· ψέγει γὰρ ἥδιον ἢ ἐπαινεῖ. Athenaeus (*Deipnos.* VI p. 254 B) pronounces him to be δυσμενέστατος, and Polybius (VIII 12, 1) condemns his πικρία and ἀθυρογλωττία. Boeckh, however, *Public Economy of Athens*, Bk II c. 24 p. 293 Engl. Tr. ed. 2 (quoted by Donaldson *l. c.*) seeks to vindicate this tendency of the historian to censoriousness.

[23] Nepos *Alcib.* c. 11 *Theopompus—et Timaeus—duo maledicentissimi.* Dionysius of Halicarnassus *l. c.* p. 784 speaks in terms of praise of his tendency to seek out hidden motives of action, and the passions underlying them:—τὸ καθ' ἑκάστην πρᾶξιν μὴ μόνον τὰ φανερὰ τοῖς πολλοῖς ὁρᾶν καὶ λέγειν, ἀλλ' ἐξετάζειν καὶ τὰς ἀφανεῖς αἰτίας τῶν πράξεων καὶ τῶν πραξάντων αὐτὰς καὶ τὰ πάθη τῆς ψυχῆς, ἃ μὴ ῥᾴδια τοῖς πολλοῖς εἰδέναι· καὶ πάντα ἐκκαλύπτειν τὰ μυστήρια τῆς τε δοκούσης ἀρετῆς καὶ τῆς ἀγνοουμένης κακίας.

The *Philippica* of Theopompus were copied by Plutarch and Trogus Pompeius (who called his work *historiae Philippicae*) and pillaged by writers of all sorts as an encyclopaedia of things worth knowing.

III. Athanis[24] was a native of Syracuse, as we learn from Diodorus[25], and his history, according to Athenaeus, bore the general title of Σικελικά. If, as some suppose, he is to be identified with the Athenis mentioned by Theopompus in the XLth Book of his *Philippica* quoted by Stephanus Byzantinus *s. v.*: προστάται δὲ τῆς πόλεως ἦσαν τῶν μὲν Συρακοσίων Ἄθηνις καὶ Ἡρακλείδης, τῶν δὲ μισθοφόρων Ἀρχέλαος ὁ Δυμαῖος— he must have been an eye-witness of a considerable part of the events he narrates[26]. His history was contained in 13 books, the first of which formed the supplement to the σύνταξις of Philistus,—which ended with the year Ol. CIV 2 = B.C. 363/362—and contained a general survey of the seven last years of the first τυραννίς of Dionysius the younger from Ol. CIV 2 to Ol. CVI 1 = B.C. 356/355. The twelve remaining Books appear to have extended from the administration of Dion to the death of Timoleon[27]. Plutarch twice quotes Athanis for details, presumably taken from this work; (1) in c. 23, 4 for the number of colonists[28] who flocked to Timoleon, and (2) in c. 37, 6 for the exact time when

[24] The name is spelt Athanas by Diodorus XV 94. Athenaeus III c. 54 p. 98 D agrees with Plutarch in naming him Athanis; see Creuzer *Histor. Kunst. d. Griechen* ed. 2 p. 308. Lobeck says, *hanc licentiam consuetudo dedit* (*Graecis*) *ut nominum propriorum terminationes susque deque haberent.* There is the same difference in the name Thamyris, as it is written in Homer, Euripides, Apollodorus, and Thamyras as in Plato and Antiphanes. So we have Ἄλκας, Θήρας, Μάρας, Χρύσης by the side of Ἄλκις, Θῆρις, Μάρις, Χρῦσις.

[25] XV 94 τῶν δὲ συγγραφέων Ἀθάνας ὁ Συρακούσιος τῶν περὶ Δίωνα πράξεων ἐντεῦθεν (Ol. CIV 3 = B.C. 362/361) ἀρξάμενος ἔγραψε μὲν βίβλους τρισκαίδεκα, προσανέλαβε δὲ τὸν ἄγραφον χρόνον ἐτῶν ἑπτὰ ἀπὸ τῆς Φιλίστου συντάξεως ἐν μιᾷ βίβλῳ, καὶ διελθὼν τὰς πράξεις ἐν κεφαλαίοις συνεχῆ τὴν ἱστορίαν ἐποίησεν.

[26] J. F. J. Arnoldt *de Athana etc.* p. 5.

[27] Arnoldt *l. c.* p. 20.

[28] Göller *de situ et orig. Syracus.* p. 16 has fallen into the error of supposing that the other details in this chapter are taken from him.

Timoleon was threatened with blindness. But, although there are only these two express references to him, there is ground for supposing that Plutarch borrowed other statements from him; in fact, such supposition seems the best way of reconciling some conflicting details: see especially note on c. 16, 3[29].

IV. Timaeus was a native of Tauromenium, a city on the east coast of Sicily, about 75 miles from Syracuse. His father Andromachus was dynast of this place, which he had strengthened by the settlement there of the Naxian exiles, after the destruction of their town by Dionysius I at the time when Timaeus was born, about B.C. 352[30]. He was the first to befriend and support Timoleon when he landed in Sicily in B.C. 344[31] and was consequently almost the only one of the rulers who was not deprived of his power.

Timaeus must in his boyhood have become acquainted with Timoleon, and doubtless his reverence for the great liberator of Sicily was first instilled into him at this early period of his life. He was expelled from Sicily by Agathocles at the time of that tyrant's accession to power in Ol. CXV 4 = B.C. 317, or else when he started on his expedition against Carthage,

[29] Biedenweg in his *Plutarch's Quellen etc.* has attempted to prove that c. XVI 1 from ὁ δ' Ἱκέτης to τοῖς Κορινθίοις, c. XVII, c. XVIII from ἃ δὴ συνορῶντες to the end, c. XX 1 from ἀγγελλομένης to πάλαι προφάσεως, c. XXI 1, c. XXII 4 from ἥ τε γὰρ χώρα to the end, c. XXIV 4, 5, c. XXV 2 from ὥστε μόλις τῷ Τιμολέοντι to the end, c. XXVII and c. XXVIII 2 from ἐν οἷς πολλά to the end, c. XXXII 1 to ἀπέθνησκον, c. XXXIII 1 to ἀποθανεῖν and c. XXXVII 6 ὁ δὲ Ἄθανις to the end—are all taken from Athanis.

[30] Müller Prolegg. *Fragm. Hist. Gr.* I p. L.

[31] Plut. *Tim.* c. 10, 4, Marcellin. *Vit. Thuc.* § 27 Τίμαιος δ' ὁ Ταυρομενίτης Τιμολέοντα ὑπερεπῄνεσε τοῦ μετρίου, καθότι Ἀνδρόμαχον τὸν αὐτοῦ πατέρα οὐ κατέλυσε τῆς μοναρχίας.

in Ol. CXVII 3 = B.C. 310[32] and wished to provide the requisite funds by confiscation as well as to free himself from dangerous opponents. Athens offered the exile a hospitable retreat; and here he appears to have remained in the undisturbed enjoyment of freedom and literary leisure for fifty years[33]. If we may trust a notice in Suidas, he studied rhetoric under Philiscus of Miletus, a pupil of Isocrates. It was during the period of his exile that he composed the greater part of his history[34]. On the capture of Athens by Antigonus Gonatas B.C. 260 he returned to Sicily, probably to Syracuse, where he soon after died in his 96th[35] year, B.C. 256.

The reputation of Timaeus rests on his voluminous work, the History of Sicily from the earliest times to B.C. 264—the starting-point of the history of his great detractor Polybius, which was, as he himself expressly states[36], intended as a sequel to that of Timaeus. It bore the general title of Ἱστορίαι and was divided by the author into several books[37] (38 are quoted), each

[32] The time of his banishment may be inferred from Diod. Sic. XIX 8; XX 4.

[33] Polybius XII 25h, 1 ed. Hultsch: *ὅτι Τίμαιός φησιν ἐν τῇ λ' καὶ δ' βύβλῳ 'Πεντήκοντα συνεχῶς ἔτη διατρίψας Ἀθήνησι ξενιτεύων καὶ πάσης ὁμολογουμένως ἄπειρος ἐγένετο πολεμικῆς χρείας, ἔτι δὲ καὶ τῆς τῶν τόπων θέας'*. Cp. *ibid.* 25d, 1 where the author speaks of him as *ἀποκαθίσας Ἀθήνησιν σχεδὸν ἔτη πεντήκοντα*, and 28, 6 *καταβιώσας ἐν ἑνὶ τόπῳ ξενιτεύων.*

[34] Plut. *de exsil.* 14 p. 605: Τίμαιος ὁ Ταυρομενίτης συνέγραψεν ἐν Ἀθάναις.

[35] Pseudo-Lucian *Macrob.* 22: Τίμαιος ὁ Ταυρομενίτης (ἔζησεν ἔτη) ϛ' καὶ ϙ'.

[36] Polyb. I 5: Ὑποθησόμεθα δὲ ταύτης ἀρχὴν τῆς βύβλου τὴν πρώτην διάβασιν ἐξ Ἰταλίας Ῥωμαίων· αὕτη δ' ἐστὶ συνεχὴς μὲν τοῖς ἀφ' ὧν Τίμαιος ἀπέλιπεν, πίπτει δὲ κατὰ τὴν ἐνάτην καὶ εἰκοστὴν πρὸς ταῖς ἑκατὸν ὀλυμπιάδα, 'we shall assume as the beginning of this book the first transit of the Romans from Italy; and this is continuous with the events with which Timaeus left off, and falls in the 129th Olympiad'.

[37] Gutschmid proposes to read λη' instead of η' in the Article of Suidas and to bracket *βιβλία ξη'* as part of the gloss *συλλογὴν*—

preceded by an Introduction in which the writer speaks of himself and the sources and authorities upon which he depends. We are indebted to Polybius (XII 28, 8 ff.) for a specimen Proem, in which the subject treated of is the great superiority of history over epideictic speeches. Timaeus points out how the contrast between the two is as great as between τὰ κατ' ἀλήθειαν ᾠκοδομημένα καὶ κατεσκευασμένα and οἱ ἐν ταῖς σκηνογραφίαις φαινόμενοι τόποι καὶ διαθέσεις; moreover the preparation of an historical work costs more time and labour; and then he tells how much expense and trouble he had himself been put to in getting together materials for an account of the manners and customs of the Ligurians, Gauls and Iberians.

Timaeus did not profess to write the History of the entire West, as has been supposed, but, in imitation of Antiochus, only that of Italy and Sicily[38] arranged in chronological order, up to the time of Pyrrhus. The last five Books contained, according to Diodorus[39], the History of Agathocles. The war between the king of Epirus and the Romans formed a separate and independent work[40], which was perhaps composed after his

ἀφορμῶν: Τίμαιος Ἀνδρομάχου Ταυρομενίτης, ὃν Ἀθηναῖοι Ἐπιτίμαιον ὠνόμασαν· Φιλίσκου μαθητὴς τοῦ Μιλησίου. παρωνόμαστο δὲ τοῦτο διὰ τὸ πολλὰ ἐπιτιμᾶν· καὶ Γραοσυλλέκτρια δέ, διὰ τὸ τὰ τυχόντα ἀναγράφειν. ἔγραψεν Ἰταλικὰ καὶ Σικελικὰ ἐν βιβλίοις η', Ἑλληνικὰ καὶ Σικελικά, Συλλογὴν ῥητορικῶν ἀφορμῶν, βιβλία ξη', Ὀλυμπιονίκας ἤτοι χρονικὰ πραξίδια.

[38] This is expressly stated by Polybius XII 23, 7 *αὐτὸς ὑπὲρ Ἰταλίας μόνον καὶ Σικελίας πραγματευόμενος*: cp. XL 12, 5 (XXXIX 19 ed. Hultsch) *ἐπιδραμόντες κεφαλαιωδῶς τὰς κατὰ τὴν Ἰταλίαν καὶ Σικελίαν καὶ Λιβύην πράξεις, ἐπειδὴ περὶ μόνων τῶν τόπων τούτων κἀκεῖνος* (sc. *Τίμαιος*) *πεποίηται τὴν ἱστορίαν.*

[39] *Excerpta de virt. et vitiis* II p. 561 ed. Wesseling:—*τὰς ἐσχάτας τῆς συντάξεως πέντε βίβλους τοῦ συγγραφέως τούτου, καθ' ἃς περιείληφε τὰς Ἀγαθοκλέους πράξεις, οὐκ ἄν τις δικαίως ἀποδέξαιτο.*

[40] Dionysius Hal. *Ant. Rom.* I c. 6 *πρώτου μὲν—τὴν Ῥωμαϊκὴν*

return from exile. The fragments of this History have been collected by Fr. Goeller in his work *de situ et origine Syracusarum* and more recently by C. and Th. Müller. Of his Italian history little is known. Dionysius of Halicarnassus[41] appears to praise it in comparison with the superficial narrative of Hieronymus of Cardia. It seems to have been much less used than the Sicilian. It is probable that Plutarch made use of it in his *Roman Lives*, because he naturally preferred works written in Greek to those in the Latin language, of which he had but an imperfect knowledge.

The Fragments of his work that have survived the general wreck of literature are not in themselves sufficient to enable us to pronounce a decided judgment on the merits and demerits of the chronicler of Tauromenium, as a writer. But his history of Sicily must have been received with favour in antiquity[42] and continued to be

ἀρχαιολογίαν ἐπιδραμόντος Ἱερωνύμου τοῦ Καρδιανοῦ συγγραφέως· ἔπειτα Τιμαίου τοῦ Σικελιώτου τὰ μὲν ἀρχαῖα τῶν ἱστοριῶν ἐν ταῖς κοιναῖς ἱστορίαις ἀφηγησαμένου, τοὺς δὲ πρὸς Πύρρον τὸν Ἠπειρώτην πολέμους εἰς ἰδίαν καταχωρίσαντος πραγμάτειαν: Cic. *Ep. ad fam.* V 12, 2 *ut multi Graeci fecerunt, Callisthenes Phocicum bellum, Timaeus Pyrrhi, Polybius Numantinum, qui omnes a perpetuis suis historiis ea quae dixi bella separaverunt.*

41 See preceding note. Clasen in his *Historisch-kritische Untersuchungen über Timaios* p. 6 would substitute in Suidas Ἰταλίας for Συρίας: The passage (probably corrupt) is as follows: Τίμαιος ὁ ἱστορικὸς ἔγραψε περὶ Συρίας καὶ τῶν ἐν αὐτῇ πόλεων καὶ βασιλέων βιβλία γ'. Cp. Aul. Gell. XI 1, 1 *Timaeus in historiis, quas oratione Graeca de rebus populi Romani composuit, et M. Varro... terram Italiam de Graeco vocabulo appellatam scripserunt, quoniam boves Graeca vetere lingua ἰταλοί vocitati sint.*

42 Polyb. XII 25c, 1 ἴσως δ' οὖν ἄν τις ἐναπορήσειε πῶς τοιοῦτος ὢν οἷον ἡμεῖς ὑποδείκνυμεν τοιαύτης παρ' ἐνίοις ἀποδοχῆς τέτευχε καὶ πίστεως. The historian proceeds to ascribe his popularity to his dogmatic self-assertion and disparagement of others: τούτου δ' ἐστὶν αἴτιον διότι πλεοναζούσης αὐτῷ κατὰ τὴν πραγματείαν τῆς κατὰ τῶν ἄλλων ἐπιτιμήσεως καὶ λοιδορίας οὐκ ἐκ τῆς αὐτοῦ θεωρεῖται πραγματείας οὐδ' ἐκ τῶν ἰδίων ἀποφάσεων, ἀλλ' ἐκ τῆς τῶν πέλας κατηγορίας, πρὸς ὃ γένος καὶ πολυπραγμοσύνην δοκεῖ μοι καὶ φύσιν προσενέγκασθαι διαφέρουσαν. Cp. c. 26d.

popular down to the middle ages. He is quoted by more than forty writers, and Polybius was not only content to take his history as the basis of his own labours—because he had carried his annals down to a certain point and was the latest and most esteemed historian—but has devoted a considerable portion of his XIIth Book to a critique of his writings. His criticism, it is true, is in the form of the severest censure, and modern judgment has been, perhaps, unduly biassed by his vehement strictures. He incurred also the adverse criticism of two other writers—Istros, a contemporary of Callimachus and one of the compilers of Ἀτθίδες, and his literary adversary the inscription-hunter Polemon, who agreed however with him in his antipathy to Timaeus and composed a polemical work (ἀντιγραφαί) in twelve books against him. The nickname which stuck to him, that of Ἐπιτίμαιος 'the censorious[43]', appears to have been given him by Istros. But his principal detractor was Polybius, whose acrimony was doubtless provoked by the captious spirit in which Timaeus himself had treated his own predecessors, Theopompus, Ephorus, and Demochares[44], not to mention Aristotle[45], Theophrastus and Callisthenes. The principal

[43] Athenaeus VI c. 102 p. 272 b *Τίμαιος δ' ὁ Ταυρομενίτης—ἔφη—· αὐτὸς εἰπὼν ὁ Ἐπιτίμαιος, οὕτως δ' αὐτὸν καλεῖ Ἴστρος ὁ Καλλιμάχειος ἐν ταῖς πρὸς αὐτὸν ἀντιγραφαῖς*, Diod. V 1 *Τίμαιος μὲν οὖν μεγίστην πρόνοιαν πεποιημένος τῆς τῶν χρόνων ἀκριβείας καὶ τῆς πολυπειρίας πεφροντικώς, διὰ τὰς ἀκαίρους καὶ πικρὰς ἐπιτιμήσεις εὐλόγως διαβάλλεται καὶ διὰ τὴν ὑπερβολὴν τῆς ἐπιτιμήσεως Ἐπιτίμαιος ὑπό τινων ὠνομάσθη.*

[44] To these may be added Antiochus, Philistus and Callias: see Josephus *c. Apion.* I 3 p. 176 Bekk. *τίνα τρόπον Ἔφορος μὲν Ἑλλάνικον, ἐν τοῖς πλείστοις ψευδόμενον ἐπιδείκνυσιν, Ἔφορον δὲ Τίμαιος, καὶ Τίμαιον οἱ μετ' ἐκεῖνον γεγονότες, Ἡρόδοτον δὲ πάντες. ἀλλ' οὐδὲ περὶ τῶν Σικελικῶν τοῖς περὶ Ἀντίοχον καὶ Φίλιστον* (Plut. *Dion* c. 36, 1) *ἢ Καλλίαν Τίμαιος συμφωνεῖν ἠξίωσεν, οὐδ' αὖ περὶ τῶν Ἀττικῶν οἱ τὰς Ἀτθίδας συγγεγραφότες...ἀλλήλοις κατηκολουθήκασιν.*

[45] See my Introd. to *Life* of Nicias p. lviii § 18.

charges brought against him by Polybius are, besides his censoriousness[46], mendacity, credulity, superstition[47] and pedantry, prejudice and ignorance, especially of geography and natural history, to say nothing of total want of culture[48]. He does not hesitate to charge him with distorting the truth, in spite of his better knowledge, in cases where it was a question of satisfying a bias either hostile or favourable[49]. His love of folk-lore and readiness to accept all that he found written struck Polybius as childish[50]; though it seems to have been an honest endeavour to exhibit the old myths and

[46] XII 12 (11), 4 *πικρὸς γεγονὼς καὶ ἀπαραίτητος ἐπιτιμητὴς τῶν πέλας εἰκότως ἂν καὶ ὑπὸ τῶν πλησίον αὐτὸς ἀπαραιτήτου τυγχάνοι κατηγορίας*, *ib.* 4a, 6 *τὸ δὲ Τιμαίου φιλεπίτιμον καὶ φιλέγκλημον οὐδεὶς ἂν ἀποδέξαιτο.* The very minuteness of his strictures aggravated their injustice in the eyes of his detractor: see *ib.* § 1 *τίς ἂν ἔτι δοίη συγγνώμην τοῖς τοιούτοις ἁμαρτήμασιν, ἄλλως τε καὶ Τιμαίῳ τῷ προσφυομένῳ τοῖς ἄλλοις πρὸς τὰς τοιαύτας παρωνυχίας* i.e. 'who can after this excuse such blunders, especially in such a man as Timaeus, who fastens on others for such small blemishes' (*lit.* 'hangnails', 'whitlows').

[47] XII 24, 5 *οὗτος γὰρ ἐν μὲν ταῖς τῶν πέλας κατηγορίαις πολλὴν ἐπιφαίνει δεινότητα καὶ τόλμαν, ἐν δὲ ταῖς ἰδίαις ἀποφάσεσιν ἐνυπνίων καὶ τεράτων καὶ μύθων ἀπιθάνων καὶ συλλήβδην δεισιδαιμονίας ἀγεννοῦς καὶ τερατείας γυναικώδους ἐστὶ πλήρης.*

[48] XII 25, 6 he calls him *ἀφιλόσοφος καὶ συλλήβδην ἀνάγωγος συγγραφεύς.* Even Plutarch *Nic.* c. 1, 2 comments on him in terms of equal severity, as *ὅλως τις ὀψιμαθὴς καὶ μειρακιώδης φαινόμενος ἐν τούτοις.*

[49] XII 7 (8), 1 *ὅτι πολλὰ ἱστορεῖ ψευδῆ ὁ Τίμαιος, καὶ [δοκεῖ] τὸ παράπαν οὐκ ἄπειρος ὢν οὐδενὸς τῶν τοιούτων, ὑπὸ δὲ τῆς φιλονεικίας ἐπισκοτούμενος, ὅταν ἅπαξ ἢ ψέγειν ἢ τοὐναντίον ἐγκωμιάζειν τινὰ πρόθηται, πάντων ἐπιλανθάνεται καὶ πολύ τι τοῦ καθήκοντος παρεκβαίνει*, and again § 6 where a distinction is drawn between those who *κατ' ἄγνοιαν ψευδογραφοῦσιν*, and those who do so *κατὰ προαίρεσιν*, plainly in reference to Timaeus. The former, he adds, call for *διόρθωσιν εὐμενικὴν καὶ συγγνώμην*, the latter deserve *ἀπαραίτητον κατηγορίαν.* Cp. also Diodor. XIII 90 *Τίμαιος, ὁ τῶν πρό γε αὐτοῦ συγγραφέων πικρότατα κατηγορήσας καὶ συγγνώμην οὐδεμίαν τοῖς ἱστοριογράφοις ἀπολιπών, αὐτὸς εὑρίσκεται σχεδιάζων, ἐν οἷς μάλιστα ἑαυτὸν ἀποπέφαγκεν ἀκριβολογούμενον.*

[50] XII 3, 2: *ταῖς ἀρχαίαις φήμαις ἀκμὴν ἐνδεδεμένον.* XII 46, 2. It was probably Istros who gave him the name of *Γραοσυλλεκτρία* 'the dealer in old wives' fables'. See above note 37.

legends in their native simplicity as related by the most ancient writers, which it had become the fashion to treat in a rationalistic spirit and to turn into sober history by stripping them of all their marvels and miracles. It is chiefly because of his delineation of the character of Agathocles, which was coloured by his personal dislike of the tyrant, that his veracity is called in question by less prejudiced writers, such as Diodorus[51].

These censures are, in a certain measure, to be explained by the different conception each formed of the best mode of writing history, and they are aimed at those particulars in which discrepancy between them shewed itself in the manner, and 'this very opposition between the character and career of the two men would render Polybius more likely to exaggerate the faults of Timaeus, and we know that he was very much given to extenuate the merits and enhance the defects of those who were most useful to him'[52]. 'Polybius thought that the writer of a political and military history

[51] *Exc.* XXI fr. 17 p. 560 ὅτι οὗτος ἱστορικὸς (sc. ὁ Τίμαιος), τὰς ἁμαρτίας τῶν πρὸ ἑαυτοῦ συγγραφέων πικρότατα ἐλέγξας, κατὰ μὲν τἄλλα μέρη τῆς γραφῆς πλείστην πρόνοιαν εἶχε τῆς ἀληθείας· ἐν δὲ ταῖς Ἀγαθοκλέους πράξεσι τὰ πολλὰ κατέψευσται τοῦ δυνάστου διὰ τὴν πρὸς αὐτὸν ἔχθράν. φυγαδευθεὶς γὰρ ὑπ' Ἀγαθοκλέους ἐκ τῆς Σικελίας ζῶντα μὲν ἀμύνασθαι τὸν δυνάστην οὐκ ἴσχυσε, τελευτήσαντα δὲ διὰ τῆς ἱστορίας ἐβλασφήμησεν εἰς τὸν αἰῶνα. καθόλου γὰρ ταῖς προϋπαρχούσαις τῷ βασιλεῖ τούτῳ κακίαις ἄλλα πολλὰ παρ' ἑαυτοῦ προσθεὶς ὁ συγγραφεὺς τὰς μὲν εὐημερίας ἀφαιρούμενος αὐτοῦ, τὰς δ' ἀποτεύξεις, οὐ τὰς δι' αὐτὸν μόνον γενομένας ἀλλὰ καὶ τὰς διὰ τύχην, μεταφέρων εἰς τὸν μηδὲν ἐξαμαρτόντα...θαυμάσαι δ' ἄν τις τοῦ συγγραφέως τὴν εὐχέρειαν· παρ' ὅλην γὰρ τὴν γραφὴν ἐγκωμιάζων τὴν τῶν Συρακουσίων ἀνδρείαν, τὸν τούτων κρατήσαντα δειλίᾳ φησὶ διενηνοχέναι τοὺς ἅπαντας ἀνθρώπους. διὰ γοῦν τῶν ἐν ταῖς ἐναντιώσεσιν ἐλέγχων φανερός ἐστι τὸ φιλαληθὲς τῆς ἱστορικῆς παρρησίας προδεδωκὼς ἰδίας ἕνεκεν ἔχθρας καὶ φιλονεικίας. διόπερ τὰς ἐσχάτας τῆς συντάξεως πέντε βίβλους τοῦ συγγραφέως τούτου, καθ' ἃς περιείληφε τὰς Ἀγαθοκλέους πράξεις, οὐκ ἄν τις δικαίως ἀποδέξαιτο.

[52] Donaldson, *Hist. Lit. Gr.* III p. 67.

ought to be himself a statesman and a warrior. And, brought up in the bustle of real life, he had no sympathy with the artificial and scholastic rhetoric of the literary men of his age and was contented with such an expression of his meaning as was sufficient for practical purposes. He therefore despised a man who knew the world only from his books, like Timaeus, who had spent the greater part of his life in literary retirement[53] and who frankly admitted his total inexperience in military matters[54]. He regarded with much scorn a writer who undertook to describe places which he had never visited'[55]. Besides these objections his affected and pedantic style was distasteful to the historian, whose object in writing was practical utility and the improvement and benefit of mankind[56]. His objection in particular to the verbose, unreal and unsuitable speeches which Timaeus puts into the mouth of his characters is not surprising, to judge from the specimen which he gives us of one supposed to be delivered by the great Hermocrates—ὦ ἥκιστ' ἂν δέοι περιάπτειν μειρακιώδεις καὶ διατριβικοὺς λόγους—at the congress of Gela[57].

[53] Polyb. XII 25d, 1:—*πρὸς τοῖς τῶν προγεγονότων ὑπομνήμασι γενόμενος ὑπέλαβε τὰς μεγίστας ἀφορμὰς ἔχειν πρὸς τὴν ἱστορίαν, ἀγνοῶν, ὥς γ' ἐμοὶ δοκεῖ*: and again 25e, 5—7 *τὸ γὰρ ἐποπτεῦσαι τὰ πρότερον ὑπομνήματα πρὸς μὲν τὸ γνῶναι τὰς τῶν ἀρχαίων διαλήψεις καὶ τὰς ἐννοίας ἃς εἶχον ὑπὲρ ἐνίων τόπων, ἐθνῶν, πολιτειῶν, πράξεων ...εὔχρηστόν ἐστι·...τό γε μὴν ἀπ' αὐτῆς ταύτης τῆς δυνάμεως ὁρμηθέντα πεπεῖσθαι γράφειν τὰς ἐπιγινομένας πράξεις καλῶς, ὃ πέπεισται Τίμαιος, τελέως εὔηθες καὶ παραπλήσιον ὡς ἂν εἴ τις τὰ τῶν ἀρχαίων ζωγράφων ἔργα θεασάμενος ἱκανὸς οἴοιτο ζώγραφος εἶναι καὶ προστάτης τῆς τέχνης.*

[54] See the quotation in note 33.

[55] Donaldson *l. c.* p. 66. Polyb. II 16, 15.

[56] XII 25g, 2:—*ἐὰν γὰρ ἐκ τῆς ἱστορίας ἐξέλῃ τις τὸ δυνάμενον ὠφελεῖν ἡμᾶς, τὸ λοιπὸν αὐτῆς ἄζηλον καὶ ἀνωφελὲς γίγνεται παντελῶς.*

[57] XII 25k. Amongst other puerilities cited is this (c. 26, 1):—*οἴεται δεῖν ἀναμνησθῆναι τοὺς συνέδρους διότι τοὺς κοιμωμένους τὸν ὄρθρον ἐν μὲν τῷ πολέμῳ διεγείρουσιν αἱ σάλπιγγες, κατὰ δὲ τὴν εἰρήνην οἱ ὄρνιθες.* Cp. Plut. *Nic.* c. 9, 5.

Notwithstanding all this denunciation of his predecessor, Polybius cannot refrain from giving him credit for an inquiring and painstaking spirit, and laborious industry in collecting the materials of his history[58]; especially for his service in adjusting chronology and giving the true date of the foundation of many States. For Timaeus is the first Greek Historian who introduced a regular system of chronology, i.e. he regularly recorded events according to Olympiads[59]. It must have been with a view to an accurate study of chronology that he drew up a list of the Olympian victors, which Suidas entitles Ὀλυμπιονίκας ἢ χρονικὰ πραξίδια[60], and reduced the Spartan Ephors, the Athenian Archons and the Argive priestesses to Olympiads, substituting a general for a local designation of time[61]. He has earned

[58] XII 26f (27a ed. Hultsch), 3:—*δοκεῖ μὲν γὰρ καὶ τὴν ἐμπειρικὴν περὶ ἕκαστα δύναμιν καὶ τὴν ἐπὶ τῆς πολυπραγμοσύνης ἕξιν παρεσκευάσθαι καὶ συλλήβδην φιλοπόνως προσεληλυθέναι πρὸς τὸ γράφειν τὴν ἱστορίαν*, though the writer grudges him even this meed of praise, for he adds (§ 4) that in some respects *οὐδεὶς οὔτ' ἀπειρότερος οὔτ' ἀφιλοπονώτερος φαίνεται γεγονέναι τῶν ἐπ' ὀνόματος συγγραφέων*: and then proceeds to charge him with indolence in research (*τὰς ἀνακρίσεις*)—tho' he was not slow, where it was a question of consulting books *χωρὶς κινδύνου καὶ κακοπαθείας*, when he had access to *πόλιν ἔχουσαν ὑπομνημάτων πλῆθος ἢ βυβλιοθήκην πού γειτνιῶσαν*—and with having deliberately renounced (c. 28, 6), *τὴν ἐνεργητικὴν τὴν περὶ τὰς πολεμικὰς καὶ πολιτικὰς πράξεις καὶ τὴν ἐκ τῆς πλάνης καὶ θέας αὐτοπάθειαν.*

[59] Polyb. XII 10 (11), 4:—*διότι τοῦτ' ἴδιόν ἐστι Τιμαίου καὶ ταύτῃ παρημίλληται τοὺς ἄλλους συγγραφέας καὶ καθόλου τῇδέ πῃ τῆς ἀποδοχῆς ἀντιποιεῖται (λέγω δὲ κατὰ τὴν ἐν τοῖς χρόνοις καὶ ταῖς ἀναγραφαῖς ἐπίφασιν τῆς ἀκριβείας καὶ τὴν περὶ τοῦτο τὸ μέρος ἐπιμέλειαν) δοκῶ, πάντες γιγνώσκομεν.* *ib.* c. 12 (11), 1:—*ὁ γὰρ τὰς συγκρίσεις ποιούμενος ἀνέκαθεν τῶν ἐφόρων πρὸς τοὺς βασιλεῖς τοὺς ἐν Λακεδαίμονι καὶ τοὺς ἄρχοντας τοὺς Ἀθήνησι καὶ τὰς ἱερείας τὰς ἐν Ἄργει παραβάλλων πρὸς τοὺς ὀλυμπιονίκας, καὶ τὰς ἁμαρτίας τῶν πόλεων περὶ τὰς ἀναγραφὰς τὰς τούτων ἐξελέγχων, παρὰ τρίμηνον ἐχούσας τὸ διαφέρον, οὗτός ἐστι.* Cp. Diod. V 1 *μεγίστην πρόνοιαν πεποιημένος τῆς τῶν χρόνων ἀκριβείας.*

[60] Cf. Censorinus *de die nat.* 21.

[61] The Parian marble is in part based upon Timaeus, not, as

the praise of Cicero[62] who quotes him as the best specimen of the first class of the Asiatic school. The author of the powerful essay *de sublimitate*[63] gives him credit for being an able writer and occasionally not barren in oratorical sublimity, and for his erudition and inventiveness, though his frigidity and other imperfections do not escape his animadversion. The loss of the work of Timaeus, even if he did no more than make an uncritical compilation of what others had told before him, is one of the greatest in ancient history.

B. *Secondary Sources*

I. Cornelius Nepos. The work *de Viris Illustribus*, originally published (Venice 1471) as that of Aemilius Probus, but afterwards (Paris 1569) by Lambinus as the composition of Cornelius Nepos, a contemporary of Cicero, and supposed to have been an abridgment of some writer of the Augustan age, contains a sketch of the Life of Timoleon. The writer is wholly silent on the sources, upon which he relied, but the agreement between him and Plutarch is too striking

Boeckh assumes, on Phanias. It began with Ol. CXXIX 1 = B.C. 264, the year of its composition, and proceeded to reckon backwards from that date.

62 *Brut.* 95, 325 *Genera autem Asiaticae dictionis duo sunt, unum sententiosum et argutum, sententiis non tam gravibus et severis quam concinnis et venustis; qualis in historia Timaeus—fuit.* Cp. *de orat.* II 14, 58 *horum omnium Timaeus...longe eruditissimus et rerum copia et sententiarum varietate abundantissimus et ipsa compositione verborum non impolitus magnam eloquentiam ad scribendum attulit, sed nullum usum forensem*, i.e. 'the most learned by far of all these (historians) and abounding more than all the others in copiousness of matter and variety of expression, and in style and composition not without polish, though he introduced much eloquence in his writing, had no forensic practice'.

63 Pseudo-Longinus π. ὕψους 4, 1: ἱκανὸς καὶ πρὸς λόγων ἐνιότε μέγεθος οὐκ ἄφορος, πολυΐστωρ, ἐπινοητικός.

to escape the observation of any reader. And though we cannot go so far as to maintain with some[64] that the biographical sketch is taken entirely from Plutarch—because this would be to beg the question of the authorship of the Book—still the irresistible conclusion is forced upon us that both writers drew from one and the same source, which, as remains to be shown, could be no other than Timaeus. The hypothesis of Wichers[65] that Timaeus is not the only source, but that Theopompus also and even Ephorus were made use of by him, may be dismissed, as one that cannot be either proved or refuted. Thus much is certain, that any deviation from Plutarch's narrative must be received with great caution, as possibly to be ascribed to the writer's own misapprehension or want of precision. Nor can an exception be made in favour of the statement, not found elsewhere, that all Timoleon's great battles were fought on his birthday.

II. Polyaenus the Macedonian, lived at Rome under M. Aurelius and L. Verus, to whom he dedicated his Στρατηγήματα or 'Stratagems in War', about A.D. 163. Of the eight books into which his work is divided, six purport to contain an account of the stratagems of the most eminent Greek generals; the fourth is entirely devoted to those of the Macedonians, the seventh to those of foreigners, the eighth (c. 1—25) to those of the Romans, the remainder to those of illustrious women. But the miscellany is interspersed with various anecdotes, apophthegms, or actions which have nothing to do with stratagems. Only 833 of these out of the original 900 are extant, parts of the sixth and seventh Books having been

[64] e.g. Rinck, *disquisitio critica de fontibus et auctoritate Corn. Nepotis*, p. 86—88.
[65] Proleg. in Roth's ed. p. cxxxvii—cxxxix.

lost. Polyaenus is more of a clever rhetorician than a critical historian or experienced soldier[66]; he appears to have collected his materials from older compilations and from the current universal histories of Ephorus and Nicolaus. How far he made use of special Greek and Sicilian histories is uncertain. He is a careless writer, often giving the same story twice over, when he found it in different sources, sometimes confusing persons bearing the same name, as the Macedonian king Perdiccas and the general of Alexander the Great (IV 10). The work may be regarded as a repository of important information, which, however, requires to be carefully winnowed and sifted. The three so-called 'stratagems' which he records of Timoleon are:—his tact and resolution in explaining away the omen of the wild celery, his speech before the battle of the Crimesus, and the execution of Mamercus. Two of these at least, and in all probability the third and last, are stamped with the authority of Timaeus: any discrepancy in details is easily accounted for by the known tendency of the writer to adapt his representation of facts to the main purpose of his work.

III. Diodorus, born at the small town of Agyrium in Sicily, was the author of a universal history, which he called Βιβλιοθήκη, in 40 Books, from the earliest time down to that of Caesar's campaigns in Gaul[67]. He gives an account in the Introduction (I 1—5) of his plan and of his previous studies, from which it appears that he devoted thirty years to the task, including the time

[66] In the Proem to his 8th Book he says of himself: προαιρέσει βίου καὶ λόγου δικανικοῦ χρώμενος. Cp. Coray *Praef.* to his Edition of Polyaenus, Paris 1809 p. 5 ff.; Wyttenbach *Bibl. crit.* I 2 p. 135 *est haec eius scriptoris consuetudo ut omnia bellica facta ad strategematum rationem velit revocare.*

[67] Caesar's Invasion of Britain is mentioned by him V 21.

spent[68] in foreign travel. He studied Latin at Rome, where he collected materials for his great work from its rich Libraries and Archives. His great model was Ephorus, beyond whom he made an advance in two respects, in the addition of Roman to Greek History and in the inclusion of the mythical ages. Brought up in the rhetorical schools, with little or no experience of practical life, Diodorus had not the insight to understand political struggles, nor the capacity to discriminate between the true and false. He was not the man to write a history of the world in the spirit of a citizen of the world: he had no instinctive perception of the progressive development of mankind. While he notices the flowers of the dithyrambic poets Philoxenus, Timotheus, Telestes and Polyeidus, he has not a word to say about Aeschylus or Aristophanes. Besides this absence of the critical faculty, of comprehensive views and of practical knowledge, the plan of his work was a mistaken one. He followed for the most part the annalistic method, marking the several divisions according to Olympiads, Attic archons and Roman consuls, and grouping the events of each year together without any internal relation. He praises, it is true, Ephorus[69] for grouping his facts round some central point in single books, and attempts to do the same himself in some parts of his work, as in the fifth Book and in the history of Alexander; but, as a rule, he jumbles together events, wholly unconnected, according to their chronological order—after the method of the *Χρονικά* of

[68] He went, according to his own statement, to Egypt in Ol. 180.

[69] v 1, *Ἔφορος δὲ τὰς κοινὰς πράξεις ἀναγράφων οὐ μόνον κατὰ τὴν λέξιν ἀλλὰ καὶ κατ᾽ οἰκονομίαν ἐπιτέτευχε· τῶν γὰρ βίβλων ἑκάστην πεποίηκε κατὰ γένος περιέχειν τὰς πράξεις.*

Apollodorus—and abstains almost wholly from general reflexions, except in the Introduction to single Books and in the eulogy of great characters. The Βιβλιοθήκη was divided, as he tells us himself, into three great sections. The first, forming an introduction to the whole, contained the ἀρχαιολογία or history of the mythical period in six books, five of which are extant in their entirety; of the sixth and last, which contained the interpretation of ancient myths in the spirit and according to the method of Euhemerus, only a few fragments survive. The History proper was divided into two Sections, (1) that of the earlier period from the time of the Trojan war down to the death of Alexander the Great, forming Books VII—XVII, and (2) that of the later, extending from that event to Caesar's Gallic wars (Books XVIII—XL). The second decade (XI—XX), beginning with the invasion of Xerxes or the second Persian War (B.C. 480) and reaching to the war against Antigonus (B.C. 302), has come down to us complete, with the exception of some gaps in the XIIIth, XVIIth and XVIIIth Books. For the other Books we are dependent upon (1) Excerpts and chrestomathic Selections, such as the *Eclogae Hoeschelianae* or scanty Excerpts from Books XXI—XXVI, published from a now lost MS belonging to the Augsburg Humanist Hoeschel (1603); (2) the Extracts in Photius from Books XXXI—XL with one complete portion, containing amongst other things the interesting notice of the Jews, written in an anti-Semitic spirit (XXXIV 3); (3) a portion from the three Eclogae made at the command of Constantinus Porphyrogenitus; (4) fragments of occasional quotations in Eusebius and the Byzantine writers Syncellus, Tzetzes and Eustathius.

The importance of the Βιβλιοθήκη of Diodorus con-

sists in its contents. Every page shows that the compiler was incapable of producing the work of a critical historian. There is nothing original, nothing attractive in his style, though he is praised by Photius[70] for its clearness and lucidity, and as observing a happy medium between the affectation of the Atticists and the faultiness of the language commonly spoken in his time. He was considered a model for imitation by Byzantine writers: but really his style is monotonous to a degree, and tedious from the frequent repetition of his formulae of transition, distasteful also from the constant use of abstract terms[71], though, it must be confessed, that his history runs smoothly enough. In spite, however, of all these drawbacks, the extant portion of his work is valuable because it compensates for the loss of preceding writers, about many of whom we should otherwise have known nothing. We should now-a-days expect in such a work, composed as it is almost entirely of Excerpts, some account of the sources under each Section. Diodorus gives nothing of the sort; he evidently does not wish it to appear that his history is only second hand; so that he only seldom mentions his authorities, as in II 32 and III 65 ff., where he gives in an indirect form the statements of Ctesias and Dionysius. But though he leaves us to guess where he gets his knowledge from, he drops a hint occasionally, when speaking of historians, whom he has used

[70] p. 35a, 6: *κέχρηται φράσει σαφεῖ τε καὶ ἀκόμψῳ καὶ ἱστορίᾳ μάλιστα πρεπούσῃ καὶ μήτε τὰς ὡς ἂν εἴποι τις λίαν ὑπερηττικισμένας καὶ ἀρχαιοτρόπους διώκων συντάξεις, μήτε πρὸς τὴν καθωμιλημένην νεύων παντελῶς, ἀλλὰ τῷ μέσῳ τῶν λόγων χαρακτῆρι χαίρων.*

[71] He was himself conscious of faults of diction in some of his Books, which he excuses by their premature publication, XL 21:— *τῶν βιβλίων τινὲς πρὸ τοῦ διορθωθῆναι καὶ τὴν ἀκριβῆ συντέλειαν λαβεῖν κλαπεῖσαι προεξεδόθησαν οὔπω συνευαρεστουμένων ἡμῶν τῇ γραφῇ.*

in the proper place, he tells us with what year their annals began, and when they ended. His chief authorities were, in the chronological and historical part, Apollodorus and Ephorus; in the geographical, Agatharchides and Artemidorus. In his Grecian Mythology he follows Dionysius the Cyclographus[72], in his Egyptian history Hecataeus of Miletus, in his Persian Ctesias[73], in his Grecian Theopompus[74] together with Herodotus and Ephorus, in his history of Alexander Cleitarchus, in the contests of the Diadochi Duris[75]. In the history of his native island, which is written with unmistakeable predilection and fulness, he had rich enough materials at hand, but he avails himself chiefly of Philistus and Timaeus[76]. The passages relating to Timoleon are in Bk. XVI cc. 65—70, cc. 72—73, cc. 77—83.

Having thus seen what were the possible sources, from which Plutarch could have drawn his information for the *Life* of Timoleon, we now come to consider who was his *fons primarius*.

The Biography belongs to the Second Series of the *Parallel Lives* viz. those which, as the writer himself tells us in his Proem, were written for his own satisfaction

[72] III 68: *Διονυσίῳ τῷ συνταξαμένῳ τὰς παλαιὰς μυθοποιΐας· οὗτος γὰρ τά τε περὶ τὸν Διόνυσον καὶ τὰς Ἀμαζόνας, ἔτι δὲ τοὺς Ἀργοναύτας καὶ τὰ κατὰ τὸν Ἰλιακὸν πόλεμον πραχθέντα καὶ πόλλ᾽ ἕτερα συντέτακται, παρατιθεὶς τὰ ποιήματα τῶν ἀρχαίων τῶν τε μυθολόγων καὶ τῶν ποιητῶν.*

[73] quoted II 32 and XVI 46.

[74] quoted XIII 42 and XVI 3.

[75] XV 60.

[76] Timaeus is quoted V 1, XIII 90, 109, XX 89, XXI 12; Philistus XIII 103, XV 89: besides these Antiochus, XII 71; Diyllus, XVI 14; Hermeias, XV 37: Callias and Antandros, XXI 12; Athanas, XV 94.

and improvement, and not at the instance of friends, and appears to have formed the thirteenth Book of the whole Series. It will be convenient for the purpose of our enquiry to arrange the Biography in nine Divisions.

A. Proem [addressed to Sosius Senecio]. In this the writer speaks of himself and of the spirit in which he undertook the composition of his *Parallel Lives*, and the motive which led him to select those of Timoleon and Aemilius Paulus in particular for comparison.

B. c. 1—c. 3, 4. Review of the state of affairs at Syracuse and of the condition of Sicily generally after the violent death of Dion. The return of Dionysius the younger from exile, the union of the Syracusan nobles with Hiketas, the dread of Carthaginian intervention, and the circumstances generally which led to the invocation of Corinthian aid and to the mission of Timoleon.

C. c. 3, 2—c. 7, 1. The antecedent Life and Character of Timoleon. His fratricide, and the public sentiment evoked by it at Corinth. His mother's curses drive him to despair. He retires into solitude for twenty years. Comments on his weakness of will and the after-shame which spoiled half the glory of an heroic act (c. 7).

D. c. 7, 2—c. 12. Timoleon's appointment to the command of the forces sent from Corinth at the request of Hiketas and others to Syracuse. Admonition addressed to him by Telecleides. Unforeseen obstacles to the expedition counterbalanced by favourable omens and portents (c. 8). Arrival of Timoleon's small force at Rhegium. Treachery of Hiketas (c. 9). Artifice of Timoleon in collusion with the Rhegines to elude the superior force of the Carthaginians and get across the strait (c. 10, 1—3). His hearty reception at Tauromenium by its dynast Androma-

chus (c. 10, 4). Despondency at Syracuse at the presence of a large Carthaginian squadron in the Harbour, and distrust among the other Greek towns, inspired by previous armed liberators (c. 11, 3). Adranum was an important exception, where the people were politically divided, some being for, others against him (c. 12, 1, 2). Surprise and defeat of the troops of Hiketas, encamped near that town, by Timoleon (c. 12, 3—5). Visible tokens of the favour of the god Adranus towards him (c. 12, 6).

E. c. 13—c. 22, 2. Doings of Timoleon after the battle of Adranum. Capitulation of Dionysius and his deportation to Corinth (c. 14). The impression produced there by the spectacle of the ex-despot. Anecdotes concerning him (c. 15). Timoleon's success encourages the Corinthian government to send him re-inforcements, which are prevented from proceeding further than Thurii (c. 16, 1). Attempted assassination of Timoleon at Adranum (c. 16, 2—6). Hiketas sends for the full Carthaginian force, to aid him in storming Ortygia (c. 17, 1—2). Capture of Achradina during the absence of Hiketas and Mago on an expedition against Catana, whence the Ortygian garrison drew their supplies (c. 18). Arrival of the Corinthian force from Thurii at Rhegium (c. 18, 1), whence the absence of the Carthaginian admiral, who was trying to frighten the Ortygian garrison into surrender, gave them the opportunity of crossing the Straits (c. 18, 2—3). March of Timoleon upon Syracuse (c. 20, 1). Desertion of the Carthaginian admiral Mago (c. 20, 2—5), enabling, as it did, Timoleon to come into direct communication with his own garrison in Ortygia and to lay plans for a triple simultaneous attack, threw into his hands an easy victory without the

loss of a single man killed or wounded (c. 21). Demolition of the Dionysian stronghold (c. 22, 1, 2).

F. c. 22, 3—c. 24. Description of the miserable state of the towns of Sicily and especially of Syracuse, deserted by their inhabitants (c. 22, 3—4). Measures adopted by Timoleon for re-peopling Syracuse. Appeal to Corinth results in a large immigration of foreigners as well as Syracusan refugees (c. 23, 1—3). Settlement of the immigrants by Timoleon and distribution of land. The statues sold by public auction, as one measure for relieving the extreme poverty of the people (c. 23, 4, 5). Timoleon determines to rid Sicily of all its despotic rulers: he compels Hiketas to give up his alliance with Carthage, and to live as a private citizen at Leontini: Leptines is sent to Corinth (c. 24, 1—2). Timoleon sent his paid troops into the Carthaginian district, to find pay and plunder for themselves (c. 24, 3—4).

G. c. 25—c. 29. Second Carthaginian invasion under Asdrubal and Amilcar. Panic at Syracuse so great that only 3000 could be got to join Timoleon, who determined to meet the enemy in their own province (c. 25, 1—2). Desertion of 1000 of his mercenaries (c. 25, 3). Omen of the wild celery turned to good account by Timoleon's interpretation of it (c. 26). Battle of the Crimesus (c. 27, c. 28). Disposal of the enormous booty (c. 29).

H. c. 30—c. 35. Events subsequent to the battle of the Crimesus. Return of Timoleon with his Syracusan troops home. Fate of the 1000 deserters. Timoleon's campaign against the tyrants (c. 30, 2). Partial reverses sustained by his mercenary force (c. 30, 3). One of them served as a proof of the peculiar favour of the gods shown towards him (c. 30, 4—5). Victory of

Timoleon over the troops of Hiketas (c. 31). Execution of Hiketas, his son and general (c. 32). Cruel treatment of his wife and daughters (c. 33). Victory over Mamercus, followed by peace with the Carthaginians (c. 34, 1). Capture and death of Hippon (c. 34, 2—3): surrender, trial and execution of Mamercus (c. 34, 4). Timoleon's purpose accomplished of restoring Sicily to its pristine state of freedom and security (c. 35, 1). Acragas and Gela re-planted (c. 35, 2). Timoleon is consulted as a sort of general oekist and supreme arbitrator in adjusting matters of doubt and difficulty, in modifying laws and customs and in recasting political institutions; no settlement being considered satisfactory, except initiated or sanctioned by him (c. 35, 3).

I. c. 36—c. 39. Timoleon's resignation of his supreme command and retirement into private life, after he had established his claim to be considered one of the greatest men of his age. All his successes were ascribed by him to Fortune (c. 36, 1—3). Rewards bestowed upon him for his splendid services. He would not return to Greece, to be mixed up with political broils, but preferred staying in Sicily, where he might watch the progress and development of his great work (c. 36, 4). Though he enjoyed the highest measure of public esteem, he would have been a rare exception indeed, if he had escaped contradiction and censure altogether. Attack upon him by Laphystius and Demaenetus (c. 37, 1—2). His last years saddened by a gradual loss of sight, an affliction which he bore bravely and which endeared him still more to the Syracusans (c. 37, 5), who were proud of his presence amongst them (c. 38, 1). His occasional appearance in the theatre, when any critical matter was under public

discussion (c. 38, 2—3). This common father and benefactor of Sicily died after a short illness (c. 39, 1). Splendid pageant of his funeral (c. 39, 2). Proclamation and monument in his honour (c. 39, 3—4).

The history of Ephorus, with the continuation of it by his son Demophilus, did not, as we have seen, go beyond B.C. 340, while that of Theopompus ended with the deportation of Dionysius to Corinth ; hence it follows that none of the events recorded in Divisions *F*, *G*, *H* and *I* could have found a place in the latter, nor any of those in Divisions *H* and *I* in the former. So that in the two last Divisions at least, Plutarch must have relied upon some other authority for the materials of his Biography. The undisguised predilection which he shows for his hero throughout leaves little or no doubt, who the writer is whom he has taken into counsel,—a writer, whose colouring is in the main just, only now and then exaggerated as, for instance, in the construction put upon the defeat at Ietae (c. 30, 4), which is made to appear a piece of good fortune and an additional evidence of divine favour, rather than a reverse which dimmed the lustre of his glory for the moment. The description given by Diodorus (XVI 81) of the abject terror of the Carthaginians after the battle of the Crimesus is due to the same feeling of partiality for the principal hero, and taken doubtless from the same source.

To enter into closer detail: Division *A* is of course by Plutarch himself: *B* is taken from Timaeus, and also *C* with the exception of c. 6 containing Plutarch's own reflexions on Timoleon's conduct after his patriotic act.

The story of his selection for the command by the *vox Dei*, the greater fulness of detail in Plutarch than in Diodorus, the

greater probability of Plutarch's narrative in a chronological point of view, his favourable judgment of Timoleon (c. 3, 3 *φιλόπατρις δὲ καὶ πρᾷος διαφερόντως ὅσα μὴ σφόδρα μισοτύραννος εἶναι καὶ μισοπόνηρος κτλ.*), the description of his brother as a man of totally different character—all point to Timaeus as his authority. Timoleon was by birth a nobleman[77]: his brother Timophanes raised himself to absolute power by the help of the lower orders and of mercenaries, and was therefore the enemy of his own class. Plutarch (Timaeus) judges the former favourably, while his aristocratic tendencies—already indicated in the first chapter, where the condition to which Sicily was reduced by oppression is dwelt upon—lead him to the condemnation of tyrants (c. 1, 3), between whom and the *δυνασταί* or *δυναστεύοντες* he draws a distinction[78]. The latter belong to the nobles, the former are their hereditary foes. To the latter once belonged Hiketas (though his subsequent conduct showed that he was no better than a professed tyrant); hence he is chosen general by his own party (*οἱ βέλτιστοι καὶ γνωριμώτατοι* c. 1, 3), who took refuge with him at Leontini from the oppression of Dionysius.

In Division *D* the coincidences, even to verbal agreement in some passages, between Plutarch and Diodorus (c. 66—c. 68) are conclusive as to their being due to a common source.

The dream of the priestesses, the special trireme sacred to the two goddesses, and its supernatural illumination during the night voyage, the number of the squadron. Diodorus adds that of the seven vessels four were triremes and three fast sailers, while he gives the number of paid soldiers as 700. Plutarch, on the other hand, mentions the journey of Timoleon to Delphi, and the omen of the two eagles (c. 26, 3), on which Diodorus is silent. The blockade of Dionysius in Ortygia by Hiketas is mentioned by both (Diodorus adds details, not found in Plutarch, see note to c. 9, 2);

[77] c. 3, 1. We often find names beginning with Τιμο in aristocratic families at Corinth: thus Thuc. I 29, 2 Τιμάνωρ Τιμάνθους, II 33, 1 Τιμόξενος ὁ Τιμοκράτους.

[78] Aristotle (VII p. 1320b, 31) also distinguishes between a *δυναστική* and a *τυραννική*; the former he regards as the extreme development of oligarchy.

also the voyage to Rhegium and thence to Tauromenium, the collusion between Timoleon and the Rhegines: Plutarch is occasionally more exact. Thus he says that there were two parties at Adranum, one in favour of Timoleon, another against him: Diodorus contents himself with saying merely:—*ἐστράτευσεν* (Hiketas) *ἐπὶ τοὺς Ἀδρανίτας ἀντιπράττοντας αὐτῷ.* The strength of the army of Hiketas, the number of those who were killed as well as of those who were taken prisoners is identical in both, and the biographer's description of the battle tallies with that of the historian.

Who this source was, may be best seen from Plutarch, who has made most use of him. There everything points to Timaeus; thus in c. 8 and c. 12 we have the tokens of divine intervention, such as would have an attraction for Timaeus; in c. 10 and c. 11 the exaltation of Andromachus, as the mild and beneficent ruler[79] of Tauromenium. Timoleon is an especial favourite of the gods; they predict his victory, and favour his enterprise; especially Dêmêtêr and Persephonê, because he is going to emancipate their favourite island. Hiketas is pourtrayed as a traitor from the first, although there are but few of his actions in proof of it; in c. 2 he is already secretly intriguing with the Carthaginians, while he openly supports the aristocrats in their application to Corinth for aid. He writes to Timoleon that he has vanquished Dionysius, that the war is nearly at an end and that his aid is no longer required. In his first enterprise Hiketas is without the support of the Carthaginians, he conducts the war against Dionysius alone: the Carthaginian ships are in the harbour but they do nothing. The battle of Adranum is fought without any help from them: the first time he is defeated by Timoleon and

[79] *τὴν πόλιν ἔχων καὶ δυναστεύων* Plut. c. 10, 4; *ὁ τῆς πόλεως ταύτης ἡγούμενος* Diod. c. 68.

his existence is at stake, he joins the Carthaginians, in order to be protected against Timoleon (c. 17, 1 μετεπέμπετο Μάγωνα τὸν στρατηγὸν μετὰ τοῦ στόλου παντός). His first aim was, to reduce Greek Sicily to submission, to make himself master of Syracuse, and to form a great coalition against its natural enemies the Carthaginians. The aristocrats, amongst them Andromachus, sought to counteract this project and so they joined Timoleon and represented Hiketas from the first as a traitor. The representation is decidedly partial to Timoleon and adverse to Hiketas. Hiketas is afraid, as soon as Timoleon appears on the scene with his handful of 1000 men, the soldiers of Hiketas flee in wild confusion, before the battle begins, as soon as they catch sight of Timoleon; the loss of Hiketas amounts to 900, while nothing is said of that of Timoleon. The question forces itself upon us, what had become of the Carthaginians at this time; why they did not come to the aid of Hiketas and crush Timoleon instead of quietly looking on. According to Diodorus (c. 67) they were besieging Entella, which had been subject to them; according to Plutarch (c. 25, 1) their sole object was to prevent an invasion of their own district: there is not a word about their taking the aggressive against the Greeks, whom they leave alone to tear each other to pieces, and send only a small squadron of observation to the East Coast under their admiral Mago. Timoleon gains very little hold on the island, as the leader of a band of mercenaries; Andromachus is the only one who gives him a cordial reception and brings to his support a small body of men; the Syracusans distrust him utterly, their experience of former professed liberators being so far unfortunate. We see from this that it was only one

party—that of Hiketas—who invited his co-operation against Dionysius.

In Division *E* we find an apparently considerable difference between the two narratives.

According to Diodorus, Timoleon received Adranum and Tyndaris into alliance, and obtained considerable help from them. Great confusion prevailed at Syracuse; Dionysius was still master of the citadel, Hiketas of Achradina and Neapolis; Timoleon had got possession of the other parts of the city (Tyche and Epipolae); the Carthaginians were in occupation of the harbour with 150 men-of-war, while they had 50,000 men-at-arms encamped ashore. When all of a sudden an extraordinary and unexpected change in the position of affairs manifested itself. Mamercus goes over with a considerable force to Timoleon; many garrisons desert to him; the Corinthians send him money and re-inforcements; Timoleon's spirits rise; the Carthaginians are afraid, and without rhyme or reason sail out of the harbour and withdraw to their own province. Timoleon defeats Hiketas and captures Syracuse; Dionysius is persuaded to surrender the citadel and to go to the Peloponnese *ὑπόσπονδον ἔχοντα τὰ ἴδια χρήματα*[80], and sailed to Corinth *ἐν μικρῷ στρογγύλῳ πλοίῳ*. According to Plutarch, the course of events is as follows. Many states and Mamercus, tyrant of Catana, join Timoleon. Dionysius capitulates to him (50 days after his arrival in Sicily, c. 16, 6), because he was not able

[80] XVI c. 69: *Ἀδρανίτας καὶ Τυνδαρίτας εἰς συμμαχίαν προσλαβόμενος στρατιώτας οὐκ ὀλίγους παρ' αὐτῶν παρέλαβεν. ἐν δὲ ταῖς Συρακούσαις πολλὴ ταραχὴ κατεῖχε τὴν πόλιν, Διονυσίου μὲν τὴν Νῆσον ἔχοντος, Ἱκέτα δὲ τῆς Ἀχραδίνης καὶ Νέας πόλεως κυριεύοντος, Τιμολέοντος δὲ τὰ λοιπὰ τῆς πόλεως παρειληφότος, καὶ Καρχηδονίων τριήρεσι μὲν ἑκατὸν καὶ πεντήκοντα καταπεπλευκότων εἰς τὸν μέγαν λίμενα, πεζοῖς δὲ στρατιώταις πεντακισμυρίοις κατεστρατοπεδευκότων. διόπερ τῶν περὶ τὸν Τιμολέοντα καταπεπληγμένων τὸ πλῆθος τῶν πολεμίων, ἄλογός τις καὶ παράδοξος ἐγένετο μεταβολή. πρῶτον μὲν γὰρ Μάμερκος ὁ τῶν Καταναίων τύραννος, δύναμιν ἀξιόλογον ἔχων, προσέθετο τῷ Τιμολέοντι· ἔπειτα πολλὰ τῶν φρουρίων ὀρεγόμενα τῆς ἐλευθερίας ἀπέκλινε πρὸς αὐτόν· τὸ δὲ τελευταῖον, Κορίνθιοι δέκα ναῦς πληρώσαντες χρήματά τε πορίσαντες ἐξαπέστειλαν εἰς τὰς Συρακούσας. ὧν πραχθέντων, Τιμολέων μὲν ἐθάρρησεν, οἱ δὲ Καρχηδόνιοι φοβηθέντες ἀπέπλευσαν ἐκ τοῦ λιμένος ἀλόγως, καὶ μετὰ πάσης τῆς δυνάμεως εἰς τὴν ἰδίαν ἐπικράτειαν ἀπηλλάγησαν.*

to hold out any longer against Hiketas, and had rather make over the fortress to Timoleon, whom he admired, than to Hiketas, whom he despised. Timoleon sends two Corinthian officers—Euclides and Telemachus—to take possession of the fortress, with 400 men who elude the blockade by stealing in at several times and in small companies; Dionysius with a few companions proceeds to the camp of Timoleon, who sends him on to Corinth in a special vessel. (Plutarch here interposes some reflexions on the misfortune of Dionysius and some immaterial anecdotes concerning his degraded manner of life at Corinth.) Encouraged by Timoleon's success, the Corinthians send him 2000 foot soldiers and 200 cavalry, who go as far as Thurii, but are unable to proceed further because of the Carthaginian guard squadron at the strait. Hiketas continues the blockade of the Corinthians in the citadel; he attempts to take the life of Timoleon at Adranum, the latter is saved miraculously by the visible intervention of the gods. Baffled in this attempt, and determined to get possession of Ortygia, Hiketas invokes the full aid of the Carthaginian force under Mago, who enters the harbour with 150 ships and quarters a land force of 60,000 men within the walls. Mago and Hiketas withdraw a part of their force for an attack on Catana, from which Timoleon sends supplies to the garrison: during their absence Neon, the commandant of the citadel, gets possession of Achradina, which he henceforward holds in combination with Ortygia, connecting the two by a new line of fortification. Meantime the Corinthian division are able to cross the straits by a piece of good fortune, and join Timoleon, who, after taking Messina, marches upon Syracuse with 4000 men. Thereupon Mago is seized with such a panic—increased by an insignificant circumstance—that he abruptly and unexpectedly sails away to Africa.

If we compare, however, the two together, the points of difference are not so great. That Plutarch's is the more complete and satisfactory, is generally admitted[81]. Allowing for the chronological mistake—which may be ascribed to the writer's characteristic carelessness—

[81] Held *Prolegg.* c. 11 Part 1 pp. 10—15, Arnoldt *Timoleon* p. 100 ff., Volquardsen p. 97, Holm *S. G.* II p. 337, p. 466.

and the difference in numbers (Diodorus says *πενταкισμύριοι*, Plutarch *μυριάδας ἕξ*)—for these may easily have been corrupted—, still the discrepancy in facts is too great to admit of Volquardsen's conjecture that Timaeus is the common source of both. In the first place, the whole method of the capture of the city by Timoleon in the account of Diodorus is diametrically opposed to that of Plutarch: then the Corinthian reinforcement, according to Diodorus, proceeds direct to Syracuse; according to Plutarch, they can only go circuitously; according to Diodorus, the Carthaginian fleet sails back to their district in the west of Sicily; according to Plutarch, to Africa.

Now it may be safely inferred that it was Theopompus who supplied Diodorus with his materials, from the fact that Timaeus cavilled at Theopompus for stating that the ex-despot Dionysius was sent from Sicily to Corinth in a merchant-ship (ἐν μικρῷ στρογγύλῳ πλοίῳ κατέπλευσεν εἰς τὴν Κόρινθον). Polybius[82] criticizes Timaeus for attaching undue importance to such a trifling matter. The point however is of some importance, whether we adopt Grote's suggestion[83] or the more probable one of Clasen, that Dionysius was sent as a prisoner (ἀπεστάλη: cp. c. 16, 1 Διονύσιον εἰς Πελοπόννησον ἐξέπεμψεν), and therefore it was necessary that he should be conveyed in a state vessel. Anyhow, the arrival of the ex-despot in a state vessel must have made a greater impression at Corinth, and added greater significance to the event, than if, as Diodorus after Theopompus told the story, he was merely persuaded by Timoleon τὴν ἀρχὴν ἀποθέμενος ἀπελθεῖν εἰς

[82] XII 7.
[83] See my note to c. 13, 4 l. 31.

Πελοπόννησον. Moreover, according to Diodorus, the power of Timoleon was substantially increased by the accession of some states and of Mamercus, as well as by the Corinthian reinforcement, which caused the Carthaginians to withdraw φοβηθέντες, probably because they saw there was nothing to be gained where they were. Plutarch also states that many joined him and that he had 2200 men from Corinth (c. 16, 1): in spite of this, however, he had only 4000 men under him (c. 20, 1) when he marched upon Syracuse, confiding rather in his usual good fortune than in his military force. On hearing of his arrival, Magon, the Carthaginian admiral, is seized with alarm (θορυβούμενος καὶ δεδοικώς). The intercourse which passed between the Greeks in the service of Hiketas and Timoleon renders him suspicious of his Sicilian allies, and, in spite of the entreaties and remonstrances of Hiketas, he suddenly determines to retreat, and putting all his troops aboard the fleet sails away to Africa αἰσχρῶς κατ' οὐδένα λογισμὸν ἀνθρώπινον ἐκ τῶν χειρῶν ἀφεὶς Σικελίαν. The story is certainly incredible; Magon's conduct is quite unaccountable, and we cannot help feeling that Timaeus must have exaggerated considerably. Whether we suppose, after Diodorus, that Magon went back to the Carthaginian province in Sicily, there to await the issue of the struggle between the Greeks, or follow Holm's[84] bold conjecture, or abandon any attempt to clear up the mystery, it is obvious that Plutarch (Timaeus), who narrates the fact itself, as it happened, in his explanation of the motive has allowed himself to be swayed by his partisanship for Timoleon.

The attempt made by Hiketas on the life of Timoleon is quite possible and credible; the account of his

[84] See my note on c. 20 l. 45.

escape is thoroughly characteristic of Timaeus: the hired assassins fall upon the pious Timoleon while engaged in sacrificing at a festival and are only prevented from effecting their object by an incident so remarkable that all recognised the visible intervention of the god in his favour and regarded him as a sacrosanct person (ὡς ἱερὸν ἄνδρα καὶ σὺν θεῷ τιμωρὸν ἥκοντα τῇ Σικελίᾳ τὸν Τιμολέοντα σέβεσθαι καὶ φυλάττειν[85]). It is strange that this attempt at assassination is not afterwards made use of as a handle against Hiketas to justify his execution.

The anecdotes about Dionysius at Corinth in c. 14 and in c. 15 may very well be taken from Timaeus, for whom such contrasts between the past and present would have a special interest; at the same time it is possible that those in c. 14 may have been borrowed from Theopompus[86]. Apart from the anecdotes and the miracles, Plutarch's narrative is satisfactory enough and the chronology is unexceptionable; some have objected without justice to the incongruity of Timoleon's having got possession of the Acropolis of Syracuse fifty days after his landing in Sicily: in his description of battles and in the narrative of the capture of Achradina there is certainly a regrettable absence of closer detail.

In what follows we find the same relation as to their sources; there is no trace of any change; his Timaeus lies before the Biographer, his Theopompus before the Historian. The latter relates the bare fact of the capture of Syracuse (Τιμολέων περιγενόμενος τῶν πολεμίων ἐκράτησε τῶν Συρακοσίων); the former mentions the parts of the city (Neapolis, Tyche, Epipolae) which were taken by the generals severally: he leaves us without any information about the particulars

[85] c. 16, 6.

[86] See my note *ad l.*

of the storming, but we get a glimpse of the nature of the source from which he borrows. The enemy take to flight instantly, not one of the Corinthians is killed or even wounded—all because of the excessive partiality of Timaeus for his hero. Plutarch and Diodorus disagree in their account of Hiketas: according to the former (c. 24), Timoleon simply compels him to secede from the Carthaginians and to retire into private life at Leontini. According to Diodorus, Hiketas withdrew to Leontini with a considerable force, followed by Timoleon who laid siege to the town but had to retire with his object unaccomplished. During the absence of Timoleon at Engyon, Hiketas took the opportunity of making an attempt on Syracuse, which was, however, unsuccessful. Here again Diodorus (Theopompus) is more to be relied on than Timaeus. For, according to Plutarch also, we find Hiketas later on a powerful tyrant at Leontini, who, after Timoleon had undergone several reverses, could make an inroad into Syracusan territory. We must therefore correct and supplement Timaeus (Plutarch) by Theopompus (Diodorus), and assume that Hiketas, after the capture of Syracuse by Timoleon, went back to Leontini, that Timoleon could do nothing against him, and that he often made inroads into Syracusan territory. Timoleon was still at war with him, when he heard of the Carthaginian expedition, but concluded a truce with him and took some of his soldiers into his service, thereby gaining a considerable accession to his force[87]. From which we may conclude, that Timoleon had offered him favourable terms, probably left him in

[87] Diod. XVI 77 *ἔχων δὲ πόλεμον πρὸς Ἱκέταν διελύσατο πρὸς αὐτὸν καὶ προσλαβόμενος τοὺς μετ' αὐτοῦ στρατιώτας οὐ μετρίως ηὔξησε τὴν ἰδίαν δύναμιν.*

undisturbed possession of his τυραννίς at Leontini, and so won him over as an ally against the Carthaginians. Diodorus places this truce in Ol. CX 1 = B.C. 340/339, but his chronology is not to be relied on. The order of events is given correctly from Timaeus by Plutarch.

The account of the colonisation by Timoleon is pretty much the same in the Historian and the Biographer. Diodorus has 5000 less colonists, but they all come from Greece—5000 from Corinth and 50,000 from other parts of Greece; whereas, according to Plutarch, 50,000 come from Italy and Sicily, 10,000 from Greece and Corinth. In these numerical details, Plutarch, for some reason or other, abandons his authority Timaeus in favour of Athanis. It is characteristic of Diodorus that he speaks of 10,000 settlers at Agyrion, his own birth-place. Plutarch gives us no details whatever of the re-organisation of the constitution by Timoleon; Diodorus only a few scanty notices[88]. At all events, Timoleon is warned by the fate of Dion to disarm all possible suspicion of his aiming at despotism[89], and, by destroying its most conspicuous memento and the most potent instrument of past despots, he renders it impossible for others.

In Division *F* the description of the miserable state of Sicily in general, and especially of Syracuse is certainly borrowed from Timaeus; it seems scarcely credible that so large a number of immigrants as 60,000 could have been mustered in so short a time, as Plutarch makes out.

[88] See n. to c. 24, 3.

[89] The position he held at Syracuse is variously described as μοναρχία (*Tim.* c. 37, 6); στρατηγία καὶ ἀρχή (*comp. Tim. et Paul.* c. 2, 3); *imperium* (Corn. Nep. c. 3, 4). He is called αὐτοκράτωρ (*comp. Tim. et Paul.* c. 2, 3).

In Division *G*, we find a general concurrence between Plutarch and Diodorus[90]. The strength of the Carthaginian army is alike in both writers. Plutarch does not mention the cavalry expressly, the total of the Syracusan army is given by Diodorus as 12,000. In their description of the battle there is a general, sometimes even a verbal, correspondence[91]. Diodorus gives the number of prisoners as 15,000, Plutarch says that most of them were secreted by the soldiers and only 5000 forthcoming; they agree again in their account of the rest of the spoil.

There are several indications that Timaeus is the source from which both derived their information. There is a romantic tinge about the whole narrative, characteristic of his love of the marvellous. The story of the wild celery, which appears in both, is given by Plutarch in another passage (*Mor.* p. 676 D) on the express authority of Timaeus. It appears in Polyaenus almost word for word the same as in Plutarch; Diodorus gives rather a freer version of it. Polybius[92] censures Timaeus for the matter of Timoleon's speech, in which he bids his men think not of the numbers of the enemy but of their want of manliness (ἀξιοῖ μὴ βλέπειν αὐτοὺς πρὸς τὸ πλῆθος τῶν ὑπεναντίων ἀλλὰ πρὸς τὴν ἀνανδρίαν), and reminds them that the proverb ἐρημότερα τῆς Λιβύης had reference not to the desert itself but to the character of its inhabitants. Diodorus must have had this speech before him, when he wrote διῆλθε μὲν τὴν τῶν Φοινίκων ἀ ν α ν δ ρ ί α ν, ὑπέμνησε δὲ τῆς Γέλωνος εὐημερίας. Plutarch makes no mention of it. At the same time, several details are given by Diodorus[93], which are not found in Plutarch, and there are some discrepancies, as in the account of the 1000 mutineers, whom Plutarch makes out to have been arrant cowards[94]. We may presume that Diodorus had access to some other account, in which all was not put in so favourable a light for Timoleon; he may have considered there was too much of Timaeus in the narrative of the desertion.

[90] See my note on c. 25, 1.
[91] See n. to c. 28, 2.
[92] XII 26 a.
[93] See n. to c. 26, 1.
[94] See my n. to c. 25, 2.

The fact of the execution of fifteen of the most zealous supporters of the Carthaginians at Entella may have been omitted by Plutarch, as not redounding to the credit of his hero.

For an explanation of the discrepancy in the account of the actual contest see my n. to c. 28 l. 11. If the narrative of Diodorus be regarded as supplementary to that of Plutarch, the one is made intelligible by the other, and we get from the two a satisfactory description of the locality, the position of the armies and the battle itself; since it is scarcely credible that the flight of the Carthaginians was such a speedy and one-sided affair as represented by the Biographer. Of the amount of the loss of the Greeks we are told nothing. It is certain that Timoleon won a great victory at the Crimesus over the Carthaginians, which he did not follow up, probably because he had not the means of doing so[95]. The fate of the 1000 deserters is told differently by Diodorus[96], and there is nothing in Plutarch about the capture and execution of Postumius the Etruscan[97].

Division *H.* We now come to Timoleon's campaign against the Tyrants: according to Plutarch, they were afraid of him and formed an alliance with the Carthaginians. We do not know which side commenced hostilities; all we know, is the fact that the war broke out and that Timoleon sustained two reverses, in the neighbourhood of Messene and at Ietae (c. 30, 3). These reverses are regarded by Timaeus as signal proofs of divine favour towards his pet hero. The attack on Hiketas is related more fully by Plutarch. The battle is, as usual, preceded by an omen (c. 31, 3); concerning the battle itself we have as good as no information: the soldiers of Hiketas take to flight immediately, one thousand are killed. Of Timoleon's loss nothing is said. The execution of Hiketas and his son, and of his general Euthymus followed, the two former being

[95] See my n. to c. 28 l. 47. [96] See n. to c. 35, 2.
[97] See my n. to c. 33, 2.

punished as tyrants and traitors, the latter on the ground that he had publicly quoted two lines from Euripides in derision of the Corinthians at Leontini; the women of the family were formally tried by the Syracusans and put to death. We do not know what apology Timaeus made on his behalf for allowing this seeming act of cruelty—of taking revenge in their person on a political enemy—on the part of one, to whose every action, since his brother's murder, the line of Sophocles:—ὦ θεοί, τίς ἆρα Κύπρις ἢ τίς ἵμερος τοῦδε ξυνήψατο;—was represented by him as applicable: even Plutarch cannot refrain from calling it an ungracious act of his hero. Next came the turn of Mamercus whom Timoleon attacks and defeats in a battle near the Abolos, of which we have no particulars, except that Mamercus lost 2000 men, among whom were some Carthaginian auxiliaries, sent by Gescon.

The conclusion of peace with the Carthaginians is recorded by both Plutarch and Diodorus with a certain amount of verbal coincidence. It was probably effected before the reduction of the tyrants; otherwise it is difficult to explain why the Carthaginians obtained such favourable terms. Plutarch and Diodorus agree as to the conditions with the exception of one; according to Diodorus, all the Greek cities were to be free and independent, naturally those also in the Carthaginian province; according to Plutarch, all Greeks were to be at liberty to leave the Carthaginian province with their families and property. The question is, which of the two statements we are to believe. That of Diodorus has met with most acceptance. But it seems scarcely credible that Plutarch should have omitted or misrepresented this important condition, so favourable to the Greeks: on the contrary, the probability is that he would have

represented it more exactly than Diodorus, who would have been contented with the more curt statement 'all the Greek settlements to be free'. For, if we assume the statement of Diodorus to be correct, the peace would appear not sufficiently favourable to the Carthaginians in the circumstances; a supposition which is confirmed by the sequel, for we find Timoleon does not concern himself afterwards about Selinus, while Gela and Acragas are occupied with a colony of mixed people. This peace in fact, so favourable to the Carthaginians, is explicable only, if we consider that their power in Sicily was still unbroken, that Timoleon had sustained two defeats and that the war between him and Mamercus and the other tyrants was not yet at an end.

Hippon, tyrant of Messana, attempted flight by sea but was taken and put to death by his own people with the most studied indignities. Mamercus stipulates for a formal trial before the Syracusans, on condition that Timoleon should not appear as his accuser: but unable to obtain a hearing he was executed as a felon. According to Diodorus[98], Timoleon subdued also the Campanians in Aetna, as well as Nikodemus, tyrant of Centoripa, and Apolloniades, dynast of Agyrium. There is one dynast, of whom we hear nothing more, the father of Timaeus, whose silence about him is probably intentional: we learn from another source[99], that Timoleon secured him in the possession of his power. Plutarch again says

[98] XVI 82: *μετὰ δὲ ταῦτα...τοὺς ἐν Αἴτνῃ Καμπάνους ἐκπολιορκήσας διέφθειρε· καὶ Νικόδημον μὲν τὸν Κεντοριπίνων τύραννον καταπληξάμενος ἐξέβαλεν ἐκ τῆς πόλεως· Ἀπολλωνιάδην δὲ τὸν Ἀγυριναίων δυνάστην παύσας τῆς τυραννίδος τοὺς ἐλευθερωθέντας Συρακουσίους ἐποίησε.*

[99] Marcellinus *vit. Thucyd.* 27: *Τίμαιος δ' ὁ Ταυρομενίτης Τιμολέοντα ὑπερπῄνεσε τοῦ μετρίου, καθότι Ἀνδρόμαχον τὸν αὐτοῦ πατέρα οὐ κατέλυσε τῆς μοναρχίας.*

nothing about an unfair proceeding of Timoleon's, mentioned by Diodorus[100], against Leontini, whose citizens he is stated to have transplanted to Syracuse, possibly with the object of gaining the title of hero-founder of Syracuse, like Gelon. In this μετοικισμός he followed the example of the earlier Syracusan tyrants, just as Gelon had dealt with Camarina, Hieron with Naxos and Catana and Dionysius the First with Leontini. According to Diodorus[100], the Camarinaeans were compelled by him to receive an accession of strangers to share with them the rights of citizenship. The rhetorical glorification of Timoleon in the last chapter of the Biography proceeds evidently from Timaeus. Diodorus says very little of the last events of his life; he mentions his magnificent funeral, and the proclamation, as he gives it, is almost word for word the same as in Plutarch.

As regards, then, the history of Timoleon, it is tolerably clear that with Diodorus as well as Plutarch Timaeus is the *fons primarius;* that the *vita* by Cornelius Nepos is a short abstract of the same author, and that, where he differs from Plutarch, Nepos is alone responsible for the error.

This conclusion is corroborated further by an examination of verbal coincidences. I have already drawn attention[101] to the use of the word ἐπικράτεια, as applied to the Carthaginian possessions in the North West of Sicily, which appears to have been introduced by Timaeus. It occurs several times with this meaning in the Sicilian history of Diodorus[102], contained in Books

100 *l.c.* *ἀπὸ δὲ τούτων γενόμενος τοὺς μὲν Λεοντίνους εἰς Συρακούσας μετῴκισεν, εἰς δὲ τὴν Καμαριναίαν οἰκητόρας προσθεὶς ἐπηύξησε τὴν πόλιν.*

101 note to c. 24, 4.

102 XIII 81, 109; XIV 8, 41, 54; XV 73; XVI 69, 73, 78, 82.

XIII—XVI, which, it is taken for granted, were derived from Timaeus, whereas it is not employed by him elsewhere in the same sense. Plutarch uses the word four times in this *Life*. Again the occurrence of the word τυραννεῖα[103] for βασίλεια is remarkable; in Plutarch and in Diodorus it is only used where Timaeus is presumed to be their authority. In c. 15, 5 we find the word ἐγγηράσας, which is twice used by Diodorus, each time in passages referring to Sicilian history; (1) at the end of his account of the battle of Himera, where he says that the victorious Gelon, unlike Pausanias and Themistocles, was permitted ἐγγηράσαι τῇ βασιλείᾳ καὶ τελευτῆσαι θαυμαζόμενον[104], and (2) in reference to Dionysius the elder, of whom he says ἐν τοῖς ταύτης (sc. τῆς ἀρχῆς) καλοῖς ἐγγηράσας ἀπέλιπε τοῖς ἐκγόνοις μεγίστην τῶν κατὰ τὴν Εὐρώπην δυναστείαν[105]. Now it may be gathered from Polybius[106] that Timaeus must have used the word in the same sense, when, in his disparaging criticism of the chronicler of Tauromenium, he says that his representation of Agathocles was most unjust, on his own shewing. For that the tyrant was possessed of great natural advantages, he continues, τοῦτο δῆλόν ἐστιν ἐξ αὐτῶν ὧν ὁ Τίμαιος ἀποφαίνεται. εἰ γὰρ εἰς τὰς Συρακούσας παρεγενήθη φεύγων τὸν τροχόν, τὸν καπνόν, τὸν πηλόν, καίπερ ἔτη τὴν ἡλικίαν ὀκτωκαίδεκα γεγονώς, καὶ μετά τινα χρόνον ὁρμηθεὶς ἀπὸ τοιαύτης ὑποθέσεως κύριος μὲν ἐγενήθη πάσης Σικελίας, μεγίστους δὲ κινδύνους περιέστησε Καρχηδονίοις, τέλος ἐγγηράσας τῇ δυναστείᾳ κατέστρεψε τὸν βίον βασιλεὺς προσαγορευόμενος, ἆρ' οὐκ ἀνάγκη...τὸν

[103] c. 15, 5; c. 39, 1. It occurs again in Dion c. 13, 3.
[104] XI 23.
[105] XX 78.
[106] XII 15, 7.

Ἀγαθοκλέα...πολλὰς ἐσχηκέναι ῥοπὰς καὶ δυνάμεις πρὸς τὸν πραγματικὸν τρόπον;

Again, in Plutarch (*Tim.* c. 35, 1) we find the expression τὴν νῆσον ἐξηγριωμένην ὑπὸ κακῶν ἐξημέρωσε, and in Diodorus (XVI 83) αἱ χῶραι διὰ τὴν ἀργίαν ἐξηγρίωντο, and (XX 69) τοὺς ἄλλους δήσαντες πέδαις, ἣν διὰ τὸν πόλεμον ἐξηγρίωσαν χώραν, ἐξηνάγκαζον τοῖς ἰδίοις πόνοις πάλιν ἐξημεροῦν, where he is speaking of the treatment by the Carthaginians of the inhabitants of the towns in Sicily, that had held out against them in the hope of receiving succour from Agathocles. There are some other words, which appear to have been borrowed from Timaeus, as they are not found in other *Lives* except such as came within the range of the history of Timaeus, e.g. ἀναζωπυρεῖν in an intrans. sense (c. 24, 1).

The above coincidences of verbal usage, insufficient as they may be in themselves to support any conclusion, are not without weight in their cumulative effect.

In their method of using authorities generally there seems to have been this difference between Plutarch and Diodorus, that the former generally confined himself to one main authority, with only an occasional reference to others for the purpose of correction or confirmation, or for the introduction of an anecdote, whereas Diodorus employed two or more at the same time, taking his facts now from one, now from the other in a careless and uncritical manner. Thus, in his history of Timoleon, he had before him two contemporary writers—Timaeus and Theopompus—on neither of whom did he rely exclusively, but borrowed occasionally from one, occasionally from the other. So that his narrative is spoiled by numerous constant omissions and we do not

find in him a portrait of the hero, such as that with which Plutarch presents us, highly-coloured perhaps, and, like the original, exaggerated, but a faithful and unblurred copy. He reproduces all the miraculous stories of divine intervention, which no doubt the pious old chronicler believed in, and allowed himself to be influenced by the same bias towards his hero. Oral tradition may have supplied Timaeus with facts, not to be found in the scanty literary sources of Ephorus, Theopompus and Athanis, and he may have occasionally given rein to his own imagination. Still the judgment of Polybius—Τίμαιος μείζω ποιεῖ Τιμολέοντα τῶν ἐπιφανεστάτων θεῶν—is, like most of this writer's criticism, unduly exaggerated, and can only be accepted with limitations. Timaeus seeks to represent Timoleon as one of the favourites of the gods and of Fortune, and interprets all the events of his life accordingly. Plutarch, in his delightfully uncritical manner, follows him implicitly; and the prevalent opinion of Timoleon is formed upon the Biographer's portrait.

Mitford[107] is perhaps the only modern historian who—

107 The 33rd Chapter of his *History of Greece* is conceived throughout in a spirit of unfair hostility to Timoleon. Thus 'his well managed stratagem' (*Grote*) at Rhegium is with him 'a disingenuous artifice', the confession of the man who murdered the hired assassin is represented as the invention of the partisans of Timoleon to palliate the cruelties used towards Hicetas: his government is 'highly despotic', his treatment of Hippon and Mamercus is 'shocking'. See e.g. his note 12, too long to quote. He ends however by this admission:—'Timoleon's history has assuredly deserved to be better known; and the account of such a contemporary as Timaeus, however partial, could not but have been of high value....But we want information how, through a revolution so violent and so complete, he produced a prosperity and lasting quiet, of which examples, in all history rare, occur among the Grecian republics almost only under the administration of Sicilian chiefs, and those mostly described by the title of Tyrants'.

because forsooth he was a champion of democracy—has endeavoured to strip his career of its romance, and has even gone out of his way to misquote Plutarch in order to exhibit him in an unfavourable light. His account is in singular contrast to the glowing eulogy of Grote, who thus sums up his hero's character:—

'We obtain little from the biographers of Timoleon, except a few incidents, striking, impressive and somewhat theatrical. But what is really important is, the tone and temper which these incidents reveal, both in Timoleon and in the Syracusan people. To see him unperverted by a career of superhuman success, retaining the same hearty convictions with which he had started from Corinth; renouncing power, the most ardent of all aspirations with a Greek politician, and descending to a private station, in spite of every external inducement to the contrary; resisting the temptation to impose his own will upon the people, and respecting their free speech and public vote in a manner which made it imperatively necessary for every one else to follow his example; foregoing command, and contenting himself with advice when his opinion was asked—all this presents a model of genuine and intelligent public spirit, such as is associated with few other names except that of Timoleon. That the Syracusan people should have yielded to such conduct an obedience not merely voluntary, but heartfelt and almost reverential, is no matter of wonder. And we may be quite sure that the opinion of Timoleon, tranquilly and unostentatiously consulted, was the guiding star which they followed on most points of moment or difficulty; over and above those of exceptional cases of aggravated dissent where he was called in with such imposing ceremony as an umpire. On the value of such an oracle close at hand it is needless to insist; especially in a city which for the last half century had known nothing but the dominion of force, and amidst a new miscellaneous aggregate composed of Greek settlers from many different quarters.'

And again:—

'It was to this example (that of Epaminondas) that Timoleon owed in part his energetic patriotism combined with freedom from

personal ambition—his gentleness of political antipathy—and the perfect habits of conciliatory and popular dealing—which he manifested amidst so many new and trying scenes to the end of his career.'

Timoleon has been called the Garibaldi[108] of antiquity, and this comparison will perhaps give us the truest idea of his qualities negative and positive. He was, in truth, not a great genius either as a general or as a statesman; but, like his modern counterpart, an enthusiast of unflinching honesty of purpose, great force of character, inspired with a profound aversion to a government of will and animated with a generous desire to replace it by a government of laws, and with a firm belief in his own mission to relieve those who were laid under the heel of oppressors.

Though Polybius[109] reckons him as one of the three most complete men of action of those who had played a conspicuous part in Sicilian affairs; yet it must be confessed that his activity in the field of politics bore no lasting fruit, and so far must be regarded as a failure: but it must be remembered that no state ever underwent in an equal space of time such a variety of rapid changes in its political organization as Syracuse, so that its history has been called 'a practical compendium of politics'. His military operations against the Carthaginians, notwithstanding his signal victory at the Crimesus, left their dominion in Sicily much the same as it had been at the end of the reign of the elder Dionysius. His

[108] Holm, *G. S.* II p. 217.
[109] XII 25k, 2 *τῶν δεδυναστευκότων ἐν Σικελίᾳ μετὰ Γέλωνα τὸν ἀρχαῖον πραγματικωτάτους ἄνδρας παρειλήφαμεν Ἑρμοκράτην, Τιμολέοντα, Πύρρον τὸν Ἠπειρώτην.*

greatest and most glorious achievement was that he rescued the Sicilian Greeks from the oppression of tyrants and dynasts, and united them in a common defensive league.



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CHRONOLOGICAL TABLE

OF EVENTS IN SICILY FROM THE BEGINNING OF GREEK COLONISATION TO THE DEATH OF TIMOLEON

The Numerals in heavy type refer to the Chapters *of the Text*

OLYMP.	B.C.		CONTEMPORARY EVENTS
9, 2	743		Rhegium (c. **19**, 1, 3) founded by Chalcis (Diod. VIII 23). First Messenian war.
11, 2	736/5	Foundation of Naxos by Chalcis (Thuc. VI 3). Theocles, the οἰκιστής, an Athenian.	
11, 3	735/4	Syracuse founded by Archias a Bacchiade of Corinth (c. **2**, 1; c. **15**, 1).	
11, 4	734		Corcyra (c. **8**, 3) colonised by the Corinthians.
12, 3	730	Leontini (c. **16**, 5) and Catana (c. **18**, 1) founded by Chalcidians from Naxos (Thuc. VI 3).	
13, 1	728	Megara Hyblaea founded by Megarians (Thuc. VI 4). Zancle, afterwards Messana (c. **30**, 3), organised as a colony by immigrants from Chalcis (Thuc. VI 4, Paus. 4, 23, 3). [With these six colonies the Hellenic colonisation of Sicily came to an end for some forty years.]	
14, 1	724		Spartan conquest of Messenia.
14, 4	721		Sybaris in Italy founded by Achaeans and Troezenians (Diodor. XII 9, Strabo 6, 1, 13). It flourished for 210 years.
15, 1	720		Rise of Megara into power.
16, 1	716	Foundation of Mylae (c. **37**, 6) by the Zanclaeans.	Gyges, king of Lydia.
17, 3	710		Croton founded by the Achaeans (Dion. Hal. *Ant.* II c. 59, 3, Strab. VI c. 12).

OLYMP.	B.C.		CONTEMPORARY EVENTS
18, 1	708		Tarentum (Τάρας) re-founded by the Partheniae under Phalanthus (Strab. VI c. 3).
22, 3	690	Gela (c. 35, 2) founded by Antiphemus of Rhodes and Entimus of Crete (Thuc. VI 4, Paus. 8, 46, 2).	
23, 2	687		Beginning of the Median Empire (Herod. I c. 130).
24, 2	683		First annual Archon at Athens.
26, 2	675		Foundation of Chalcedon by Megara, 26 years before Byzantium.
26, 4	673		Locri (c. 6, 3) in Italy founded by the Locrians from Greece (?).
27, 3	670		Orthagoras tyrant of Sicyon.
28, 1	668		End of second Messenian war.
29, 1	664	Acrae founded by Syracuse (Thuc. VI 5).	
30, 1	660		Zaleucus gives laws to the Locrians.
30, 4	657		Foundation of Byzantium.
31, 2	655		Cypselus expels the Bacchiadae and becomes tyrant of Corinth. The rule of the Cypselidae lasted 73½ years.
32, 3	650		Psammetichus I, king of Egypt.
33, 1	648	Himera (c. 23, 5) founded by Zancle (Thuc. VI 5. Diod. XIII 62, Strabo 6, 2, 6).	
34, 1	644	Casmenae founded by Syracuse.	
37, 2	631		Cyrene founded by Battus of Thera (Herod. IV 154).
37, 3	630		Naucratis in Egypt founded by Miletus (Strabo 17, 1, 18).
38, 1	628	Selinus founded by Megara Hyblaea, a hundred years after the foundation of Megara (Thuc. VI 4, Strabo 6, 2, 6).	
38, 4	625		Leucas (c. 15, 1) and Anactorium founded by Corinth; Epidamnus by Corcyra; Apollonia by Corinth and Corcyra. Periander succeeds Cypselus at Corinth. Theagenes, tyrant of Megara. Fall of Nineveh (?).
39, 4	621		Legislation of Draco.

OLYMP.	B.C.		CONTEMPORARY EVENTS
42, 3	610	*Stesichorus of Himera.*	
42, 4	609		Josiah, king of Judah, slain at Megiddo (c. **28**, 2 note).
45, 1	600		Massilia founded by the Phocaeans.
45, 2	599	Camarina founded by Syracuse (Thuc. VI 5).	Expulsion of the Alcmaeonidae from Athens (Thuc. I 126).
46, 2	595		Outbreak of the first Sacred or Cirrhaean war. Birth of Croesus.
46, 3	594		Legislation of Solon.
	586		Termination of the Cirrhaean war. Extension or re-institution of the Pythian games (c. **26**, 2).
49, 3	582	Acragas (Agrigentum, c. **35**, 2) founded by Gela (Thuc. VI 4).	
49, 4	581		The tyranny in Corinth overthrown by the Spartans in the person of Psammetichus.
50, 2	579	Lipara (c. **37**, 6) founded by Cnidus and Rhodes (Diod. V 9).	
51, 4	573		Foundation of the Nemean games (c. **26**, 2).
52, 1	572	Phalaris tyrant of Agrigentum.	
53, 3	566		Foundation of the Panathenaea.
55, 1	560		Peisistratus tyrant of Athens. Croesus, king of Lydia.
55, 2	559		Overthrow of the Median Empire by Cyrus.
56, 4	553	Destruction of Camarina by Syracuse; it was afterwards re-colonised by Hippocrates and then by Gelon.	
58, 1	548		Burning of the Temple at Delphi.
58, 3	546		Capture of Sardis by Cyrus and overthrow of the Lydian Empire.
59, 2	543		Velia in lower Italy (c. **35**, 2) founded by the Phocaeans, expelled from home by Harpagus.
60, 3	538		Capture of Babylon by Cyrus.
67, 3	510		Destruction of Sybaris by the Crotoniatae (Herod. V 43—45).

OLYMP.	B.C.		CONTEMPORARY EVENTS
67, 4	509		The constitution of Cleisthenes.
70, 2	499		Revolt of Ionians from Persia.
71, 2	495		[Birth of Sophocles, c. **36**, I.]
71, 3	494		Sack of Miletus after the Ionian revolt.
71, 4	493	Hippocrates tyrant of Gela.	Themistocles archon at Athens.
72, 1	492		First Persian expedition against Greece.
72, 2	491	Gelon becomes tyrant of Gela. [*The Historian of this period to death of Gelon is* Philistus, *Hist. Sic.* lib. III.]	
72, 3	490		First Persian war. Battle of Marathon.
73, 4	485	Gelon master of Syracuse (c. **23**, 5).	Xerxes king of Persia. Birth of Herodotus.
74, 2	483	Megara captured by Gelon.	
74, 3	482	Thero master of Himera.	
75, 1	480	Defeat of the Carthaginians under Hamilkar, son of Mago, at Himera (c. **23**, 5) by Thero and Gelon (Herod. VII 166). (*The Sicilian Comedy. Epicharmus of Cos.*)	Second Persian war. Battle of Salamis. [Simonides of Ceos (c. **32**, 1); Birth of Euripides (c. **32**, 2).]
75, 2	479		Victory of Greeks at Plataea and Mycale. [The History of Herodotus closes here.]
75, 3	478	Hieron succeeds Gelon as tyrant of Syracuse. [Philistus *Hist. Sic.* lib. IV, Diod. Sic. XI 38—68.]	Building of the walls of Athens.
76, 1	476	Hieron's court, the home of many eminent Greeks (Diod. XI 51 ff).	Beginning of the Athenian Empire.
76, 2	475		Organisation of the confederacy of Delos.
76, 3	474	Hieron defeats the Tuscans in a sea-fight off Cumae (Diod. Sic. XI 51).	
77, 1	472	Death of Theron of Agrigentum. Thrasydaeus, his son, defeated by Hieron (Diod. Sic. XI 53).	Tarentum defeated by Messapians. [Death of Pythagoras. The *Persae* of Aeschylus.]
77, 2	471		[Birth of Thucydides.] Themistocles exostracised (Thuc. I 135).
78, 2	468		Rise of Pericles.

OLYMP.	B.C.		CONTEMPORARY EVENTS
78, 2	467	Death of Hieron at Aetna (Catana). He is succeeded by his brother Thrasybulus, who abdicates after less than a year. His dynasty ended with him (Diod. XI 67).	In Rhegium and Zancle Micythus resigns in favour of the sons of Anaxilaus (Diod. XI 66).
78, 3	466	End of the tyranny and establishment of democracy at Syracuse (Philistus *Hist. Sic.* lib. v, Diod. XI 67, 68).	Double victory of Cimon over the Persians at Eurymedon.
78, 4	465		Death of Xerxes.
80, 3	458		Aeschyli *Oresteia.*
80, 4	457		Battle of Tanagra.
83, 1	448		Attack of the Phocians on the sanctuary of Delphi.
83, 2	447		Battle of Coronea (c. **36**, 1).
83, 4	445		Thirty years' peace between Athens and Sparta. Athenian conquest of Euboea.
84, 2	443		Thurii founded by the Athenians (Diod. XII 11, c. **16**, 1).
85, 3	438		Completion of the Parthenon at Athens (Hicks *Inscr.* p. 88). [Euripidis *Alcestis.*]
86, 3	433	Treaty between Athens and Leontini (Hicks *Inscr.* p. 57).	
87, 1	431		Outbreak of the Peloponnesian war. [Euripidis *Medea.*]
87, 2	430		Plague at Athens.
87, 3			Rise of the Lucanian power (c. **34**, 2).
87, 4	429		Siege of Plataea.
88, 2	427	War between Syracuse and Leontini. The Athenians send Laches to assist Leontini.	
88, 3	426	The Athenians in Sicily; Laches captures Mylae (c. **37**, 6). The Athenians resolve to send increased forces to Sicily.	
88, 4	425		Blockade of Pylos. [The *Acharnians* of Aristophanes.]
89, 1	424	Diet of Gela. [Antiochus of Syracuse ends his *History of Sicily* here.]	Truce for a year between Athens and Sparta. [The *Knights* of Aristophanes.]

OLYMP.	B.C.		CONTEMPORARY EVENTS
89, 3	422	Revolution at Leontini. The oligarchs expel the commons and go to Syracuse, but afterwards join the commons and make war on Syracuse. Phaeax sent to Sicily.	Death of Cleon and of Brasidas. [The *Wasps* of Aristophanes.]
89, 4	421		Declaration of the independence of Delphi by the Peace of Nicias.
90, 3	418		Victory of the Lacedaemonians at Mantinea. Breaking up of the Argive Confederacy.
91, 1	416	Quarrel between Egesta and Selinus. Embassy to Athens.	
91, 2	415	The Athenian expedition to Sicily.	
91, 3	414		[The *Birds* of Aristophanes.]
91, 4	413	Destruction of the great Athenian armament in Sicily, September 1. (Thuc. VII, Philistus *Hist. Sic.* lib. VI, Diod. XII 82, XIII 33.)	
92, 1	411	A Sicilian contingent of 35 triremes (Diod. XVI 63) under Hermocrates, the head of the optimate party, serves with Mindarus against Athens in the Aegean. Changes in the political constitution of Syracuse. Legislation and constitution of Diocles (c. **24**, 3 l. 19 n., Philistus *Hist. Sic.* lib. VII, Diod. XIII 33 ff., Aristot. *Pol.* V 3, καὶ ἐν Συρακούσαις ὁ δῆμος αἴτιος γενόμενος τῆς νίκης τοῦ πολέμου τοῦ πρὸς Ἀθηναίους ἐκ πολιτείας εἰς δημοκρατίαν μετέβαλε. Cp. A. Holm *Gesch. Sic.* II p. 78).	Defeat of the Peloponnesians at Cynossema. Revolution at Samos (Thuc. VIII 10, 44, Xen. *Hell.* I i 9). Subversion of the democracy at Athens—Antiphon, Phrynichus, Theramenes. [End of the *History* of Thucydides and beginning of the Ἑλληνικά of Theopompus (Diod. XIII 42). The *Lysistrata* and *Thesmophoriazusae* of Aristophanes.]
92, 2	410	Syracusan squadron joint sufferers in the defeat at Cynossema, in which they occupied the right (Diod. XIII 39). Sentence of banishment passed at home against Hermocrates and his colleagues, because of the failure of the Expedition: he joins Pharnabazus (Xen. *Hell.* I i 27—31).	Second ruinous defeat of the Peloponnesians at Cyzicus, and death of Mindarus. Birth of Timoleon.
92, 3	409	Five Sicilian ships present at the re-capture of Pylos (Diod. XIII 64), and others at that of Megara (ib. 65).	Pylos re-conquered by the Spartans from the Athenians who had occupied it 15 years (Diod. XIII 64), and Nisaea by the Megarians (ib. 65).

OLYMP.	B.C.		CONTEMPORARY EVENTS
92, 4	408	Outbreak of war between Syracuse and the Chalcidian cities in Sicily. The Egestaeans appeal to Carthage to help them in their quarrel with the Selinuntines. Campaign of the Carthaginians in Sicily under Hannibal of the house of Magon, grandson of the Hamilcar, who had been vanquished at Himera (Diod. XIII 43—44, 54—68). Capture and sack of Selinus and brutal massacre of the inhabitants (Timaeus *Sic.* XIV). Destruction of Himera by the Carthaginians; the inhabitants partly slain, partly driven into exile. Hermocrates returns from the East to Messene, and failing to force his way into Syracuse, establishes himself at Selinus, from which place he makes successful attacks on the Carthaginians settled in the neighbourhood (Diod. XIII 59 ff.).	
93, 1	408 407	Probable date of the birth of Dion (Grote *H. G.* XI p. 78). Second attempt of Hermocrates to enter Syracuse, but, though feeling was strong in his favour, he is refused admission. On a third attempt he is defeated and slain (Diod. XIII 75). Dionysius, subsequently tyrant, escaped being banished with the rest of the supporters of Hermocrates, because he was supposed to have been killed.	Battle of Notium.
93, 2	406	Second invasion of Sicily by the Carthaginians under Hannibal and his cousin Himilcon (Diod. XIII 80). Siege and capture of Agrigentum about the winter solstice (c. 35, 2, Diod. XIII 85). Universal terror throughout Sicily (Diod. XIII 91). [The first part of *the History of Sicily* by Philistus, composed in seven books, terminates with this siege (Diod. XIII 103).]	Sea-fight off Arginusae (μεγίστη γεγενημένη ναυμαχία τοῖς Ἕλλησι πρὸς Ἕλληνας, Diod. XIII 98), and defeat of the Peloponnesians. [*Death of Euripides* (c. 32, 2).]

OLYMP.	B.C.		CONTEMPORARY EVENTS
93, 3		Revival of the Hermocratean party at Syracuse by Dionysius, who ends by establishing himself as despot (Diod. XIII 91—108, Xen. *Hell.* I v 21, II ii 24, Plat. *Epist.* VIII). He marries the daughter of Hermocrates (Plut. *Dion* c. 3).	
	405		Capture of the entire Athenian fleet by Lysander at Aegospotami.
93, 4		The Carthaginians under Himilcon march upon Gela (c. **35**, 2). Dionysius marches to the relief of the city, but failing in an attack on the enemy's camp retires (Diod. XIII 111). Both Gela and Camarina are evacuated and abandoned to the Carthaginians. The inhabitants go to Leontini. Vain attempt to depose Dionysius who is accused of treachery (Diod. XIII 112). The Carthaginians solicit peace which Dionysius is glad to conclude with them, and return home, having lost more than half their army by pestilence (Diod. XIII 114).	Death of Darius II. *Death of Sophocles.* [The *Frogs* of Aristophanes.]
94, 1	404	Strong position of Dionysius: the fortifications of Ortygia made impregnable (Diod. XIV 7 *θεωρῶν τῆς πόλεως τὴν Νῆσον ὀχυρωτάτην οὖσαν καὶ δυναμένην ῥᾳδίως φυλάττεσθαι, ταύτην μὲν διῳκοδόμησεν ἀπὸ τῆς ἄλλης πόλεως τείχει πολυτελεῖ· καὶ πύργους ὑψηλοὺς καὶ πυκνοὺς ἐνῳκοδόμησε καὶ πρὸ αὐτῆς χρηματιστήρια... ᾠκοδόμησε δ' ἐν αὐτῇ πολυτελῶς ὠχυρωμένην ἀκρόπολ ν...καὶ συμπεριέλαβε τῷ ταύτης τείχει τὰ πρὸς τῷ μίκρῳ λιμένι νεώρια).* The exaction of money for these fortifications and the re-distribution of the property of the Syracusans among his adherents are the cause of great discontent. Insurrection at Syracuse and siege of Dionysius in the Nasos. By the aid of his Campanian mercenaries he succeeds in putting it down and still further strengthening his position (Diod. XIV 8, 10).	Dismantlement of Athens by the Spartans and establishment of the Thirty to revise the laws and constitution and dismemberment of the old democracy. From this year to B.C. 358 Athens is humbled to the rank of a Second Class State.

OLYMP.	B.C.		CONTEMPORARY EVENTS
		Lysander and the Spartans lend him their moral support (Diod. XIV 10). According to Plutarch (*Pelop.* c. 31, 4), they sent him στρατηγοὺς καὶ ἁρμοστάς.	
94, 2	403	Dionysius conquers the Chalcidic-Ionic cities of Naxus, Catana and Leontini: also Enna and Herbita.	Deposition of the Thirty, who appeal to Sparta for assistance.
94, 3	402	Dionysius fortifies the North side of Epipolae. The wall, which was 30 stadia long, was completed in 20 days: also τοῖς πύργοις διείληπτο πυκνοῖς καὶ ὑψηλοῖς, ἔκ τε λίθων ᾠκοδόμητο τετραπόδων φιλοτίμως συνειργασμένων (Diod. XIV 18).	Battle of Cunaxa and death of Cyrus. Return of the Ten Thousand.
94, 4	401	The Rhegines with their Syracusan refugees attempt an expedition against Dionysius but owing to the desertion of the Messanians, who had joined them, abandon it as hopeless (Diod. XIV 40).	[Archytas of Tarentum.]
95, 1	400		The Lacedaemonians in Asia.
95, 2	399	Great preparations at Syracuse for offensive operations against the Carthaginians (Diod. XIV 41—43). Triremes and quinquiremes (πεντηρικὰ σκάφη) now built for the first time (ᾠκοδόμει δὲ καὶ νεωσοίκους πολυτελεῖς κύκλῳ τοῦ νῦν καλουμένου λιμένος, ἑκατὸν ἑξήκοντα, τοὺς πλείστους δύο ναῦς δεχομένους· καὶ τοὺς προυπάρχοντας ἐθεράπευεν, ὄντας ἑκατὸν πεντήκοντα). Dionysius marries Doris the Locrian (c. **6**, 3) and Aristomache, daughter of Hipparinus, and sister of Dion (Diod. XIV 49).	Agesilaus succeeds his brother Agis, as king of Sparta (c. **36**, 1). [*Death of Socrates.*]
95, 3	398	Plunder of the Carthaginian residents in Sicily by permission of Dionysius (Diod. XIV 46).	[Ctesias brought his *Persian History* down to this year (Diod. XIV 46).]
95, 4	397	Declaration of war against Carthage, ἐὰν μὴ τῶν Ἑλληνίδων πόλεων ἐκχωρήσωσιν (Diod. XIV 47). Dionysius marches towards Eryx, ἀναλαβὼν τοὺς Συρακουσίους καὶ τοὺς μισθοφόρους, ἔτι δὲ καὶ τοὺς συμμαχοὺς (Diod. XIV 47).	

OLYMP.	B.C.		CONTEMPORARY EVENTS
96, 1	396	Capture of Motye, the chief Carthaginian sea-port, by Dionysius after a gallant resistance; its inhabitants sold as slaves (Diod. XIV 47—53); Dionysius returns to Syracuse with his army, leaving Leptines in command of the fleet. The Siceli, supported by Himilcon, found Tauromenium (Diod. XIV 59). Himilcon retakes Motye. Dionysius retires to Syracuse (Diod. XIV 55). Messana utterly destroyed by the Carthaginians. *Ἱμίλκων δέ, τῆς Μεσσήνης τὰ τείχη κατασκάψας, προσέταξε τοῖς στρατιώταις καταβαλεῖν τὰς οἰκίας εἰς ἔδαφος καὶ μήτε κέραμον μήθ' ὕλην μήτ' ἄλλο μηδὲν ὑπολιπεῖν, ἀλλὰ τὰ μὲν κατακαῦσαι τὰ δὲ συντρίψαι. ταχὺ δὲ...ἡ πόλις ἄγνωστος ἦν, ὅτε που πρότερον αὐτὴν οἰκεῖσθαι συνέβαινεν* (Diod. XIV 58). The Siceli join the Carthaginians; the Campanians of Aetna are afraid to do so because the best of their soldiers were serving under Dionysius (Diod. XIV 81). Victory of the Carthaginian fleet under Mago off Catana. Dionysius, alarmed at their success, appeals to the Lacedaemonians for aid (Diod. XIV 62). Entrance of Himilcon into the Great Harbour of Syracuse (ib.). He plunders the Suburb of Achradina and the temple of Demeter and Korê (cp. c. **8**, 4). The blockade of the city is brought to an end by the outbreak of a terrific pestilence in the Carthaginian army. Himilcon concludes a secret treaty with Dionysius and escapes with his native troops, abandoning his allies and mercenaries, to the great disgust of his countrymen. His subsequent suicide. Carthaginian dominion in Sicily now confined to the western corner of the island, which it had occupied prior to the invasion of B.C. 408.	Agesilaus sets out for Asia.

OLYMP.	B.C.		CONTEMPORARY EVENTS
		Messana re-established by Dionysius, and Tyndaris founded (Diod. XIV 78).	
96, 2	395	Conquests of Dionysius in the interior of Sicily.	Corinthian war. Invasion of Locris by the Phocians. Lysander sends to aid them. The Thebans, who take the side of the Locrians, appeal to Athens (Diod. XIV 81). Mission of Timocrates into Greece. Battle of Cnidos. Battle of Coronea, in which Agesilaus is victorious. [Theopompus ends his *Hellenica*.]
96, 3	394	His attack on the Sicel town of Tauromenium, where he is repulsed and nearly slain (Diod. XIV 88).	
96, 4	393	Agrigentum declares against him. Expedition of Dionysius against Rhegium: he fails in surprising the town and concludes a truce for one year. Magon, after a fruitless attempt on Messana, is defeated by Dionysius (Diod. XIV 90).	Conon re-builds the walls of Athens. Battle of Lechaeum. The Argives seek to take possession of Corinth (c. **4**, 2).
97, 1	392	Re-appearance of the Carthaginian army under Magon (Diod. XIV 95). Magon takes the field at Agyrium, but is repulsed by Dionysius and returns to Carthage (Diod. XIV 96).	Alliance amongst the Italiot Greeks for defence against the Lucanians and against Dionysius. The latter sides with the Lucanians. [The *Ecclesiazusae* of Aristophanes.]
97, 2	391	Dionysius again attacks Tauromenium, captures it, drives out the Sicels and plants new inhabitants (Holm *Gesch. Sic.* II p. 128). He thus becomes master of the two most important maritime ports on the Italian side of Sicily.	Andocidis *de pace*.
97, 3	390	Dionysius attacks Rhegium, a town on the Sicilian straits. The Rhegines save the Crotoniate fleet. The fleet of Dionysius dispersed by a storm (Diod. XIV 100).	Defeat of the Romans by the Gauls on the Allia. Great defeat of the Thurians by the Lucanians. Humane conduct of Leptines (c. **16**, 1 note), the admiral of the Syracusan fleet, to the survivors.
97, 4	389	Fresh expedition of Dionysius against the Italiots. He lays siege to Caulonia, which he destroys and transplants the inhabitants to Syracuse (Diod. XIV 106). Defeat of the whole	Death of Conon. [Plato in his 40th year makes the first of his three voyages to Sicily, Plat. *Epist.* VII p. 324 A, Athenae. XI p. 507 B, Diogen. Laert. VII 18.]

OLYMP.	B.C.		CONTEMPORARY EVENTS
		army of the Confederates, commanded by Heloris, a Syracusan exile, at the river Helleporos. Consequent ruin of most of the Greek cities of Bruttium, except Locri.	
98, 1	388	Dionysius captures and pillages Hipponium, a colony of Locri, on the West coast of Bruttium (Strab. 6, 1, 5); its inhabitants are removed to Syracuse, their territory given to the Locrians (*κατὰ τὸ συνεχὲς γὰρ ἐφιλοτιμεῖτο τοὺς Λοκροὺς εὖ ποιεῖν διὰ τὴν συγχωρηθεῖσαν ἐπιγαμίαν*, Diod. XIV 107. Cp. c. **6**, 3 note). He next lays siege to Rhegium, which makes a desperate defence. Terina also, a colony of Croton, falls a victim to his rapacity (Holm *Gesch. Sic.* II p. 440), and is ceded to the Locrians. He sends a splendid *θεωρία* to the Olympic festival—chariots to run and poetical compositions to be recited. Violent explosion of feeling against him, which the orator Lysias, son of Cephalus, a Syracusan, excites. Its effect on the tyrant (Diod. XIV 109, XV 7. See Holm *Gesch. Sic.* II p. 442).	[The *Plutus* of Aristophanes.]
98, 2	387	Dionysius sends 20 ships of war to the assistance of Antalcidas and the Spartans on the coast of Asia (Xen. *Hell.* V i 26—28). Surrender of Rhegium from famine, after a blockade of eleven months (Diod. XIV 110). Great barbarities inflicted on Phytôn their commander (ib. 112). Rhegium dismantled: all the territory of the Southern Calabrian peninsula united to Locri (Strabo 6, 1, 6; Aristot. *Oecon.* II p. 1349^b:—*Ῥήγιον δὲ καταλαβών, ἐκκλησίαν συναγαγὼν εἶπε διότι δικαίως μὲν ἂν ἐξανδραποδισθεῖεν ὑπ' αὐτοῦ, νῦν μέντοι τὰ εἰς τὸν πόλεμον ἀνηλωμένα χρήματα κομισάμενος καὶ ὑπὲρ ἑκάστου σώματος τρεῖς μνᾶς ἀφήσειν αὐτούς· οἱ δὲ Ῥηγῖνοι, ὅσα ποτ' ἦν αὐτοῖς ἀποκεκρυμμένα, ἐμφανῆ*	Peace of Antalcidas.

OLYMP.	B.C.		CONTEMPORARY EVENTS
		ἐποίουν, καὶ οἱ ἄποροι παρὰ τῶν εὐπορωτέρων καὶ παρὰ τῶν ξένων δανειζόμενοι ἐπόρισαν ἃ ἐκέλευε χρήματα· λαβὼν δὲ ταῦτα παρ' αὐτῶν τά τε σώματα ταῦτα οὐδὲν ἧττον ἀπέδοτο, τά τε ἃ τότε ἦν ἀποκεκρυμμένα ἐμφανῆ ἅπαντα ἔλαβεν). With this year ends the first period of the government of Dionysius. Syracuse is now the one really powerful state in the Mediterranean.	
98, 3	386	Recal of Philistus and Leptines (c. **15**, 6) from their exile at Thurii, where they had been well received (Diod. XV 7).	
98, 4	385	Dionysius restores the dispossessed prince Alcetas to Epirus. His attempt on Dodona arrested by Sparta (Diod. XV 13).	The Spartans *οὐδὲν φροντίσαντες τῶν γεγενημένων σπονδῶν* compel the Mantineans *τὰ τείχη καθελεῖν αὐτοὺς δὲ μετοικῆσαι πάντας ἐς τὰς ἀρχαίας πέντε κώμας, ἐξ ὧν εἰς τὴν Μαντίνειαν τὸ παλαιὸν συνῴκησαν* (Diod. XV 5). Epaminondas saves the life of Pelopidas (c. **36**, 1), when they fought on the Spartan side against Mantinea. Great sea-fight between Evagoras of Cypros and the Persians.
99, 1	384	Dionysius plunders the coast of Latium and Etruria and the rich temple of Eileithyia at Pyrgoi, the port of Agylla (Strabo 5, 2, 8, Diod. XV 14: *εὐπορήσας δὲ χρημάτων, ἐμισθοῦτο στρατιωτῶν παντοδαπῶν πλῆθος καὶ δύναμιν ἀξιόλογον συστησάμενος φανερὸς ἦν πολεμήσων Καρχηδονίοις*). Dionysius forms an alliance with the Gauls (Justin XX 5).	[*Birth of Aristotle* and *of Ephorus*, c. **4**, 14.]
99, 2	383	He banishes his brother Leptines and Philistus. New constructions and improvements at Syracuse.	Sparta at war with Olynthus.
99, 3	382	Third war with Carthage. After brilliant success at first, Dionysius is defeated owing to the treachery of the Carthaginians, in a second battle at Cronium, and glad to come to terms with them,	Seizure of the Acropolis of Thebes (Cadmea) by Phoebidas (Diod. XV 20). [*Birth of Demosthenes.*]

OLYMP.	B.C.		CONTEMPORARY EVENTS
		ceding Selinus and all the Agrigentine territory west of the Halycus (c. **34**, 1), besides paying one thousand talents. Leptines fell in this battle (Diod. XV 17, Aelian *Var. Hist.* XIII 45, Plut. *Mor.* p. 738 B).	
99, 4	381		Defeat of the Lacedaemonians under Teleutias by the Olynthians (Xen. *Hell.* V 3).
100, 1	380		Third campaign of the Olynthian war. Phlius besieged by Agesilaus. Isocratis *Panegyricus*. [*Birth of Theopompus.*]
100, 2	379	The citadel of Croton in Bruttium, the largest city in Magna Graecia, captured by Dionysius (Aelian *V. H.* XIII 6, Liv. XXIV 3, Justin XX 5), who held it for twelve years (Dion. Halic. XX 7).	Hipponium re-established by the Carthaginians and its inhabitants restored (Diod. XV 24). Revolt of Sardinia from the Carthaginians (ib.). Liberation of the Cadmea by Pelopidas (c. **36**, 1) and other Theban exiles. Conclusion of the Olynthian war.
100, 3	378		First invasion of Boeotia by the Lacedaemonians under Cleombrotus. Timotheus (c. **36**, 1) appointed to his first public command, is engaged in bringing over Euboea and other islands to the Athenian Confederacy. [*Death of the orator Lysias.*]
100, 4	377		Second invasion of Boeotia by the Lacedaemonians under Agesilaus.
101, 1	376		Third Invasion of Boeotia under Cleombrotus. Naval victory of Chabrias at Naxos (Diod. XV 34 μετὰ τὸν Πελοποννησιακὸν πόλεμον Ἀθηναῖοι ταύτην πρώτην νίκην ἐνίκησαν). Timotheus (c. **36**, 1) defeats the Lacedaemonians in a sea-fight off Leucas (Diod. XV 36, Xen. *Hell.* V 4, Polyaen. *Strat.* 3, 10, 3).
101, 2	375	Hermeias of Methymne ends his *Sicelica* with this year (Diod. XV 37).	Battle of Orchomenus and defeat of the Lacedaemonians by Pelopidas and the Sacred Band (Diod. ib., Plut. *Pelop.* c. 17). Rise of Jason of Pherae.

OLYMP.	B.C.		CONTEMPORARY EVENTS
101, 3	374	ἔπεμψαν δὲ (οἱ Λακεδαιμόνιοι) καὶ πρὸς Διονύσιον διδάσκοντες, ὡς καὶ ἐκείνῳ χρήσιμον εἴη τὴν Κέρκυραν μὴ ὑπ' Ἀθηναίοις εἶναι (Xen. *Hell.* VI ii 4). Nine out of the ten triremes forming the squadron sent by Dionysius to the help of the Spartans, are captured by Iphicrates (ib. 33—36, Diod. XVI 57).	The Athenians, jealous of the growing power of Thebes, conclude a peace with Lacedaemon and recal Timotheus. This is broken by the forcible restoration of some Zacynthian democratic exiles by Timotheus on his return from Corcyra (Diod. XV 45).
101, 4	373		Helice and Bura in Achaia swallowed up by an earthquake (Diod. XV 48). Trial of Timotheus (c. **36**, 1).
102, 2	371		Second destruction of Plataea by the Thebans: they are excluded from the general peace, because they would not consent to the Boeotian towns being independent. Battle of Leuctra (c. **36**, 1). Defeat of the Spartans. Foundation of Megalopolis.
102, 4	369	Active service rendered, for the third time, by Dionysius to the Spartans on occasion of the Theban invasion of the Peloponnesus (Xen. *Hell.* VIII 20—22, Diod. XV 70).	First Invasion of the Peloponnesus by the Thebans. They cross the Eurotas but fail to take Sparta (c. **36**, 1 note). Alliance between Athens and Sparta (Hicks *Inscr.* p. 159).
103, 1	368	Dionysius for help afforded to the Spartans is, with his two sons, rewarded as a benefactor with the citizenship of Athens (Holm *Gesch. Sic.* II p. 422). Fourth Carthaginian war. Dionysius defeated at Lilybaeum, the principal Carthaginian station, is forced to return home.	Second invasion of the Peloponnesus by the Thebans. The Thebans under Pelopidas (c. **36**, 1) march into Thessaly to protect Larissa against Alexander of Pherae, who was intent upon enlarging his power at the expense of the autonomous Thessalian towns.
	368/7	Death of Dionysius soon after gaining the prize for tragedy (c. **15**, 4) at the Lenaean festival at Athens. He reigned 38 years, and was succeeded by Dionysius his son by Doris, who was now in his 25th year (Xen. *Hell.* VII iv 12). [The second part of Philistus's *History of Dionysius* in Four Books terminates with this year. Diod. XIII 103, XIV 76, XV 74.]	
103, 2	367/6	Peace with Carthage. Recal of	Thebes attempts in vain to es-

OLYMP.	B.C.		CONTEMPORARY EVENTS
		the historian Philistus from exile. Second visit of Plato to Syracuse (c. **15**, 2 note).	tablish peace by means of Persian influence. Pelopidas goes to Susa as ambassador.
103, 3	366	Dionysius II sends Timocrates with twelve triremes to aid the Lacedaemonians against the Thebans (Xen. *Hell.* VII iv 12). Continuation of the war with Carthage (Plat. *Epist.* III p. 317 A, Plut. *Dion* c. 16). Dionysius II founds two cities on the coast of Apulia in the Adriatic (Diod. XVI 5). Banishment of Dion from Syracuse, owing to the jealousy of Dionysius II. Treatment of Plato, who is first dismissed and then recalled.	Third invasion of the Peloponnesus by Epaminondas. Battle between the Corinthians on the one hand and the Argives and Cleonaeans on the other, in which Timoleon saves the life of his brother Timophanês (c. **4**, 2, *Nep.* c. 1), between 368 and 366 B.C. State congress at Thebes. Alliance between Arcadia and Athens occasioned by the seizure of Oropus by Thebes. Epidaurus, Phlius and Corinth conclude a peace with Thebes (c. **4**, 1, 2). Pelopidas in Thessaly. Timotheus (c. **36**, 1) conquers Samos. Isocratis *Archidamus.*
103, 4	365		War between Clio and Arcadia. Timotheus (c. **36**, 1) acts against Cotys, king of Thrace. Liberation of Pelopidas. The Corinthians employ paid troops to secure themselves against Argos and the Athenians, who had laid their plans for seizing the city, Xen. *Hell.* VII iv 6, τοῖς δὲ Κορινθίοις ἐνθυμουμένοις, ὡς χαλεπῶς ἔχοι αὐτοὺς σωθῆναι, κρατουμένους μὲν καὶ πρόσθεν κατὰ γῆν, προσγεγενημένων δὲ αὐτοῖς Ἀθηναίων ἀνεπιτηδείων, ἔδοξεν ἀθροίζειν καὶ πεζοὺς καὶ ἱππέας μισθοφόρους· ἡγούμενοι δὲ τούτων ἅμα μὲν τὴν πόλιν ἐφύλαττον ἅμα δὲ πολλὰ τοὺς πλησίον πολεμίους κακῶς ἐποίουν. Timophanes avails himself of the opportunity to make himself τύραννος (c. **3**, 3).
104, 1	364		Pelopidas (c. **36**, 1) falls in battle with Alexander of Pherae. Destruction of Orchomenus. Timophanes murdered by Timoleon.
104, 2	363	Philistus's *History of Dionysius II*, composed in two Books, terminates with this year (Diod. XV 89). It was inter-	Schism amongst the Arcadians.

OLYMP.	B.C.		CONTEMPORARY EVENTS
		rupted by the death of the historian but was revised and continued by Athanis (c. **23**, 4; c. **37**, 6) in a single book to B.C. 356 (Diod. XV 94).	
104, 3	362		Battle of Mantinea. Death of Epaminondas (c. **36**, 1). The belligerent parties conclude peace, but Sparta declines. Recal of Timotheus (c. **36**, 1).
104, 4	361	Third visit of Plato to Sicily.	Death of Agesilaus (c. **36**, 1) on his way home from Egypt.
105, 1	360	Return of Plato after his third visit to Syracuse; he rejoins Dion in Peloponnesus.	Philip II becomes king of Macedonia (c. **15**, 4). [Theopompus begins his *Philippica* with this year.]
105, 3	358	Andromachus re-founds Tauromenium (c. **10**, 4, Holm *G. S.* II p. 437).	Euboea revolts from Thebes. Athens sends aid under Timotheus. Social war, 358—356 B.C.
105 4	357	Return of Dion to Syracuse at the head of a small force (c. **1**, 1). Dionysius II, who had quitted Syracuse, returns seven days after his coming (Plut. *Dion* cc. 26—29, Diod. XVI 11).	War between Athens and Philip of Macedon (357—346 B.C.). Outbreak of the Phocian (Second Sacred) war. Seizure of Delphi by Philomelus (c. **30**, 4, Diod. XVI 14).
106, 1	356	Dionysius II leaves Ortygia, now for the first time evacuated, in charge of his son Apollocrates (c. **1**, 1, Diod. XVI 11—13, 16, 17, Plut. *Dion* cc. 26—27). Dissensions between Heraclides and Dion, ending in the retirement of the latter to Leontini. Death of the historian Philistus in an engagement with the Syracusan fleet.	Rise of the Bruttian power (mixed Italian and Greek) in southern Italy and decline of Thurii (c. **16**, 2). Birth of Alexander the Great at the time of the Olympic games. End of the Social war.
106, 2	355	Arrival of Nypsius with a reinforcement to the Dionysian garrison in Ortygia. Dion re-enters Syracuse, forces Nypsius back into Ortygia and re-establishes the blockade. Surrender of the Acropolis of Syracuse to Dion by Apollocrates.	The Athenian visions of empire now for a second time dispelled.
106, 3	354	Dion, after he had *ἐξετάραξεν ἅπαντας πρὸς ἅπαντας* (Strabo VI c. 1 § 4 p. 255), becomes unpopular at Syracuse.	The Thebans march out to Delphi against the Phocians. Defeat and death of Philomelus. Trial and condemnation of Timotheus (c. **36**, 1). His death at Chalcis.

OLYMP.	B.C.		CONTEMPORARY EVENTS
106, 4	353	Assassination of Dion at Syracuse by Callippus (Diod. XVI 31, c. 1, 1, Plut. *Dion* c. 57), who succeeds him as tyrant. Cruel treatment of the family of Dion (c. 33, 2). Misrule of Callippus, who after thirteen months is driven from the city. He is succeeded by Hipparinus, son of Dionysius I by his wife Aristomache (Diod. XVI 36, Polyaen. *Strat.* V 4).	[Demosthenis *Leptinea.*] Conquest of Methônê. Philip twice defeated by the Phocians under Onomarchus and compelled to leave Thessaly.
107, 1	352	Probable date of the birth of Timaeus (Müller *Fr. Hist.* I p. l).	Philip's attempt to penetrate into Greece by Thermopylae defeated by the Athenians. The Phocians defeated by Philip; Onomarchus falls. Phayllus continues the war.
107, 2	351	Death of Hipparinus, who is succeeded by his younger brother Nysaeus (c. 1, 2).	[Demosthenis *Philippica prima.*]
107, 3	350		Euboea lost to Athens. Demosthenis *Midiana.*
107, 4	349	Latin coasts plundered by a Sicilian fleet.	The Roman Consul defeats a great army of Gauls. Demosthenis *Olynthiacae tres.*
108, 1	348		Olynthus taken and destroyed by Philip. Negotiations for peace between Athens and Philip. Treaty of Rome with Carthage.
108, 2	347		Death of Plato.
108, 3	346	Expulsion of Nysaeus and return of Dionysius II from Locri to Syracuse in the 10th year after his first expulsion, 22 years after the death of Dionysius I (c. 1, 2). Distress of the Syracusans, the chief of whom invoke the aid of Hiketas the Syracusan, who had now established himself as dynast of Leontini (c. 1, 3).	The Peace of Philocrates. Destruction of the Phocians and end of the Sacred War. Sufferings of the Italiot Greeks (356—346 B.C.) from the Lucanians and the Bruttians.
108 4	345		Philip wins his way within the circle of the Greek states. Peace between him and the Athenians. Isocratis *Philippus.* Demosthenis *de pace.*
109 1	344	[The period 353 to 344 B.C. was one of intolerable conflicts, dis-	Philip strengthens his rule in Thessaly.

OLYMP.	B.C.		CONTEMPORARY EVENTS
		orders, and suffering throughout the island: of general pillage and violence, owing to the multiplication of foreign soldiers (c. **1**, 1).] In concert with Hiketas, the Syracusans send to entreat aid from Corinth against Carthage (c. **2**). Hiketas holds friendly connexion with the Carthaginians afterwards and conspires to defeat the application (c. **2**, 2). The application favourably received at Corinth, and vote passed to send help to Syracuse (c. **3**, 1). Timoleon appointed to the command of the expedition (c. **3**, 1). Hiketas concludes an alliance with the Carthaginians who support him with a fleet. Timoleon goes to Delphi (c. **8**, 2) before setting out for Sicily (c. **8**, 3). He arrives at Rhegium (c. **9**, 4). Dionysius blockaded in Ortygia by Hiketas (c. **9**, 2). Timoleon by a clever artifice baffles the envoys from the Carthaginians at Rhegium, and lands at Tauromenium (c. **10**, 1). He surprises and defeats the troops of Hiketas near Adranum (c. **12**). Surrender of Ortygia by Dionysius to Timoleon 50 days after his landing (c. **13**, 2, c. **16**, 1). Departure of Dionysius for Corinth (cc. **13**, **14**, **16**).	Erection of new dock houses at Athens by Philon. Aeschinis *c. Timarchum.* Philip in the Peloponnese to assist Argos and Messene against Sparta. The Athenians protest. Demosthenis *Philippica Secunda.*
109, 2	343	Re-inforcements forwarded by the Corinthians to Thurii (c. **16**, 1, Diod. XVI 19). Carthaginian force under Magon is sent for by Hiketas (c. **17**, 1) to aid in attacking Ortygia. During the temporary absence of Hicetas and Magon with a part of the force at Catana, Neon, the Corinthian officer in command of the garrison, gets possession of Achradina (c. **18**, 2). Fortunate march across country and arrival of the Corinthian re-inforcement at Rhegium, whence they cross the straits to Sicily (c. **19**).	

OLYMP.	B.C.		CONTEMPORARY EVENTS
109, 2	343 (summer)	Messene declares in favour of Timoleon (c. **20**, 1, Diod. XVI 69). Sudden desertion of Magon. Timoleon becomes master of the whole of Syracuse (c. **21**). Demolition of the Dionysian stronghold in Ortygia (c. **22**, Diod. XVI 70). Timoleon invites new colonists from all quarters to settle at Syracuse (c. **23**, Diod. XVI 70, 82).	Philip's fruitless attempt to bring Megara into his power. Carthage congratulates Rome on her defeat of the Samnites.
109, 3	342	* Successes of Timoleon against Hiketas, Leptines and other tyrants in Sicily (c. **24**, Diod. XVI 72). He concludes a truce with Hiketas (c. **24**, 1).	Expedition of Philip to Epirus. Hegesippus *de Halonneso.*
109, 4	341	Timoleon sends his mercenaries under Demarchus and Demaretus, Corinthian officers, into the Carthaginian province (c. **24**, 4, Diod. XVI 73).	
110, 1	340	Timoleon co-operates with the two commissioners sent from Corinth in re-organising the constitution of Syracuse (c. **24**, 3).	Treaty and alliance between Rome and Samnites—because of the dangers to the former from the Latins, to the latter from Tarentum. Struggle between Athens and Philip for the Thracian Chersonese. Demosthenis *de Chersoneso* and *Philippica Tertia.* Declaration of war by the Athenians against Philip. Defeat of the Latins and Campanians by the Romans at Veseris.
110, 2	339	Outbreak of war with Carthage (c. **25**, Diod. XVI 73, 77) in the spring. Timoleon marches into the Carthaginian province.	Philip relinquishes the siege of Perinthus and Byzantium. The Amphictyons invoke the aid of Philip against Amphissa, which he destroys.

* This and the following dates cannot be accepted as certain, e.g. that given for the Carthaginian invasion and the battle of the Crimesus (see note to c. **25**, 1). It is hardly credible that Timoleon, who in B.C. 339 was capable of such extraordinary vigour and activity as he displayed in this campaign, should two or three years later have succumbed to the infirmity of old age. The battle, therefore, must be placed at an earlier, or else his death at a later period. Diodorus and Plutarch concur in stating that Timoleon retained his dignity for 8 years (Diod. XVI 90, Plut. c. 37, 4): but, according to Plutarch, he laid down his office several years before his death. Diodorus makes no mention of this; but he places his death 8 years after he entered on his command; he may, therefore, have easily mistaken the year of his resignation for that of his death (*Blass*).

OLYMP.	B.C.		CONTEMPORARY EVENTS
		Battle of the Crimesus on the 4th of June (cc. **27—29**, Timaeos lib. xxxi, Diod. XVI 79, 80) and signal defeat of the Carthaginians.	
110, 3	338	Hiketas and Mamercus, tyrant of Catana, appeal once more for help to Carthage (c. **30**, 2). Partial success of Geskon, the commander of the Carthaginians, against a portion of Timoleon's force. Soon afterwards Timoleon gains a victory over Hiketas near the Damurias (c. **31**, 4) and marches upon Leontini, where Hiketas is taken captive and put to death (c. **32**). Mamercus also of Catana is defeated and taken prisoner, together with Hippo the tyrant of Messene; the former is condemned to death by the Syracusan public assembly (c. **34**, 4); the latter lynched by the Messenians. Conclusion of peace with Carthage (c. **34**, 1). Complete extirpation of despotism in Sicily (c. **35**). Timoleon, after he has revised and re-organised the constitution, retires into private life (c. **37**).	Philip occupies Elatea. Defeat of Athens and her allies at Chaeronea. Athens henceforward loses her political significance and becomes the capital of learning and the resort of cultivated men of all nations. Archidamus of Sparta whose aid the inhabitants of Tarentum had invoked is defeated by the Lucanians (c. **34**, 2 note).
110, 4	337	Death of Timoleon, eight years after his mission to Sicily (c. **39**, Diod. XVI 90 ἄπαντα τοῖς Συρακοσίοις καὶ τοῖς Σικελιώταις κατωρθωκὼς ἐτελεύτησε στρατηγήσας ἔτη ὀκτώ). [The historical work of Athanis brought down to this period.]	Dissolution of the Latin league. Philip appointed commander against the king of Persia by the Greeks in the national assembly at Corinth.



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ΠΛΟΥΤΑΡΧΟΥ ΤΙΜΟΛΕΩΝ

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255

Preface to the parallel Lives of Timoleon and Aemilius Paulus.

Plutarch's motives in writing the lives of illustrious Greeks and Romans.

Ἐμοὶ μὲν τῆς τῶν βίων ἅψασθαι μὲν γραφῆς 1
συνέβη δι' ἑτέρους, ἐπιμένειν δὲ καὶ
φιλοχωρεῖν ἤδη καὶ δι' ἐμαυτόν, ὥσπερ
ἐν ἐσόπτρῳ τῇ ἱστορίᾳ πειρώμενον ἀμῶς
γέ πως κοσμεῖν καὶ ἀφομοιοῦν πρὸς τὰς
ἐκείνων ἀρετὰς τὸν βίον. Οὐδὲν γὰρ 2
ἀλλ' ἢ συνδιαιτήσει καὶ συμβιώσει τὸ γινόμενον
ἔοικεν, ὅταν ὥσπερ ἐπιξενούμενον ἕκαστον αὐτῶν
ἐν μέρει διὰ τῆς ἱστορίας ὑποδεχόμενοι καὶ παραλαμβάνοντες ἀναθεωρῶμεν ὅσσος ἔην οἷός τε, τὰ κυριώτατα καὶ κάλλιστα πρὸς γνῶσιν ἀπὸ τῶν πράξεων λαμβάνοντες.

Φεῦ, φεῦ· τί τούτου χάρμα μεῖζον ἂν λάβοις;

<τί δὲ> πρὸς ἐπανόρθωσιν ἠθῶν ἐνεργότερον; Δημόκριτος μὲν γὰρ εὔχεσθαί φησι δεῖν, ὅπως εὐλόγχων εἰδώλων τυγχάνωμεν καὶ τὰ σύμφυλα καὶ τὰ χρηστὰ μᾶλλον ἡμῖν ἐκ τοῦ περιέχοντος ἢ τὰ φαῦλα καὶ τὰ σκαιὰ συμφέρηται, λόγον οὔτ' ἀληθῆ καὶ πρὸς ἀπεράντους ἐκφέροντα δεισιδαιμονίας εἰς φιλοσοφίαν
καταβάλλων· ἡμεῖς δὲ τῇ περὶ τὴν ἱστορίαν δια- 3

τριβῇ καὶ τῆς γραφῆς τῇ συνηθείᾳ παρασκευάζομεν ἑαυτούς, τὰς τῶν ἀρίστων καὶ δοκιμωτάτων μνήμας ὑποδεχομένους ἀεὶ ταῖς ψυχαῖς, εἴ τι φαῦλον ἢ κακόηθες ἢ ἀγεννὲς αἱ τῶν συνόντων ἐξ ἀνάγκης ὁμιλίαι προσβάλλουσιν, ἐκκρούειν καὶ διωθεῖσθαι, πρὸς τὰ κάλλιστα τῶν παραδειγμάτων ἵλεω καὶ
4 πραεῖαν ἀποστρέφοντες τὴν διάνοιαν. Ὧν ἐν τῷ παρόντι προκεχειρίσμεθά σοι τὸν Τιμολέοντος τοῦ Κορινθίου καὶ τὸν Αἰμιλίου Παύλου βίον, ἀνδρῶν οὐ μόνον ταῖς αἱρέσεσιν, ἀλλὰ καὶ ταῖς τύχαις ἀγαθαῖς ὁμοίως κεχρημένων ἐπὶ τὰ πράγματα καὶ διαμφισβήτησιν παρεξόντων πότερον εὐποτμίᾳ μᾶλλον ἢ φρονήσει τὰ μέγιστα τῶν πεπραγμένων κατώρθωσαν.

I Τὰ μὲν Συρακουσίων πράγματα πρὸ τῆς Τιμο- 236
λέοντος εἰς Σικελίαν ἀποστολῆς οὕτως εἶχεν. ἐπεὶ Δίων μὲν ἐξελάσας Διονύσιον τὸν τύραννον εὐθὺς ἀνῃρέθη δόλῳ καὶ διέστησαν οἱ σὺν Δίωνι Συρακουσίους ἐλευθερώσαντες, ἡ δὲ πόλις ἄλλον ἐξ ἄλλου μεταβάλλουσα συνεχῶς τύραννον ὑπὸ πλήθους κακῶν μικρὸν ἀπέλειπεν ἔρημος εἶναι, τῆς δ' ἄλλης Σικελίας ἡ μὲν ἀνάστατος καὶ ἄπολις παν-
2 τάπασιν ἤδη διὰ τοὺς πολέμους ὑπῆρχεν, αἱ δὲ πλεῖσται πόλεις ὑπὸ βαρβάρων μιγάδων καὶ στρατιωτῶν ἀμίσθων κατείχοντο, ῥᾳδίως προσιεμένων τὰς μεταβολὰς τῶν δυναστειῶν, Διονύσιος ἔτει δεκάτῳ ξένους συναγαγὼν καὶ τὸν τότε κρατοῦντα τῶν Συρακουσίων Νυσαῖον ἐξελάσας ἀνέλαβε τὰ πράγματα πάλιν καὶ καθειστήκει τύραννος ἐξ ἀρχῆς, παραλόγως μὲν ὑπὸ

The condition of Syracuse and Sicily in the interval between the assassination of Dion and the mission of Timoleon.

The return and restoration of Dionysius the younger after his ten years exile

μικρᾶς δυνάμεως τὴν μεγίστην τῶν πώποτε τυραννίδων ἀπολέσας, παραλογώτερον δ' αὖθις ἐκ φυγάδος καὶ ταπεινοῦ τῶν ἐκβαλόντων κύριος γενόμενος. Οἱ 3
μὲν οὖν ὑπομείναντες ἐν τῇ πόλει τῶν Συρακουσίων ἐδούλευον οὔτ' ἄλλως ἐπιεικεῖ τυράννῳ καὶ τότε παντάπασιν ὑπὸ συμφορῶν ἀπηγριωμένῳ τὴν ψυχήν, οἱ δὲ βέλτιστοι καὶ γνωριμώτατοι πρὸς Ἱκέτην τραπέντες τὸν δυναστεύοντα τῶν Λεοντίνων ἐπέτρεψαν αὑτοὺς ἐκείνῳ καὶ στρατηγὸν εἵλοντο τοῦ πολέμου, βελτίω μὲν οὐδενὸς ὄντα τῶν ὁμολογουμένως τυράννων, ἑτέραν δ' οὐκ ἔχοντες ἀποστροφὴν καὶ πιστεύσαντες Συρακουσίῳ τὸ γένος ὄντι καὶ κεκτημένῳ δύναμιν ἀξιόμαχον πρὸς τὸν τύραννον.

force the chief Syracusans to place themselves under the protection of Hiketas, present ruler of Leontini.

II Ἐν τούτῳ δέ, Καρχηδονίων στόλῳ μεγάλῳ παραγενομένων εἰς Σικελίαν καὶ τοῖς πράγμασιν ἐπαιωρουμένων, φοβηθέντες οἱ Σικελιῶται πρεσβείαν ἐβούλοντο πέμπειν εἰς τὴν Ἑλλάδα καὶ παρὰ Κορινθίων βοήθειαν αἰτεῖν, οὐ μόνον διὰ τὴν συγγένειαν οὐδ' ἀφ' ὧν ἤδη πολλάκις εὐεργέτηντο πιστεύοντες ἐκείνοις, ἀλλὰ καὶ καθόλου τὴν πόλιν ὁρῶντες φιλελεύθερον καὶ μισοτύραννον οὖσαν ἀεί, καὶ τῶν πολέμων τοὺς πλείστους καὶ μεγίστους πεπολεμηκυῖαν οὐχ ὑπὲρ ἡγεμονίας καὶ πλεονεξίας ἀλλ' ὑπὲρ τῆς τῶν Ἑλλήνων ἐλευθερίας. Ὁ δ' Ἱκέτης 2
ἅτε δὴ τῆς στρατηγίας ὑπόθεσιν τὴν τυραννίδα πεποιημένος, οὐ τὴν Συρακουσίων ἐλευθερίαν, κρύφα μὲν ἤδη πρὸς τοὺς Καρχηδονίους διείλεκτο, φανερῶς δὲ τοὺς Συρακουσίους ἐπῄνει καὶ τοὺς πρέσβεις εἰς

Meanwhile, Carthage having become once more aggressive, a pressing appeal for aid is sent by the Syracusans to Corinth, in which Hiketas affects to concur but, having ambitious projects, enters into a secret understanding with the Carthaginians.

Πελοπόννησον συνεξέπεμψεν, οὐ βουλόμενος ἐλθεῖν συμμαχίαν ἐκεῖθεν, ἀλλ' ἐάν, ὅπερ εἰκὸς ἦν, οἱ Κορίνθιοι διὰ τὰς Ἑλληνικὰς ταραχὰς καὶ ἀσχολίας ἀπείπωσι τὴν βοήθειαν, ἐλπίζων ῥᾷον ἐπὶ τοὺς Καρχηδονίους τὰ πράγματα μετάξειν καὶ χρήσεσθαι συμμάχοις καὶ συναγωνισταῖς ἐκείνοις ἐπὶ τοὺς Συρακουσίους ἢ κατὰ τοῦ τυράννου. Ταῦτα μὲν
III οὖν ὀλίγον ὕστερον ἐξηλέγχθη, τῶν δὲ πρέσβεων παραγενομένων οἱ Κορίνθιοι, κήδεσθαι μὲν ἀεὶ τῶν ἀποικίδων πόλεων καὶ μάλιστα τῆς Συρακουσίων εἰωθότες, οὐδενὸς δ' αὐτοὺς 237
τότε τῶν Ἑλληνικῶν κατὰ τύχην παρενοχλοῦντος, ἀλλ' ἐν εἰρήνῃ καὶ σχολῇ διάγοντες, ἐψηφίσαντο προθύμως βοηθεῖν. ζητουμένου δὲ στρατηγοῦ καὶ τῶν ἀρχόντων γραφόντων καὶ προβαλλομένων τοὺς εὐδοκιμεῖν ἐν τῇ πόλει σπουδάζοντας, εἷς ἐκ τῶν πολλῶν ἀναστὰς ὠνόμασε Τιμολέοντα τὸν Τιμοδήμου, μήτε προσιόντα τοῖς κοινοῖς ἔτι μήτ' ἐλπίδος τοιαύτης γενόμενον ἢ προαιρέσεως, ἀλλὰ θεοῦ τινος, ὡς ἔοικεν, εἰς νοῦν ἐμ-
2 βαλόντος τῷ ἀνθρώπῳ· τοσαύτη καὶ περὶ τὴν αἵρεσιν εὐθὺς ἔλαμψε τύχης εὐμένεια καὶ ταῖς ἄλλαις πράξεσιν ἐπηκολούθησε χάρις ἐπικοσμοῦσα τὴν ἀρετὴν τοῦ ἀνδρός.

The Corinthians promptly vote the aid solicited.

Timoleon chosen leader of the expedition.

Ἦν μὲν οὖν γονέων ἐπιφανῶν ἐν τῇ πόλει, Τιμοδήμου καὶ Δημαρίστης, φιλόπατρις δὲ καὶ πρᾶος διαφερόντως, ὅσα μὴ σφόδρα
3 μισοτύραννος εἶναι καὶ μισοπόνηρος. Ἐν δὲ τοῖς πολέμοις οὕτω καλῶς καὶ ὁμαλῶς ἐκέκρατο τὴν φύσιν, ὥστε πολλὴν μὲν ἐν νέῳ σύνεσιν, οὐκ ἐλάττω δὲ γηρῶντος ἀνδρείαν ἐπιφαίνεσθαι ταῖς πράξεσιν.

Timoleon's antecedent life and character.

His conduct towards his brother Timophanes,

ἀδελφὸν δ' εἶχε Τιμοφάνην πρεσβύτερον, οὐδὲν
αὐτῷ προσόμοιον, ἀλλ' ἔμπληκτον καὶ
διεφθαρμένον ἔρωτι μοναρχίας ὑπὸ φί-
λων φαύλων καὶ ξένων στρατιωτικῶν ἀεὶ περὶ αὐτὸν
ὄντων, ἔχειν τι δοκοῦντα ῥαγδαῖον ἐν ταῖς στρατείαις
καὶ φιλοκίνδυνον. ᾧ καὶ τοὺς πολίτας προσα- 4
γόμενος ὡς ἀνὴρ πολεμικὸς καὶ δραστήριος ἐφ' ἡγε-
μονιῶν ἐτάττετο. καὶ πρὸς ταῦτα Τιμολέων αὐτῷ
συνήργει, τὰ μὲν ἁμαρτήματα παντάπασιν ἀπο-
κρύπτων ἢ μικρὰ φαίνεσθαι ποιῶν, ἃ δ' ἡ φύσις
ἐξέφερεν ἀστεῖα κατακοσμῶν καὶ συναύξων.

whose life he had once saved in battle,

IV Ἐν δὲ τῇ πρὸς Ἀργείους καὶ Κλεωναίους μάχῃ
τῶν Κορινθίων ὁ μὲν Τιμολέων ἔτυχεν
ἐν τοῖς ὁπλίταις τεταγμένος, τὸν δὲ Τιμο-
φάνην τῶν ἱππέων ἡγούμενον καταλαμβάνει κίνδυνος
ὀξύς. ὁ γὰρ ἵππος αὐτὸν ἀπεσείσατο πληγῇ περι-
πεσὼν εἰς τοὺς πολεμίους, καὶ τῶν ἑταίρων οἱ μὲν
εὐθὺς ἐσκορπίσθησαν φοβηθέντες, οἱ δὲ παραμεί-
ναντες, ὀλίγοι πρὸς πολλοὺς μαχόμενοι, χαλεπῶς
ἀντεῖχον. Ὡς οὖν ὁ Τιμολέων κατεῖδε τὸ συμβε- 2
βηκός, δρόμῳ προσβοηθήσας καὶ τὴν ἀσπίδα τοῦ
Τιμοφάνους κειμένου προθέμενος καὶ πολλὰ μὲν
ἀκοντίσματα, πολλὰς δὲ πληγὰς ἐκ χειρὸς ἀναδεξ-
άμενος εἰς τὸ σῶμα καὶ τὰ ὅπλα, μόλις ἐώσατο
τοὺς πολεμίους καὶ διέσωσε τὸν ἀδελφόν.

Ἐπεὶ δ' οἱ Κορίνθιοι δεδιότες, μὴ πάθοιεν οἷα
καὶ πρότερον ὑπὸ τῶν συμμάχων ἀποβαλόντες τὴν
πόλιν, ἐψηφίσαντο τρέφειν ξένους τετρακοσίους καὶ
τούτων ἄρχοντα Τιμοφάνην κατέστησαν, ὁ δὲ τῶν 3
καλῶν καὶ δικαίων ὑπεριδὼν εὐθὺς ἐπέραινεν ἐξ
ὧν ποιήσεται τὴν πόλιν ὑφ' αὑτῷ, καὶ συχνοὺς

ἀνελὼν ἀκρίτους τῶν πρώτων πολιτῶν ἀνέδειξεν αὐτὸς ἑαυτὸν τύραννον, βαρέως δὲ φέρων ὁ Τιμολέων καὶ συμφορὰν ποιούμενος ἑαυτοῦ τὴν ἐκείνου κακίαν ἐπεχείρησε μὲν αὐτῷ διαλέγεσθαι καὶ παρακαλεῖν ἀφέντα τὴν μανίαν καὶ δυστυχίαν τῆς ἐπιθυμίας ἐκείνης ζητεῖν τινα τῶν ἡμαρτημένων ἐπανόρθωσιν πρὸς τοὺς

after the latter had made himself tyrant and committed acts of gross oppression.

4 πολίτας, ἀπωσαμένου δ' ἐκείνου καὶ καταφρονήσαντος—οὕτω παραλαβὼν τῶν μὲν οἰκείων Αἰσχύλον, ἀδελφὸν ὄντα τῆς Τιμοφάνους γυναικός, τῶν δὲ φίλων τὸν μάντιν, ὃν Σάτυρον μὲν Θεόπομπος, Ἔφορος δὲ καὶ Τίμαιος Ὀρθαγόραν ὀνομάζουσι, καὶ διαλιπὼν ἡμέρας ὀλίγας αὖθις ἀνέβη πρὸς τὸν ἀδελφόν· καὶ περιστάντες αὐτὸν οἱ τρεῖς καθικέτευον ἀλλὰ νῦν γε χρησάμενον λογισμῷ μεταβαλέσθαι. Τοῦ δὲ Τιμοφάνους πρῶτον μὲν αὐτῶν καταγελῶντος, ἔπειτα

5 δὲ πρὸς ὀργὴν ἐκφερομένου καὶ χαλεπαίνοντος, ὁ μὲν Τιμολέων ἀποχωρήσας μικρὸν αὐτοῦ καὶ συγκαλυψάμενος εἱστήκει δακρύων, ἐκεῖνοι δὲ τὰ ξίφη σπασάμενοι ταχὺ διαφθείρουσιν αὐτόν.

Tragic death of Timophanes.

V Τῆς δὲ πράξεως διαβοηθείσης οἱ μὲν κράτιστοι 238 τῶν Κορινθίων ἐπῄνουν τὴν μισοπονηρίαν καὶ μεγαλοψυχίαν τοῦ Τιμολέοντος, ὅτι χρηστὸς ὢν καὶ φιλοίκειος ὅμως τὴν πατρίδα τῆς οἰκίας καὶ τὸ καλὸν καὶ δίκαιον προετίμησε τοῦ συμφέροντος, ἀριστεύοντα μὲν ὑπὲρ τῆς πατρίδος διασώσας τὸν ἀδελφόν, ἐπιβουλεύσαντα δὲ αὐτῇ καὶ καταδουλωσάμενον ἀποκτείνας.

Public sentiment at Corinth towards Timoleon. Was he a fratricide or a tyrannicide?

2 Οἱ δὲ μὴ δυνάμενοι ζῆν ἐν τῇ δημοκρατίᾳ καὶ πρὸς τοὺς δυνάστας ἀποβλέπειν εἰωθότες τῷ

μὲν θανάτῳ τοῦ τυράννου προσεποιοῦντο χαίρειν, τὸν δὲ Τιμολέοντα λοιδοροῦντες ὡς ἀσεβὲς ἐξειργασμένον καὶ μυσῶδες ἔργον εἰς ἀθυμίαν περιέστησαν. ἐπεὶ δὲ καὶ τὴν μητέρα δυσφορεῖν πυθόμενος καὶ φωνάς τε δεινὰς καὶ κατάρας ἐπ᾽ αὐτὸν ἀρᾶσθαι φρικώδεις ἐβάδιζε παραμυθησόμενος, ἡ δὲ προσιδεῖν οὐχ ὑπέμεινε τὴν ὄψιν, ἀλλὰ τὴν οἰκίαν ἀπέκλεισε, τότε 3 δὴ παντάπασι περίλυπος γενόμενος καὶ συνταραχθεὶς τὴν διάνοιαν ὥρμησε μὲν ὡς διαφθερῶν ἑαυτὸν ἀπέχεσθαι τροφῆς, τῶν δὲ φίλων οὐ περιιδόντων, ἀλλὰ πᾶσαν δέησιν καὶ πᾶσαν ἀνάγκην προσενεγκαμένων ἔγνω ζῆν καθ᾽ ἑαυτὸν ἐκ μέσου γενόμενος· καὶ πολιτείαν μὲν ἅπασαν ἀφῆκε, τοὺς δὲ πρώτους χρόνους οὐδὲ κατιὼν εἰς πόλιν, ἀλλ᾽ ἀδημονῶν καὶ πλανώμενος ἐν τοῖς ἐρημοτάτοις τῶν ἀγρῶν διέτριβεν.

The bitter reproaches addressed to him by his mother cause him so much distress that he entertains thoughts of suicide.

He ends by shutting himself up and retiring from public life.

VI Οὕτως αἱ κρίσεις, ἂν μὴ βεβαιότητα καὶ ῥώμην ἐκ λόγου καὶ φιλοσοφίας προσλάβωσιν ἐπὶ τὰς πράξεις, σείονται καὶ παραφέρονται ῥᾳδίως ὑπὸ τῶν τυχόντων ἐπαίνων καὶ ψόγων ἐκκρουόμεναι τῶν οἰκείων λογισμῶν. δεῖ γὰρ οὐ μόνον, ὡς ἔοικε, τὴν πρᾶξιν καλὴν εἶναι καὶ δικαίαν, ἀλλὰ καὶ τὴν δόξαν, ἀφ᾽ ἧς πράττεται, 2 μόνιμον καὶ ἀμετάπτωτον, ἵνα πράττωμεν δοκιμάσαντες, μηδ᾽, ὥσπερ οἱ λίχνοι τὰ πλήσμια τῶν ἐδεσμάτων ὀξυτάτῃ διώκοντες ἐπιθυμίᾳ τάχιστα δυσχεραίνουσιν ἐμπλησθέντες, οὕτως ἡμεῖς ἐπὶ ταῖς πράξεσι συντελεσθείσαις ἀθυμῶμεν δι᾽ ἀσθένειαν ἀπομαραινομένης τῆς τοῦ καλοῦ φαντασίας.

Judgment of the Biographer upon his conduct.

αἰσχρὸν γὰρ ἡ μετάνοια ποιεῖ καὶ τὸ καλῶς πεπραγμένον, ἡ δ᾽ ἐξ ἐπιστήμης ὡρμημένη καὶ λογισμοῦ προαίρεσις οὐδ᾽ ἂν πταίσωσιν αἱ πράξεις μετα-
3 βάλλεται. Διὸ Φωκίων μὲν ὁ Ἀθηναῖος τοῖς ὑπὸ Λεωσθένους πραττομένοις ἐναντιωθείς, ἐπειδὴ κατορθοῦν ἐκεῖνος ἐδόκει καὶ θύοντας ἑώρα καὶ μεγαλαυχουμένους τῇ νίκῃ τοὺς Ἀθηναίους, εἶπεν, ὡς ἐβούλετο ἂν αὐτῷ ταῦτα μὲν πραχθῆναι, βεβουλεῦσθαι δ᾽ ἐκεῖνα. σφοδρότερον δ᾽ Ἀριστείδης ὁ Λοκρός, εἷς ὢν τῶν Πλάτωνος ἑταίρων, αἰτοῦντος μὲν αὐτὸν γυναῖκα Διονυσίου τοῦ πρεσβυτέρου μίαν τῶν θυγατέρων, ἥδιον ἂν ἔφη νεκρὰν ἰδεῖν τὴν κόρην
4 ἢ τυράννῳ συνοικοῦσαν, ἀποκτείναντος δὲ τοὺς παῖδας αὐτοῦ μετ᾽ ὀλίγον χρόνον τοῦ Διονυσίου καὶ πυθομένου πρὸς ὕβριν, εἰ τὴν αὐτὴν ἔτι γνώμην ἔχοι περὶ τῆς ἐκδόσεως τῶν θυγατέρων, ἀπεκρίνατο τοῖς μὲν γεγενημένοις λυπεῖσθαι, τοῖς δ᾽ εἰρημένοις μὴ μεταμέλεσθαι. Ταῦτα μὲν οὖν ἴσως μείζονος καὶ τελειο-
VII τέρας ἀρετῆς ἐστι· τὸ δὲ Τιμολέοντος ἐπὶ τοῖς πεπραγμένοις πάθος, εἴτ᾽ οἶκτος ἦν τοῦ τεθνηκότος εἴτε τῆς μητρὸς αἰδώς, οὕτω κατέκλασε καὶ συνέτριψεν αὐτοῦ τὴν διάνοιαν, ὥστ᾽ εἴκοσι σχεδὸν ἐτῶν διαγενομένων μηδὲ μιᾶς ἐπιφανοῦς μηδὲ πολιτικῆς
2 ἅψασθαι πράξεως. Ἀναγορευθέντος οὖν αὐτοῦ καὶ τοῦ δήμου προθύμως δεξαμένου καὶ χειροτονήσαντος, ἀναστὰς Τηλεκλείδης ὁ τότε καὶ δυνάμει καὶ δόξῃ πρωτεύων ἐν τῇ πόλει, παρεκάλει τὸν Τιμολέοντα περὶ τὰς πράξεις ἀγαθὸν ἄνδρα εἶναι καὶ γενναῖον. "Ἂν μὲν γὰρ" ἔφη "καλῶς ἀγωνίσῃ, τύραννον ἀνῃρηκέναι δόξομεν, ἂν

After living nearly twenty years in retirement Timoleon decides to accept the command of the expedition to Syracuse.

Admonition addressed to him by Telecleidês.

239 δὲ φαύλως, ἀδελφόν.' Παρασκευαζομένου δὲ τοῦ 3
Τιμολέοντος τὸν ἔκπλουν καὶ στρατιώτας
συνάγοντος, ἐκομίσθη γράμματα πρὸς
τοὺς Κορινθίους παρ' Ἱκέτου μηνύοντα
τὴν μεταβολὴν αὐτοῦ καὶ προδοσίαν. ὡς
γὰρ τάχιστα τοὺς πρέσβεις ἐξέπεμψε,
τοῖς Καρχηδονίοις προσθέμενος ἀναφαν-
δὸν ἔπραττε μετ' ἐκείνων ὅπως Διονύσιον
ἐκβαλὼν Συρακουσῶν αὐτὸς ἔσται τύραννος. καὶ 4
δεδοικώς, μὴ πρότερον ἐλθούσης ἐκ Κορίνθου δυνά-
μεως καὶ στρατηγοῦ διαφύγωσιν αἱ πράξεις αὐτόν,
ἔπεμψεν ἐπιστολὴν τοῖς Κορινθίοις φράζουσαν, ὡς
οὐδὲν δέον πράγματα καὶ δαπάνας ἔχειν αὐτοὺς
πλέοντας εἰς Σικελίαν καὶ κινδυνεύοντας, ἄλλως τε
καὶ Καρχηδονίων ἀπαγορευόντων καὶ παραφυλαττο-
μένων ναυσὶ πολλαῖς τὸν στόλον, οὓς αὐτὸς ἀναγκα-
σθεὶς ἐκείνων βραδυνόντων ποιήσαιτο συμμάχους
ἐπὶ τὸν τύραννον. Τούτων δὲ τῶν γραμμάτων ἀνα- 5
γνωσθέντων, εἰ καί τις ἠπίως εἶχε πρότερον τῶν
Κορινθίων πρὸς τὴν στρατείαν, τότε
πάντας ἡ πρὸς τὸν Ἱκέτην ὀργὴ παρώ-
ξυνεν, ὥστε συγχορηγῆσαι προθύμως τῷ Τιμολέοντι
καὶ συμπαρασκευάσαι τὸν ἔκπλουν.

Ruse of Hiketas to prevent the Corinthians from coming to Sicily. He sends a second message, withdrawing himself from alliance with them and desiring that no troops might be sent to him.

Consequent exasperation at Corinth.

VIII Γενομένων δὲ τῶν νεῶν ἑτοίμων, καὶ τοῖς στρα-
τιώταις ὧν ἔδει πορισθέντων, αἱ μὲν
ἱέρειαι τῆς Κόρης ὄναρ ἔδοξαν ἰδεῖν τὰς
θεὰς πρὸς ἀποδημίαν τινὰ στελλομένας
καὶ λεγούσας, ὡς Τιμολέοντι μέλλουσι
συμπλεῖν εἰς Σικελίαν. διὸ καὶ τριήρη κατασκευά-
σαντες ἱερὰν οἱ Κορίνθιοι τοῖν θεαῖν ἐπωνόμασαν.
αὐτὸς δ' ἐκεῖνος εἰς Δελφοὺς πορευθεὶς ἔθυσε τῷ 2

Timoleon starts for Sicily with a small squadron amid favourable signs and omens.

θεῷ, καὶ καταβαίνοντος εἰς τὸ μαντεῖον αὐτοῦ γίνεται σημεῖον. ἐκ γὰρ τῶν κρεμαμένων ἀναθημάτων ταινία τις ἀπορρυεῖσα καὶ φερομένη, στεφάνους ἔχουσα καὶ Νίκας ἐμπεποικιλμένας, περιέπεσε τῇ κεφαλῇ τοῦ Τιμολέοντος, ὡς δοκεῖν αὐτὸν ὑπὸ τοῦ θεοῦ στε-
3 φανούμενον ἐπὶ τὰς πράξεις προπέμπεσθαι. Ναῦς δὲ Κορινθίας<μὲν>ἔχων ἑπτὰ Κερκυραίας δὲ δύο, καὶ τὴν δεκάτην Λευκαδίων προσπαρασχόντων, ἀνήχθη. καὶ νυκτὸς ἐμβαλὼν εἰς τὸ πέλαγος καὶ πνεύματι καλῷ χρώμενος ἔδοξεν αἰφνιδίως ῥαγέντα τὸν οὐρανὸν ὑπὲρ τῆς νεὼς ἐκχέαι πολὺ καὶ περιφανὲς πῦρ. ἐκ δὲ τούτου λαμπὰς ἀρθεῖσα ταῖς μυστικαῖς ἐμφερὴς καὶ συμπαραθέουσα τὸν αὐτὸν δρόμον, ᾗ μάλιστα τῆς
4 Ἰταλίας ἐπεῖχον οἱ κυβερνῆται, κατέσκηψεν. Οἱ δὲ μάντεις τὸ φάσμα τοῖς ὀνείρασι τῶν ἱερειῶν μαρτυρεῖν ἀπεφαίνοντο, καὶ τὰς θεὰς συνεφαπτομένας τῆς στρατείας προφαίνειν ἐξ οὐρανοῦ τὸ σέλας· εἶναι γὰρ ἱερὰν τῆς Κόρης τὴν Σικελίαν, ἐπεὶ καὶ τὰ περὶ τὴν ἁρπαγὴν αὐτόθι μυθολογοῦσι γενέσθαι καὶ τὴν νῆσον ἐν τοῖς γάμοις ἀνακαλυπτήριον αὐτῇ δοθῆναι.

He arrives at Rhegium: where his coming is awaited by a Carthaginian fleet of superior force with envoys from Hiketas bearing an insidious message.

IX Τὰ μὲν οὖν παρὰ τῶν θεῶν οὕτω τὸν στόλον ἐθάρρυνε· καὶ σπεύδοντες, ὡς τὸ πέλαγος διαπλέοντες, ἐκομίζοντο παρὰ τὴν Ἰταλίαν. τὰ δ᾽ ἀπὸ τῆς Σικελίας ἀγγελλόμενα πολλὴν ἀπορίαν τῷ Τιμολέοντι καὶ δυσθυμίαν τοῖς στρατιώταις
2 παρεῖχεν. Ὁ γὰρ Ἱκέτης μάχῃ νενικηκὼς Διονύσιον καὶ τὰ πλεῖστα μέρη τῶν Συρακουσῶν κατειληφὼς ἐκεῖνον μὲν εἰς τὴν ἀκρόπολιν καὶ τὴν καλουμένην Νῆσον συνεσταλμένον αὐτὸς συνεπολιόρκει καὶ συμπεριετείχιζε, Καρχηδονίους δὲ φροντί-

ζειν ἐκέλευεν, ὅπως οὐκ ἐπιβήσοιτο Τιμολέων Σικελίας, ἀλλ᾽ ἀπωσθέντων ἐκείνων αὐτοὶ καθ᾽ ἡσυχίαν διανεμοῦνται πρὸς ἀλλήλους τὴν νῆσον. οἱ δὲ πέμπουσιν εἴκοσι τριήρεις εἰς Ῥήγιον, ἐφ᾽ ὧν ἐπέπλεον πρεσβευταὶ παρ᾽ αὐτοῦ πρὸς Τιμολέοντα κομίζοντες λόγους τοῖς πραττομένοις ὁμοίους. παραγωγαὶ γὰρ 3
εὐπρεπεῖς καὶ προφάσεις ἦσαν ἐπὶ μοχθηροῖς βουλεύμασιν, ἀξιούντων αὐτὸν μέν, εἰ βούλοιτο, Τιμολέοντα σύμβουλον ἥκειν παρ᾽ Ἱκέτην καὶ κοινωνὸν εὖ διαπεπραγμένων ἁπάντων, τὰς δὲ ναῦς καὶ τοὺς στρατιώτας ἀποστέλλειν εἰς Κόρινθον, ὡς τοῦ πο-
240 λέμου μικρὸν ἀπολείποντος συνηρῆσθαι, Καρχηδονίων δὲ κωλύειν τὴν διάβασιν καὶ μάχεσθαι πρὸς βιαζομένους ἑτοίμων ὄντων. Ὡς οὖν καταπλεύσαντες 4
εἰς τὸ Ῥήγιον οἱ Κορίνθιοι τοῖς τε πρεσβεύμασι τούτοις ἐνέτυχον καὶ τοὺς Φοίνικας οὐ πρόσω ναυλοχοῦντας κατεῖδον, ἤχθοντο μὲν ὑβρισμένοι, καὶ παρίστατο πᾶσιν ὀργὴ πρὸς τὸν Ἱκέτην καὶ δέος ὑπὲρ Σικελιωτῶν, οὓς σαφῶς ἑώρων ἆθλα λειπομένους καὶ μισθὸν Ἱκέτῃ μὲν προδοσίας, Καρχηδονίοις δὲ τυραννίδος, ἐδόκει δ᾽ ἀμήχανον ὑπερβαλέσθαι καὶ τὰς αὐτόθι τῶν βαρβάρων ναῦς διπλασίας ἐφορμούσας καὶ τὴν ἐκεῖ μεθ᾽ Ἱκέτου δύναμιν, ᾗ στρατηγήσοντες ἥκοιεν.

Stratagem of Timoleon, in collusion with the Rhegines, to get across to Sicily.

X Οὐ μὴν ἀλλ᾽ ὁ Τιμολέων τοῖς πρεσβευταῖς καὶ τοῖς ἄρχουσι τῶν Καρχηδονίων ἐντυχὼν ἐπιεικῶς ἔφη πείθεσθαι μὲν οἷς κελεύουσι (τί γὰρ ἂν καὶ περαίνειν ἀπειθῶν), ἐθέλειν δὲ ταῦτα πόλεως Ἑλληνίδος καὶ φίλης κοινῆς τῆς Ῥηγίνων ἐναντίον ἀκούσας καὶ εἰπὼν ἀπαλλάττεσθαι· καὶ γὰρ αὐτῷ τοῦτο πρὸς ἀσ-

φάλειαν διαφέρειν, κἀκείνους ἐμμενεῖν βεβαιότερον
οἷς ἐπαγγέλλονται περὶ Συρακουσίων δήμῳ μάρτυρι
2 τὰς ὁμολογίας παρακαταθεμένους. Ταῦτα δ' ὑπ-
έτεινεν αὐτοῖς ἀπάτην ἐπὶ τῇ διαβάσει τεχνάζων,
καὶ συνετέχναζον οἱ τῶν Ῥηγίνων στρατηγοί, πάντες
ἐπιθυμοῦντες ἐν Κορινθίοις τὰ πράγματα τῶν Σικελ-
ιωτῶν γενέσθαι καὶ φοβούμενοι τὴν τῶν βαρβάρων
γειτνίασιν. διὸ συνῆγον ἐκκλησίαν καὶ τὰς πύλας
ἀπέκλειον, ὡς μὴ πρὸς ἄλλο τι τρέπεσθαι τοὺς
πολίτας, καὶ παρελθόντες εἰς τὸ πλῆθος ἐχρῶντο
μήκει λόγων, ἕτερος ἑτέρῳ παραδιδοὺς τὴν αὐτὴν
3 ὑπόθεσιν πρὸς οὐδὲν τέλος, ἀλλὰ διάγοντες ἄλλως
τὸν χρόνον, ἕως ἀναχθῶσιν αἱ τῶν Κορινθίων τρι-
ήρεις, καὶ Καρχηδονίους ἐπὶ τῆς ἐκκλησίας κατέχοντες
ἀνυπόπτως ἅτε καὶ τοῦ Τιμολέοντος παρόντος καὶ
παρέχοντος δόκησιν ὅσον οὔπω πρὸς τὸν λόγον
ἀνίστασθαι καὶ δημηγορεῖν. ὡς δ' ἀπήγγειλέ τις
αὐτῷ κρύφα τὰς μὲν ἄλλας τριήρεις ἀνῆχθαι, μίαν δὲ
τὴν ἐκείνου περιμένειν ὑπολελειμμένην, διεκδὺς τὸν
ὄχλον, ἅμα τῶν περὶ τὸ βῆμα Ῥηγίνων συνεπικρυπ-
τόντων, καὶ καταβὰς ἐπὶ τὴν θάλατταν ἐξέπλευσε
4 διὰ ταχέων. Καὶ κατήχθησαν εἰς Ταυρομένιον τῆς
Σικελίας, ὑποδεχομένου καὶ καλοῦντος
αὐτοὺς ἔκπαλαι προθύμως Ἀνδρομά-
χου τοῦ τὴν πόλιν ἔχοντος καὶ δυνα-
στεύοντος. οὗτος ἦν πατὴρ Τιμαίου τοῦ
ἱστορικοῦ, καὶ πολὺ κράτιστος τῶν τότε
δυναστευόντων ἐν Σικελίᾳ γενόμενος τῶν
τε ἑαυτοῦ πολιτῶν ἡγεῖτο νομίμως καὶ δικαίως καὶ
πρὸς τοὺς τυράννους φανερὸς ἦν ἀεὶ διακείμενος
5 ἀπεχθῶς καὶ ἀλλοτρίως. διὸ καὶ Τιμολέοντι τότε

He arrives at Tauromenium, where he receives a hearty welcome from Andromachus, father of Timaeus the historian, who is prepared to co-operate with him,

τὴν πόλιν ὁρμητήριον παρέσχε καὶ τοὺς πολίτας ἔπεισε συναγωνίζεσθαι τοῖς Κορινθίοις καὶ συνελευθεροῦν τὴν Σικελίαν.

XI Οἱ δ' ἐν τῷ Ῥηγίῳ Καρχηδόνιοι τοῦ Τιμολέοντος ἀνηγμένου καὶ τῆς ἐκκλησίας διαλυθείσης χαλεπῶς φέροντες ἐν τῷ κατεστρατηγῆσθαι διατριβὴν τοῖς Ῥηγίνοις παρεῖχον, εἰ Φοίνικες ὄντες οὐκ ἀρέσκοιντο τοῖς δι' ἀπάτης πραττομένοις. Πέμπουσι 2
δ' οὖν εἰς τὸ Ταυρομένιον πρεσβευτὴν ἐπὶ τριήρους, ὃς πολλὰ διαλεχθεὶς πρὸς τὸν Ἀνδρόμαχον, ἐπαχθῶς καὶ βαρβαρικῶς ἀνατεινάμενος, εἰ μὴ τὴν ταχίστην ἐκβάλλει τοὺς Κορινθίους, τέλος ὑπτίαν τὴν χεῖρα δείξας, εἶτ' αὖθις καταστρέψας ἠπείλησε τοιαύτην οὖσαν αὐτῷ τὴν πόλιν τοιαύτην ποιήσειν. Γελάσας δ' ὁ Ἀνδρόμαχος ἄλλο μὲν οὐδὲν ἀπεκρίνατο, τὴν δὲ χεῖρα νῦν μὲν ὑπτίαν, ὡς ἐκεῖνος, νῦν δὲ πρηνῆ προτείνας ἐκέλευσεν ἀποπλεῖν αὐτόν, εἰ μὴ βούλοιτο τὴν ναῦν ἀντὶ τοιαύτης γενέσθαι τοιαύτην.

and returns a spirited reply to the menaces of the Carthaginians.

Ὁ δ' Ἱκέτης πυθόμενος τὴν τοῦ Τιμολέοντος 3
διάβασιν καὶ φοβηθεὶς μετεπέμψατο
241 πολλὰς τῶν Καρχηδονίων τριήρεις. ὅτε καὶ παντάπασι συνέβη τοὺς Συρακουσίους ἀπογνῶναι τὴν σωτηρίαν, ὁρῶντας τοῦ μὲν λιμένος αὐτῶν Καρχηδονίους κρατοῦντας, τὴν δὲ πόλιν Ἱκέτην ἔχοντα, τῆς δ' ἄκρας κυριεύοντα Διονύσιον, Τιμολέοντα δὲ ὥσπερ ἐκ κρασπέδου τινὸς λεπτοῦ τῆς Ταυρομενιτῶν πολίχνης τῇ Σικελίᾳ προσηρτημένον ἐπ' ἐλπίδος ἀσθενοῦς καὶ βραχείας δυνάμεως· χιλίων γὰρ αὐτῷ στρατιωτῶν καὶ τροφῆς τούτοις ἀναγκαίας πλέον οὐδὲν ὑπῆρχεν. Οὐδ' ἐπίσ- 4

Despondency at Syracuse and hesitation about receiving Timoleon owing to the

general mistrust of liberators in the Sicilian towns,

τευον αἱ πόλεις διάπλεαι κακῶν οὖσαι καὶ πρὸς ἅπαντας ἀπηγριωμέναι τοὺς ἡγουμένους στρατοπέδων, μάλιστα διὰ τὴν Καλλίππου καὶ Φάρακος ἀπιστίαν, ὧν ὁ μὲν Ἀθηναῖος ὤν, ὁ δὲ Λακεδαιμόνιος, ἀμφότεροι δὲ φάσκοντες ὑπὲρ τῆς ἐλευθερίας ἥκειν καὶ καταλύειν τοὺς μονάρχους, χρυσὸν ἀπέδειξαν τῇ Σικελίᾳ τὰς ἐν τῇ τυραννίδι συμφορὰς καὶ μακαριωτέρους δοκεῖν ἐποίησαν τοὺς καταστρέψαντας ἐν τῇ δουλείᾳ τῶν ἐπιδόντων

XII τὴν αὐτονομίαν. Οὐδὲν οὖν ἐκείνων βελτίονα τὸν Κορίνθιον ἔσεσθαι προσδοκῶντες, ἀλλὰ ταὐτὰ πάλιν ἥκειν πρὸς αὐτοὺς σοφίσματα καὶ δελεάσματα, μετ' ἐλπίδων χρηστῶν καὶ φιλανθρώπων ὑποσχέσεων εἰς μεταβολὴν δεσπότου καινοῦ τιθασευομένους, ὑπώπτευον καὶ διεκρούοντο τὰς τῶν Κορινθίων προ-

except Adranum,

2 κλήσεις πλὴν Ἀδρανιτῶν, οἳ πόλιν μικρὰν μέν, ἱερὰν δ' οὖσαν Ἀδρανοῦ, θεοῦ τινος τιμωμένου διαφερόντως ἐν ὅλῃ Σικελίᾳ, κατοικοῦντες ἐστασίασαν πρὸς ἀλλήλους, οἱ μὲν Ἱκέτην προσαγόμενοι καὶ Καρχηδονίους, οἱ δὲ πρὸς Τιμολέοντα

3 διαπεμπόμενοι. Καί πως ἀπ' αὐτομάτου συνέτυχε σπευδόντων ἀμφοτέρων εἰς ἕνα καιρὸν ἀμφοτέροις γενέσθαι τὴν παρουσίαν. ἀλλ' Ἱκέτης μὲν ἧκε πεντακισχιλίους στρατιώτας ἔχων, Τιμολέοντι δὲ οἱ σύμπαντες ἦσαν οὐ πλείους χιλίων διακοσίων· οὓς ἀναλαβὼν ἐκ τοῦ Ταυρομενίου, σταδίων πρὸς τὸ Ἀδρανὸν ὄντων τετταράκοντα καὶ τριακοσίων, τῇ μὲν πρώτῃ τῶν ἡμερῶν οὐ πολὺ μέρος τῆς ὁδοῦ προέλαβε καὶ κατηυλίσατο, τῇ δ' ὑστεραίᾳ συντόνως ὁδεύσας καὶ χαλεπὰ χωρία διελθὼν ἤδη τῆς ἡμέρας κατα-

on his march to which place Timoleon surprises and defeats the troops of Hiketas, superior in number to his own.

φερομένης ἤκουσεν ἄρτι προσμιγνύναι τὸν Ἱκέτην τῷ πολιχνίῳ καὶ καταστρατοπεδεύειν. Οἱ μὲν οὖν 4 λοχαγοὶ καὶ ταξίαρχοι τοὺς πρώτους ἐπέστησαν ὡς ἐμφαγοῦσι καὶ διαναπαυσαμένοις χρησόμενοι προθυμοτέροις, ὁ δὲ Τιμολέων ἐπιπορευόμενος ἐδεῖτο ταῦτα μὴ ποιεῖν, ἀλλ' ἄγειν κατὰ τάχος καὶ συνάπτειν τοῖς πολεμίοις ἀσυντάκτοις οὖσιν, ὡς εἰκὸς ἄρτι παυομένους ὁδοιπορίας καὶ περὶ σκηνὰς καὶ δεῖπνον ἀσχόλους ὄντας. Καὶ λέγων ἅμα ταῦτα τὴν ἀσπίδα 5 λαβὼν ἡγεῖτο πρῶτος ὥσπερ ἐπὶ νίκην πρόδηλον. οἱ δ' εἵποντο τεθαρρηκότες, ἔλαττον ἢ τριάκοντα σταδίους ἔτι τῶν πολεμίων ἀπέχοντες. ὡς δὲ καὶ τούτους διῆλθον, ἐπιπίπτουσιν αὐτοῖς ταραττομένοις καὶ φεύγουσιν ὡς πρῶτον ᾔσθοντο προσιόντας, ὅθεν ἀνῃρέθησαν μὲν οὐ πολλῷ πλείους τριακοσίων, ἑάλωσαν δὲ δὶς τοσοῦτοι ζῶντες, ἐλήφθη δὲ τὸ στρατόπεδον. Οἱ δ' Ἀδρανῖται τὰς πύλας ἀνοί- 6

Manifestations of the god Adranos in favour of Timoleon.

ξαντες προσέθεντο τῷ Τιμολέοντι, μετὰ φρίκης καὶ θαύματος ἀπαγγέλλοντες, ὡς ἐνισταμένης τῆς μάχης οἱ μὲν ἱεροὶ τοῦ νεὼ πυλῶνες αὐτόματοι διανοιχθεῖεν, ὀφθείη δὲ τοῦ θεοῦ τὸ μὲν δόρυ σειόμενον ἐκ τῆς αἰχμῆς ἄκρας, τὸ δὲ πρόσωπον ἱδρῶτι πολλῷ ῥεόμενον.

Improved position and alliances of Timoleon.

XIII Ταῦτα δ', ὡς ἔοικεν, οὐ τὴν τότε νίκην ἐσήμαινε μόνον, ἀλλὰ καὶ τὰς μετὰ ταῦτα πράξεις, αἷς ἐκεῖνος ὁ ἀγὼν ἀρχὴν εὐτυχῆ παρέσχε. καὶ γὰρ πόλεις εὐθὺς ἐπιπρεσβευόμεναι προσετίθεντο τῷ Τιμολέοντι, καὶ Μάμερκος ὁ Κατάνης τύραννος, πολεμιστὴς ἀνὴρ καὶ χρήμασιν ἐρρωμένος, ἔδωκεν αὐτὸν εἰς συμμαχίαν. Τὸ δὲ μέγιστον— 2
242 αὐτὸς Διονύσιος, ἀπειρηκὼς ἤδη ταῖς ἐλπίσι καὶ

Most important of all—Dionysius resolves to surrender Ortygia to him. Timoleon sends troops to occupy the fortress,

μικρὸν ἀπολείπων ἐκπολιορκεῖσθαι, τοῦ μὲν Ἱκέτου
κατεφρόνησεν αἰσχρῶς ἡττημένου, τὸν
δὲ Τιμολέοντα θαυμάζων ἔπεμψεν
ἐκείνῳ καὶ Κορινθίοις παραδιδοὺς αὑ-
τὸν καὶ τὴν ἀκρόπολιν. δεξάμενος δ᾽ ὁ
Τιμολέων τὴν ἀνέλπιστον εὐτυχίαν ἀπο-
στέλλει τοὺς περὶ Εὐκλείδην καὶ Τηλέμαχον, ἄνδρας
Κορινθίους, εἰς τὴν ἀκρόπολιν, καὶ στρατιώτας τε-
τρακοσίους, οὐχ ὁμοῦ πάντας οὐδὲ φανερῶς—ἀδύ-
νατον γὰρ ἦν ἐφορμούντων πολεμίων—ἀλλὰ κρύφα
3 καὶ κατ᾽ ὀλίγους παρεισπεσόντας. Οἱ μὲν οὖν
στρατιῶται παρέλαβον τὴν ἀκρόπολιν καὶ τὰ τυ-
ραννεῖα μετὰ τῆς παρασκευῆς καὶ τῶν χρησίμων
πρὸς τὸν πόλεμον· ἵπποι τε γὰρ ἐνῆσαν οὐκ ὀλίγοι
καὶ πᾶσα μηχανημάτων ἰδέα καὶ βελῶν πλῆθος,
ὅπλων δ᾽ ἀπέκειντο μυριάδες ἑπτὰ τεθησαυρισμένων
ἐκ παλαιοῦ, στρατιῶται δὲ δισχίλιοι τῷ Διονυσίῳ
παρῆσαν, οὓς ἐκεῖνος, ὡς τἆλλα, τῷ Τιμολέοντι
παρέδωκεν, αὐτὸς δὲ χρήματα λαβὼν καὶ τῶν φίλων
4 οὐ πολλοὺς ἔλαθεν ἐκπλεύσας τὸν Ἱκέτην. Καὶ

and receives Dionysius into his camp. Timoleon despatches news of his success to Corinth, together with the tyrant himself and a single ship.

κομισθεὶς εἰς τὸ τοῦ Τιμολέοντος στρατό-
πεδον τότε πρῶτον ἰδιώτης καὶ ταπεινὸς
ὀφθεὶς ἐπὶ μιᾶς νεὼς καὶ χρημάτων
ὀλίγων εἰς Κόρινθον ἀπεστάλη, γεννη-
θεὶς μὲν καὶ τραφεὶς ἐν τυραννίδι τῇ
πασῶν ἐπιφανεστάτῃ καὶ μεγίστῃ, κατασχὼν δὲ
ταύτην ἔτη δέκα, δώδεκα δ᾽ ἄλλα μετὰ τὴν Δίωνος
στρατείαν ἐν ἀγῶσι καὶ πολέμοις διαφορηθείς, ἃ
5 δ᾽ ἔπραξε τυραννῶν οἷς ἔπαθεν ὑπερβαλόμενος. καὶ
γὰρ υἱῶν ἐνηλίκων θανάτους καὶ θυγατέρων κατα-
πορνεύσεις παρθένων ἐπεῖδε, καὶ τὴν αὐτὴν ἀδελφὴν

καὶ γυναῖκα ζῶσαν μὲν εἰς τὸ σῶμα ταῖς ἀσελγε-
στάταις ὑπὸ τῶν πολεμίων ἡδοναῖς παρανομηθεῖσαν,
βίᾳ δ' ἀποθανοῦσαν μετὰ τῶν τέκνων καταποντι-
σθεῖσαν εἰς τὸ πέλαγος.

[Ταῦτα μὲν οὖν ἐν τοῖς περὶ Δίωνος ἀκριβῶς
XIV γέγραπται]. Τοῦ δὲ Διονυσίου κατα-
πλεύσαντος εἰς Κόρινθον οὐδεὶς ἦν Ἑλ-
λήνων, ὃς οὐχὶ θεάσασθαι καὶ προσει-
πεῖν ἐπόθησεν αὐτόν. ἀλλ' οἵ τε χαί-

Great effect produced at Corinth by the spectacle of the fallen despot: visitors flock to see him.

ροντες ἐπὶ ταῖς συμφοραῖς διὰ μῖσος ἄσμενοι συνῆλ-
θον οἷον ἐρριμμένον ὑπὸ τῆς τύχης πατήσοντες, οἵ τε
πρὸς τὴν μεταβολὴν τρεπόμενοι καὶ συμπαθοῦντες
ἐθεῶντο πολλὴν ἐν ἀσθενέσι τοῖς ἀνθρωπίνοις καὶ
προδήλοις τὴν τῶν ἀδήλων αἰτιῶν καὶ θείων δύναμιν.
Οὐδὲν γὰρ οὔτε φύσεως ὁ τότε καιρὸς οὔτε τέχνης 2
ὅσον ἐκεῖνο τύχης ἔργον ἐπεδείξατο, τὸν Σικελίας
ὀλίγον ἔμπροσθεν τύραννον ἐν Κορίνθῳ διατρίβοντα
περὶ τὴν ὀψόπωλιν ἢ καθήμενον ἐν μυροπωλίῳ, πί-
νοντα κεκραμένον ἀπὸ τῶν καπηλείων καὶ διαπληκ-
τιζόμενον ἐν μέσῳ τοῖς ἀφ' ὥρας ἐργαζομένοις γυ-
ναίοις, τὰς δὲ μουσουργοὺς ἐν ταῖς ᾠδαῖς διδάσκοντα,
καὶ περὶ θεατρικῶν ᾀσμάτων ἐρίζειν σπουδάζοντα
πρὸς ἐκείνας καὶ περὶ μέλους ἁρμονίας. Ταῦτα δ' οἱ 3
μὲν ἄλλως ἀλύοντα καὶ φύσει ῥᾴθυμον ὄντα καὶ
φιλακόλαστον ᾤοντο ποιεῖν τὸν Διονύσιον, οἱ δ' ὑπὲρ
τοῦ καταφρονεῖσθαι καὶ μὴ φοβερὸν εἶναι τοῖς Κοριν-
θίοις μηδ' ὕποπτον, ὡς βαρυνόμενον τὴν μεταβολὴν
τοῦ βίου καὶ πραγμάτων ἐφιέμενον, ἐπιτηδεύειν καὶ
ὑποκρίνεσθαι παρὰ φύσιν, πολλὴν ἀβελτερίαν ἐπι-
XV δεικνύμενον ἐν τῷ σχολάζειν. Οὐ μὴν ἀλλὰ καὶ
λόγοι τινὲς αὐτοῦ μνημονεύονται, δι' ὧν ἐδόκει συμ-

φέρεσθαι τοῖς παροῦσιν οὐκ ἀγεννῶς. τοῦτο μὲν γὰρ εἰς Λευκάδα καταχθείς, πόλιν ἀπῳκισμένην ὑπὸ Κορινθίων ὥσπερ τὴν Συρακουσίων, ταὐτὸν ἔφη πεπονθέναι τοῖς ἐν ἁμαρτήμασι γενομένοις τῶν νεανίσκων, ὡς γὰρ ἐκεῖνοι τοῖς μὲν ἀδελφοῖς ἱλαρῶς συνδιατρίβουσι, τοὺς δὲ πατέρας αἰσχυνόμενοι φεύγουσιν, οὕτως αὐτὸς αἰδούμενος τὴν μητρόπολιν ἡδέως ἂν αὐτόθι μετ' ἐκείνων

Stories about him and his doings and sayings there.

2 κατοικεῖν. τοῦτο δ' ἐν Κορίνθῳ ξένου τινὸς ἀγροι- 243
κότερον εἰς τὰς μετὰ τῶν φιλοσόφων διατριβάς, αἷς τυραννῶν ἔχαιρε, χλευάζοντος αὐτὸν καὶ τέλος ἐρωτῶντος, τί δὴ τῆς Πλάτωνος ἀπολαύσειε σοφίας, 'Οὐδὲν' ἔφη 'σοὶ δοκοῦμεν ὑπὸ Πλάτωνος ὠφελῆσθαι τύχης μεταβολὴν οὕτω φέροντες;'

Πρὸς δὲ τὸν μουσικὸν Ἀριστόξενον καί τινας ἄλλους πυνθανομένους, ὁπόθεν αὐτῷ καὶ

Aristoxenus.

3 τίς ἡ πρὸς Πλάτωνα γένοιτο μέμψις, πολλῶν ἔφη κακῶν τὴν τυραννίδα μεστὴν οὖσαν οὐδὲν ἔχειν τηλικοῦτον, ἡλίκον τὸ μηδένα τῶν λεγομένων φίλων μετὰ παρρησίας διαλέγεσθαι· καὶ γὰρ αὐτὸς ὑπ' ἐκείνων ἀποστερηθῆναι τῆς Πλάτωνος εὐνοίας. Ἐπεὶ δὲ τῶν βουλομένων τις εὐφυῶν εἶναι σκώπτων τὸν Διονύσιον ἐξέσειε τὸ ἱμάτιον εἰσιὼν πρὸς αὐτόν, ὡς δὴ πρὸς τύραννον, ἀντισκώπτων ἐκεῖνος ἐκέλευε τοῦτο ποιεῖν ὅταν ἐξίῃ παρ' αὐτοῦ, μή τι τῶν ἔνδον ἔχων ἀπέλθῃ.

4 Φιλίππου δὲ τοῦ Μακεδόνος παρὰ πότον τινὰ λόγον μετὰ εἰρωνείας ἐμβαλόντος περὶ τῶν μελῶν καὶ τῶν τραγῳδιῶν, ἃς ὁ πρεσβύτερος Διονύσιος κατέλιπε, καὶ προσποιουμένου διαπορεῖν ἐν τίνι χρόνῳ ταῦτα ποιεῖν ἐκεῖνος ἐσχόλαζεν, οὐ φαύλως ἀπήντησεν ὁ Διονύσιος εἰπών·

Philip of Macedon.

‘ἐν ᾧ σὺ κἀγὼ καὶ πάντες οἱ μακάριοι δοκοῦντες εἶναι περὶ κώθωνα διατρίβομεν.’ Πλάτων μὲν οὖν 5 οὐκ ἐπεῖδεν ἐν Κορίνθῳ Διονύσιον, ἀλλ’ ἔτυχεν ἤδη τεθνηκώς, ὁ δὲ Σινωπεὺς Διογένης ἀπαντήσας αὐτῷ πρῶτον ‘ὡς ἀναξίως,’ ἔφη ‘Διονύσιε, ζῇς.’ ἐπιστάντος δ’ ἐκείνου καὶ εἰπόντος ‘εὖ ποιεῖς, ὦ Διόγενες, συναχθόμενος ἡμῖν ἠτυχηκόσι·’ ‘τί γάρ;’ εἶπεν ὁ Διογένης ‘οἴει μέ σοι συναλγεῖν, οὐ διαγανακτεῖν, ὅτι τοιοῦτον ἀνδράποδον ὢν καὶ τοῖς τυραννείοις, ὥσπερ ὁ πατήρ, ἐπιτήδειος ἐγγηράσας ἀποθανεῖν, ἐνταῦθα παίζων καὶ τρυφῶν διάγεις μεθ’ ἡμῶν;’

Diogenes of Sinope.

Ὥστε μοι παραβάλλοντι τούτοις τὰς Φιλίστου 6 φωνάς, ἃς ἀφίησι περὶ τῶν Λεπτίνου θυγατέρων ὀλοφυρόμενος ὡς ἐκ μεγάλων ἀγαθῶν τῶν τῆς τυραννίδος εἰς ταπεινὴν ἀφιγμένων δίαιταν, φαίνεσθαι θρήνους γυναικὸς ἀλαβάστους καὶ πορφύρας καὶ χρυσία ποθούσης.

Ταῦτα μὲν οὖν οὐκ ἀλλότρια τῆς τῶν βίων ἀναγραφῆς οὐδὲ ἄχρηστα δόξειν οἰόμεθα μὴ σπεύδουσι μηδ’ ἀσχολουμένοις ἀκροαταῖς.

XVI Τῆς δὲ Διονυσίου δυστυχίας παραλόγου φανείσης οὐχ ἧττον ἡ Τιμολέοντος εὐτυχία τὸ θαυμαστὸν ἔσχεν. ἐπιβὰς γὰρ Σικελίας ἐν ἡμέραις πεντήκοντα τήν τ’ ἀκρόπολιν τῶν Συρακουσῶν παρέλαβε καὶ Διονύσιον εἰς Πελοπόννησον ἐξέπεμψεν. ὅθεν ἐπιρρωσθέντες οἱ Κορίνθιοι πέμπουσιν αὐτῷ δισχιλίους ὁπλίτας καὶ διακοσίους ἱππεῖς, οἳ κομισθέντες ἄχρι Θουρίων τὴν ἐκεῖθεν περαίωσιν ὑπὸ Καρχηδονίων πολλαῖς ναυσὶ κατεχομένης τῆς θαλάττης ἄπορον ὁρῶντες, ὡς ἦν 2

Renewed confidence of the Corinthians. Their reinforcements are prevented from proceeding farther than Thurii by the Carthaginian

squadron blockading the strait, and condemned to wait for a favourable opportunity.

ἀνάγκῃ καιρὸν περιμένοντας ἀτρεμεῖν αὐτόθι, πρὸς κάλλιστον ἔργον ἀπεχρήσαντο τῇ σχολῇ· Θουρίων γὰρ ἐπὶ Βρεττίους στρατευόντων τὴν πόλιν παραλαβόντες ὥσπερ πατρίδα καθαρῶς καὶ πιστῶς διεφύλαξαν.

Hiketas besieges Ortygia. Miraculous deliverance of Timoleon from the assassins sent by Hiketas to take his life at Adranum.

3 Ὁ δ' Ἱκέτης τὴν μὲν ἀκρόπολιν τῶν Συρακουσῶν ἐπολιόρκει καὶ σῖτον ἐκώλυεν εἰσπλεῖν τοῖς Κορινθίοις, Τιμολέοντι δὲ δύο ξένους παρασκευάσας δολοφονήσοντας αὐτὸν ὑπέπεμψεν εἰς Ἀδρανόν, οὔτε ἄλλως περὶ τὸ σῶμα συντεταγμένην ἔχοντι φυλακήν, καὶ τότε παντάπασι διὰ τὸν θεὸν ἀνειμένως καὶ ἀνυπόπτως σχολάζοντι μετὰ τῶν Ἀδρανιτῶν. οἱ δὲ πεμφθέντες κατὰ τύχην πυθόμενοι μέλλοντα θύειν αὐτὸν ἧκον εἰς τὸ ἱερὸν ὑπὸ τοῖς ἱματίοις ἐγχειρίδια κομίζοντες καί, τοῖς περιεστῶσι τὸν βωμὸν ἀναμιχθέντες, ἐγγυτέρω κατὰ μικρὸν ἐπεχείρουν.
4 Καὶ ὅσον οὔπω παρακελευομένων ἀλλήλοις 244
ἐνάρχεσθαι, παίει τις αὐτῶν τὸν ἕτερον κατὰ τῆς κεφαλῆς ξίφει, καὶ πεσόντος οὔθ' ὁ παίσας ἔμεινεν οὔθ' ὁ μετὰ τοῦ πληγέντος ἥκων, ἀλλ' ἐκεῖνος μέν, ὥσπερ εἶχε τὸ ξίφος, φεύγων πρός τινα πέτραν ὑψηλὴν ἀνεπήδησεν, ἅτερος δὲ τοῦ βωμοῦ λαβόμενος ἄδειαν ᾐτεῖτο παρὰ τοῦ Τιμολέοντος ἐπὶ τῷ πάντα μηνῦσαι. καὶ λαβὼν ἐμήνυσε καθ' αὑτοῦ καὶ κατὰ τοῦ τεθνηκότος ὡς πεμφθεῖεν ἐκεῖνον ἀποκτενοῦντες.
5 Ἐν τούτῳ δὲ καὶ τὸν ἀπὸ τῆς πέτρας κατῆγον ἕτεροι βοῶντα μηδὲν ἀδικεῖν, ἀλλ' ἀνῃρηκέναι δικαίως τὸν ἄνθρωπον ὑπὲρ πατρὸς τεθνηκότος, ὃν ἐκεῖνος ἀπεκτονήκοι πρότερον ἐν Λεοντίνοις. καὶ μαρτυροῦντας εἶχεν ἐνίους τῶν παρόντων, θαυμάζοντας ἅμα τῆς

τύχης τὴν εὐμηχανίαν, ὡς δι' ἑτέρων ἕτερα κινοῦσα
καὶ συνάγουσα πάντα πόρρωθεν καὶ συγκαταπλέ-
κουσα τοῖς πλεῖστον διαφέρειν δοκοῦσι καὶ μηδὲν
ἔχειν πρὸς ἄλληλα κοινὸν ἀεὶ τοῖς ἀλλήλων χρῆται
καὶ τέλεσι καὶ ἀρχαῖς. Τὸν μὲν οὖν ἄνθρωπον 6
ἐστεφάνωσαν οἱ Κορίνθιοι δέκα μναῖς, ὅτι τῷ φυ-
λάττοντι δαίμονι τὸν Τιμολέοντα πάθος ἔχρησε
δίκαιον καὶ τὸν ἐκ πολλοῦ παρόντα θυμὸν αὐτῷ
πρότερον οὐ κατανήλωσεν, ἀλλὰ μετ' αἰτίας ἰδίας
πρὸς τὴν ἐκείνου σωτηρίαν ἀπὸ τύχης διετήρησεν.
ἡ δ' εἰς τὸν παρόντα καιρὸν εὐτυχία καὶ πρὸς τὰ
μέλλοντα ταῖς ἐλπίσιν ἐπῆρεν ὁρῶντας,
ὡς ἱερὸν ἄνδρα καὶ σὺν θεῷ τιμωρὸν
ἥκοντα τῇ Σικελίᾳ, τὸν Τιμολέοντα σέ-
βεσθαι καὶ φυλάττειν.

Feeling of reverence at Syracuse towards Timoleon strengthened by this incident.

XVII Ὡς δὲ ταύτης διήμαρτε τῆς πείρας ὁ Ἱκέτης
καὶ πρὸς Τιμολέοντα πολλοὺς ἑώρα συνι-
σταμένους, μεμψάμενος αὐτὸς ἑαυτὸν
ὅτι, τηλικαύτης παρούσης τῆς Καρχη-
δονίων δυνάμεως, ὥσπερ αἰσχυνόμενος
αὐτῇ κατὰ μικρὰ χρῆται καὶ λάθρα,
κλέπτων καὶ παρεισάγων τὴν συμμα-
χίαν, μετεπέμπετο Μάγωνα τὸν στρατη-
γὸν αὐτῶν μετὰ τοῦ στόλου παντός. ὁ δ' 2
εἰσέπλει φοβερὸς ναυσὶ πεντήκοντα καὶ
ἑκατὸν καταλαμβάνων τὸν λιμένα, πεζῶν δὲ μυριάδας
ἓξ ἀποβιβάζων καὶ καταστρατοπεδεύων ἐν τῇ πόλει
τῶν Συρακουσίων, ὥστε πάντας οἴεσθαι τὴν πάλαι
λεγομένην καὶ προσδοκωμένην ἐκβαρβάρωσιν ἥκειν
ἐπὶ τὴν Σικελίαν. οὐδέποτε γὰρ Καρχηδονίοις
ὑπῆρξε πρότερον, μυρίους πολεμήσασι πολέμους ἐν

Hiketas, baffled in his attempt to get Timoleon assassinated, changes his plans. He invites the co-operation of the full Carthaginian force under Magon, which is quartered now for the first time within Syracuse, while 150 of their ships occupy the great harbour.

Σικελίᾳ, λαβεῖν τὰς Συρακούσας, ἀλλὰ τότε δεξαμένου τοῦ Ἱκέτου καὶ παραδόντος ἦν ὁρᾶν τὴν πόλιν
3 στρατόπεδον βαρβάρων οὖσαν. Οἱ δὲ τὴν ἀκρόπολιν τῶν Κορινθίων κατέχοντες ἐπισφαλῶς καὶ χαλεπῶς ἀπήλλαττον, τροφῆς μὲν ἱκανῆς οὐκ ἔτι παρούσης, ἀλλ' ἐνδεόμενοι διὰ τὸ φρουρεῖσθαι τοὺς λιμένας, ἀεὶ δὲ ἐν ἀγῶσι καὶ μάχαις περὶ τὰ τείχη καὶ πρὸς πᾶν μηχάνημα καὶ πρὸς πᾶσαν ἰδέαν πολιορκίας μερίζοντες αὑτούς.

Distress of the garrison of Ortygia. Timoleon contrives to send them supplies from Catana in spite of the strict blockade.

XVIII Οὐ μὴν ἀλλ' ὁ Τιμολέων παρεβοήθει σῖτον ἐκ Κατάνης μικραῖς ἁλιάσι καὶ λεπτοῖς ἀκατίοις ἀποστέλλων, ἃ μάλιστα χειμῶνι παρεισέπιπτε διὰ τῶν βαρβαρικῶν τριήρων ὑποπορευόμενα, πρὸς τὸν κλύδωνα καὶ τὸν σάλον ἐκείνων διϊσταμένων. ἃ δὴ συνορῶντες οἱ περὶ τὸν Μάγωνα καὶ τὸν Ἱκέτην ἐβούλοντο τὴν Κατάνην ἑλεῖν, ἐξ ἧς <εἰσ>έπλει τὰ ἐπιτήδεια τοῖς πολιορκουμένοις· καὶ λαβόντες τῆς δυνάμεως τὴν μαχιμωτάτην ἐξέπλευσαν ἐκ τῶν
2 Συρακουσῶν. Ὁ δὲ Κορίνθιος Νέων (οὗτος γὰρ ἦν ἄρχων τῶν πολιορκουμένων), κατιδὼν ἀπὸ τῆς ἄκρας τοὺς ὑπολελειμμένους τῶν πολεμίων ἀργῶς καὶ ἀμελῶς φυλάττοντας, ἐξαίφνης ἐπέπεσε διεσπαρμένοις αὐτοῖς· καὶ τοὺς μὲν ἀνελών, τοὺς δὲ τρεψάμενος, ἐκράτησε καὶ κατέσχε τὴν λεγομένην Ἀχραδινήν, ὃ κράτιστον ἐδόκει καὶ ἀθραυστότατον 245
ὑπάρχειν τῆς Συρακουσίων μέρος πόλεως, τρόπον τινὰ συγκειμένης καὶ συνηρμοσμένης ἐκ πλειόνων
3 πόλεων. Εὐπορήσας δὲ καὶ σίτου καὶ χρημάτων οὐκ

Hiketas and Magon try to prevent this by an attack upon Catana. Gallant exploit of Neon, the Corinthian commander, during their absence. A successful sally upon the blockading army whom he routs at all points gives him possession of Achradina, which he connects with Ortygia by a new line of wall.

ἀφῆκε τὸν τόπον, οὐδ' ἀνεχώρησε πάλιν ἐπὶ τὴν ἄκραν, ἀλλὰ φραξάμενος τὸν περίβολον τῆς Ἀχραδινῆς καὶ συνάψας τοῖς ἐρύμασι πρὸς τὴν ἀκρόπολιν διεφύλαττε. τοὺς δὲ περὶ τὸν Μάγωνα καὶ τὸν Ἱκέτην ἐγγὺς ἤδη τῆς Κατάνης ὄντας ἱππεὺς ἐκ Συρακουσῶν καταλαβὼν ἀπήγγειλε τὴν ἅλωσιν τῆς Ἀχραδινῆς. καὶ συνταραχθέντες ἀνεχώρησαν διὰ ταχέων οὔτε λαβόντες ἐφ' ἣν ἐξῆλθον οὔτε φυλάξαντες ἣν εἶχον.

Return of Hiketas and Magon to Syracuse.

XIX Ταῦτα μὲν οὖν ἔτι τῇ προνοίᾳ καὶ ἀρετῇ δίδωσί τινα πρὸς τὴν τύχην ἀμφισβήτησιν· τὸ δ' ἐπὶ τούτοις γενόμενον παντάπασιν ἔοικε συμβῆναι κατ' εὐτυχίαν. οἱ γὰρ ἐν τοῖς Θουρίοις διατρίβοντες στρατιῶται τῶν Κορινθίων ἅμα μὲν δεδιότες τὰς Καρχηδονίων τριήρεις, αἳ παρεφύλαττον αὐτοὺς μετὰ Ἄννωνος, ἅμα δ' ἐφ' ἡμέρας πολλὰς ἐξηγριωμένης ὑπὸ πνεύματος τῆς θαλάττης, πεζῇ διὰ Βρεττίων ὥρμησαν πορεύεσθαι· καὶ τὰ μὲν πείθοντες, τὰ δὲ βιαζόμενοι τοὺς βαρβάρους εἰς Ῥήγιον κατέβαινον ἔτι πολὺν χειμῶνα τοῦ πελάγους ἔχοντος. Ὁ δὲ τῶν Καρχηδονίων 2 ναύαρχος, ὡς οὐ προσεδόκα τοὺς Κορινθίους καὶ μάτην ᾤετο καθῆσθαι, πείσας αὐτὸς ἑαυτὸν νενοηκέναι τι τῶν σοφῶν καὶ πανούργων πρὸς ἀπάτην, στεφανώσασθαι τοὺς ναύτας κελεύσας καὶ κοσμήσας τὰς τριήρεις ἀσπίσιν Ἑλληνικαῖς καὶ φοινικίσιν, ἔπλει πρὸς τὰς Συρακούσας. καὶ παρὰ τὴν ἀκρόπολιν χρώμενος ῥοθίῳ μετὰ κρότου καὶ γέλωτος ἐβόα τοὺς Κορινθίους ἥκειν νενικηκὼς καὶ κεχειρωμένος ἐν τῇ θαλάττῃ λαβὼν διαπλέοντας, ὡς δή τινα δυσθυμίαν

March of the Corinthian force from Thurii.

Vain stratagem of Hanno, the Carthaginian admiral, to frighten the garrison of Ortygia into surrender.

3 τοῖς πολιορκουμένοις παρέξων. Ἐκείνου δὲ ταῦτα ληροῦντος καὶ φενακίζοντος ἐκ τῶν Βρεττίων καταβεβηκότες οἱ Κορίνθιοι εἰς τὸ Ῥήγιον, ὡς οὐδεὶς παρεφύλαττε καὶ τὸ πνεῦμα κατεσβεσμένον παραλόγως ἀκύμονα τὸν πόρον ἰδεῖν καὶ λεῖον παρέσχε, ταχὺ πληρώσαντες τὰ πορθμεῖα καὶ τὰς ἁλιάδας τὰς παρούσας ἀνήγοντο καὶ διεκομίζοντο πρὸς τὴν Σικελίαν οὕτως ἀσφαλῶς καὶ διὰ τοσαύτης γαλήνης, ὥστε τοὺς ἵππους παρὰ τὰ πλοῖα παρανηχομένους ἐκ ῥυτῆρος ἐφέλκεσθαι.

Arrival in the meantime of the Corinthian reinforcement at Rhegium, and their passage thence to Sicily.

XX Περαιωθέντων δὲ πάντων ὁ Τιμολέων δεξάμενος αὐτοὺς τήν τε Μεσσήνην εὐθὺς εἶχε καὶ συνταξάμενος ἐβάδιζεν ἐπὶ τὰς Συρακούσας, οἷς εὐτύχει καὶ κατώρθου μᾶλλον ἢ τῇ δυνάμει πεποιθώς· οὐ γὰρ ἦσαν οἱ σὺν αὐτῷ πλείους τετρακισχιλίων. ἀγγελλομένης δὲ τῆς ἐφόδου τῷ Μάγωνι, θορυβούμενος καὶ δεδοικὼς ἔτι μᾶλλον εἰς ὑποψίαν
2 ἦλθεν ἐκ τοιαύτης προφάσεως. Ἐν τοῖς περὶ τὴν πόλιν τενάγεσι, πολὺ μὲν ἐκ κρηνῶν πότιμον ὕδωρ πολὺ δ' ἐξ ἑλῶν καὶ ποταμῶν καταρρεόντων εἰς τὴν θάλατταν δεχομένοις, πλῆθος ἐγχέλεων νέμεται καὶ δαψίλεια τῆς ἄγρας τοῖς βουλομένοις ἀεὶ πάρεστι. ταύτας οἱ παρ' ἀμφοτέρων μισθοῦ στρατευόμενοι σχολῆς οὔσης καὶ ἀνοχῶν συνεθήρευον. οἷα δ' Ἕλληνες ὄντες καὶ πρὸς ἀλλήλους οὐκ ἔχοντες ἰδίων ἀπεχθειῶν πρόφασιν, ἐν μὲν ταῖς μάχαις διεκινδύνευον εὐρώστως, ἐν δὲ ταῖς ἀνοχαῖς προσφοιτῶντες ἀλλή-

Messana declares in favour of Timoleon, who with his small force marches on to Syracuse and encamps by the river Anapus.

Magon begins to distrust Hiketas and his position at Syracuse. His suspicions were aroused by the friendly communications passing between the soldiers of Timoleon and Hiketas during intervals, in their respective camps.

λοις διελέγοντο. Καὶ τότε κοινὸν περὶ τὴν ἁλιείαν 3
ἔχοντες ἔργον ἐν λόγοις ἦσαν, θαυμάζοντες τῆς
θαλάσσης τὴν εὐφυΐαν καὶ τῶν χωρίων τὴν κατα-
σκευήν. καί τις εἶπε τῶν παρὰ τοῖς Κορινθίοις
στρατευομένων 'Τοσαύτην μέντοι τὴν πόλιν τὸ
μέγεθος καὶ τοσούτοις ἐξησκημένην καλοῖς ὑμεῖς
Ἕλληνες ὄντες ἐκβαρβαρῶσαι προθυμεῖσθε, τοὺς
κακίστους καὶ φονικωτάτους Καρχηδονίους ἐγγυτέρω
246 κατοικίζοντες ἡμῶν, πρὸς οὓς ἔδει πολλὰς εὔχεσθαι
Σικελίας προκεῖσθαι τῆς Ἑλλάδος· ἢ δοκεῖτε τού- 4
τους στρατὸν ἀγείραντας ἀπὸ στηλῶν Ἡρακλείων
καὶ τῆς Ἀτλαντικῆς ἥκειν θαλάττης δεῦρο κιν-
δυνεύσοντας ὑπὲρ τῆς Ἱκέτου δυναστείας; ὃς εἰ
λογισμὸν εἶχεν ἡγεμόνος, οὐκ ἂν ἐξέβαλλε τοὺς
πατέρας οὐδ' ἐπῆγε τῇ πατρίδι τοὺς πολεμίους, ἀλλὰ
καὶ τιμῆς καὶ δυνάμεως ἐτύγχανεν, ὅσης πρέπει,
Κορινθίους καὶ Τιμολέοντα πείσας.' τούτους τοὺς
λόγους οἱ μισθοφόροι διεθρόησαν ἐν τῷ στρατοπέδῳ,
καὶ παρέσχον ὑποψίαν τῷ Μάγωνι προδίδοσθαι,
χρῄζοντι πάλαι προφάσεως. Διὸ καὶ δεομένου τοῦ 5
Ἱκέτου παραμένειν, καὶ διδάσκοντος
ὅσῳ βελτίονές εἰσι τῶν πολεμίων, μᾶλ-
λον οἰόμενος ἀρετῇ καὶ τύχῃ λείπεσθαι
Τιμολέοντος ἢ πλήθει δυνάμεως ὑπερβάλλειν, ἄρας
εὐθὺς ἀπέπλευσεν εἰς Λιβύην, αἰσχρῶς κατ' οὐδένα
λογισμὸν ἀνθρώπινον ἐκ τῶν χειρῶν ἀφεὶς Σι-
XXI κελίαν. Τῇ δ' ὑστεραίᾳ παρῆν ὁ Τιμολέων ἐπὶ
μάχην συντεταγμένος. ὡς δὲ τὴν φυγὴν ἐπυνθά-
νοντο καὶ τὴν ἐρημίαν ἑώρων τῶν νεωρίων, γελᾶν
αὐτοῖς ἐπῄει τὴν ἀνανδρίαν τοῦ Μάγωνος, καὶ
περιϊόντες ἐκήρυττον ἐν τῇ πόλει μήνυτρα τῷ

He suddenly withdraws his army and fleet and abandons Syracuse.

φράσαντι τὸν Καρχηδονίων στόλον ὅπῃ σφᾶς ἀπο-
δέδρακεν.

No effective resistance made by Hiketas, who is assailed on three sides at once. Timoleon obtains an easy victory and becomes master of Syracuse,

2 Οὐ μὴν ἀλλὰ τοῦ Ἱκέτου φιλομαχοῦντος ἔτι καὶ
τὴν λαβὴν οὐ προϊεμένου τῆς πόλεως,
ἀλλ' ἐμπεφυκότος οἷς κατεῖχε μέρεσι
καρτεροῖς οὖσι καὶ δυσπροσμάχοις, δι-
ελὼν ὁ Τιμολέων τὴν δύναμιν αὐτὸς μέν,
ᾗ βιαιότατον ἦν, παρὰ τὸ ῥεῖθρον τοῦ
Ἀνάπου προσέβαλλεν, ἄλλους δ' ἐκ τῆς
Ἀχραδινῆς ἐκέλευεν ἐπιχειρεῖν, ὧν Ἰσίας ὁ Κορίν-
θιος ἡγεῖτο. τοὺς δὲ τρίτους ἐπῆγον ἐπὶ τὰς Ἐπι-
πολὰς Δείναρχος καὶ Δημάρετος οἱ τὴν ὑστέραν
3 ἀγαγόντες ἐκ Κορίνθου βοήθειαν. Ἅμα δὲ καὶ παν-
ταχόθεν τῆς ἐφόδου γενομένης καὶ τῶν περὶ τὸν
Ἱκέτην ἀνατραπέντων καὶ φευγόντων, τὸ μὲν ἁλῶναι
τὴν πόλιν κατ' ἄκρας καὶ γενέσθαι ταχέως ὑπο-
χείριον ἐκπεσόντων τῶν πολεμίων δίκαιον ἀναθεῖναι
τῇ τῶν μαχομένων ἀνδραγαθίᾳ καὶ τῇ δεινότητι τοῦ
στρατηγοῦ, τὸ δὲ μὴ ἀποθανεῖν τινα μήτε τρωθῆναι
τῶν Κορινθίων ἴδιον ἔργον αὐτῆς ἡ Τιμο-
λέοντος ἐπεδείξατο τύχη, καθάπερ δια-
μιλλωμένη πρὸς τὴν ἀρετὴν τοῦ ἀνδρός,
ἵνα τῶν ἐπαινουμένων αὐτοῦ τὰ μακαρι-
ζόμενα μᾶλλον οἱ πυνθανόμενοι θαυμά-
4 ζωσιν. Οὐ γὰρ μόνον Σικελίαν πᾶσαν οὐδ' Ἰταλίαν
εὐθὺς ἡ φήμη κατέσχεν, ἀλλ' ἡμερῶν ὀλίγων ἡ Ἑλλὰς
διήχει τὸ μέγεθος τοῦ κατορθώματος, ὥστε τὴν τῶν
Κορινθίων πόλιν ἀπιστοῦσαν, εἰ διαπέπλευκεν ὁ
στόλος, ὁμοῦ καὶ σεσῳσμένους καὶ νενικηκότας ἀκούειν
τοὺς ἄνδρας. Οὕτως εὐρόησαν αἱ πράξεις, καὶ τοσοῦτο
τῷ κάλλει τῶν ἔργων τὸ τάχος ἡ τύχη προσέθηκεν.

without the loss of a single man, killed or wounded—thus furnishing an unparaleled spectacle of valour and good fortune combined.

Timoleon invites the Syracusans to join him in demolishing the monuments of tyranny erected by Dionysius the Elder in Ortygia and erects courts of justice on the site.

XXII Γενόμενος δὲ τῆς ἄκρας κύριος οὐκ ἔπαθε Δίωνι ταὐτὸ πάθος, οὐδ᾿ ἐφείσατο τοῦ τόπου διὰ τὸ κάλλος καὶ τὴν πολυτέλειαν τῆς κατασκευῆς, ἀλλὰ τὴν ἐκεῖνον διαβαλοῦσαν, εἶτ᾿ ἀπολέσασαν ὑποψίαν φυλαξάμενος, ἐκήρυξε τῶν Συρακουσίων τὸν βουλόμενον παρεῖναι μετὰ σιδήρου καὶ συνεφάπτεσθαι κατασκαπτομένων τῶν τυραννικῶν ἐρυμάτων. Ὡς δὲ πάντες ἀνέβησαν, ἀρχὴν 2
ἐλευθερίας ποιησάμενοι βεβαιοτάτην τὸ κήρυγμα καὶ τὴν ἡμέραν ἐκείνην, οὐ μόνον τὴν ἄκραν, ἀλλὰ καὶ τὰς οἰκίας καὶ τὰ μνήματα τῶν τυράννων ἀνέτρεψαν καὶ κατέσκαψαν. εὐθὺς δὲ τὸν τόπον συνομαλύνας ἐνῳκοδόμησε τὰ δικαστήρια, χαριζόμενος τοῖς πολίταις καὶ τῆς τυραννίδος ὑπερτέραν ποιῶν τὴν δημοκρατίαν.

Desolate and impoverished condition of Syracuse and other cities in Sicily. Recall of exiles.

Ἐπεὶ δὲ τὴν πόλιν ἑλὼν οὐκ εἶχε πολίτας, ἀλλὰ 3
τῶν μὲν ἐν τοῖς πολέμοις καὶ ταῖς στάσεσι διαφθαρέντων τῶν δὲ τὰς τυραν-
247 νίδας φευγόντων, ἡ μὲν ἐν Συρακούσαις ἀγορὰ δι᾿ ἐρημίαν οὕτως πολλὴν καὶ βαθεῖαν ἐξέφυσεν ὕλην, ὥστε τοὺς ἵππους ἐν αὐτῇ κατανέμεσθαι, τῶν ἱπποκόμων ἐν τῇ χλόῃ κατακειμένων, αἱ δ᾿ ἄλλαι πόλεις πλὴν παντελῶς ὀλίγων 4
ἐλάφων ἐγένοντο μεσταὶ καὶ συῶν ἀγρίων, ἐν δὲ τοῖς προαστείοις καὶ περὶ τὰ τείχη πολλάκις οἱ σχολὴν ἄγοντες ἐκυνηγέτουν, ὑπήκουε δ᾿ οὐδεὶς τῶν ἐν τοῖς ἐρύμασι καὶ φρουρίοις κατοικούντων, οὐδὲ κατέβαινον εἰς τὴν πόλιν, ἀλλὰ φρίκη καὶ μῖσος εἶχε πάντας ἀγορᾶς καὶ πολιτείας καὶ βήματος, ἐξ ὧν ἀνέφυσαν αὐτοῖς οἱ πλεῖστοι τῶν τυράννων—

Application is made to Corinth by Timoleon and the Syracusans for aid in the reorganization of their community.

ἔδοξε τῷ Τιμολέοντι καὶ τοῖς Συρακουσίοις γράψαι πρὸς τοὺς Κορινθίους, ὅπως πέμψωσιν οἰκήτορας εἰς τὰς Συρακούσας ἐκ τῆς Ἑλλάδος. ἥ τε γὰρ χώρα σχολάζειν ἔμελλε, καὶ πολὺν πόλεμον ἐκ Λιβύης προσεδέχοντο, πυνθανόμενοι τοὺς Καρχηδονίους τοῦ μὲν Μάγωνος ἑαυτὸν ἀνελόντος ἀνεσταυρωκέναι τὸ σῶμα διὰ τὴν στρατηγίαν ὀργισθέντας, αὐτοὺς δὲ συνάγειν μεγάλην δύναμιν ὡς ἔτους ὥρᾳ διαβησομένους εἰς Σικελίαν.

Suicide of Magon at Carthage.

XXIII Τῶν δὲ γραμμάτων τούτων παρὰ τοῦ Τιμολέοντος κομισθέντων, καὶ πρέσβεων ἅμα παρόντων Συρακουσίων καὶ δεομένων ἐπιμεληθῆναι τῆς πόλεως καὶ γενέσθαι πάλιν ἐξ ὑπαρχῆς οἰκιστάς, οὐχ ἥρπασαν οἱ Κορίνθιοι τὴν πλεονεξίαν οὐδὲ προσεποίησαν αὑτοῖς τὴν πόλιν, ἀλλὰ πρῶτον μὲν ἐπιόντες τοὺς ἱεροὺς ἀγῶνας <ἐν τῇ> Ἑλλάδι καὶ τὰς μεγίστας τῶν πανηγύρεων ἀνηγόρευον ὑπὸ κηρύκων, ὅτι
2 Κορίνθιοι καταλελυκότες τὴν ἐν Συρακούσαις τυραννίδα καὶ τὸν τύραννον ἐξεληλακότες, καλοῦσι Συρακουσίους καὶ τῶν ἄλλων Σικελιωτῶν τὸν βουλόμενον οἰκεῖν τὴν πόλιν ἐλευθέρους καὶ αὐτονόμους, ἐπ' ἴσοις καὶ δικαίοις τὴν χώραν διαλαχόντας· ἔπειτα διαπέμποντες ἀγγέλους εἰς τὴν Ἀσίαν καὶ τὰς νήσους, ὅπου πλείστους ἐπυνθάνοντο τῶν φυγάδων διεσπαρμένους κατοικεῖν, παρεκάλουν ἰέναι πάντας εἰς Κόρινθον, ὡς Κορινθίων ἀσφαλῆ πομπὴν καὶ πλοῖα καὶ στρατηγοὺς παρεξόντων ἰδίοις
3 τέλεσιν εἰς Συρακούσας. Κηρυσσομένων δὲ τούτων ἡ μὲν πόλις τὸν δικαιότατον καὶ κάλλιστον ἀπε-

The Corinthians respond to the appeal and issue a proclamation to Syracusan exiles to muster at Corinth, offering to repatriate them free of all cost.

λάμβανεν ἔπαινον καὶ ζῆλον, ἐλευθεροῦσα μὲν ἀπὸ τῶν τυράννων, σῴζουσα δ' ἀπὸ τῶν βαρβάρων, ἀποδιδοῦσα δὲ τοῖς πολίταις τὴν χώραν. οἱ δὲ συνελθόντες εἰς Κόρινθον οὐκ ὄντες ἱκανοὶ τὸ πλῆθος ἐδεήθησαν ἐκ Κορίνθου καὶ τῆς ἄλλης Ἑλλάδος παραλαβεῖν συνοίκους· καὶ γενόμενοι μυρίων οὐκ ἐλάττους κατέπλευσαν εἰς Συρακούσας.

The number of exiles, who came to Corinth, not being sufficiently large for the purpose, a more general proclamation is issued.

Ἤδη δὲ καὶ τῶν ἐξ Ἰταλίας καὶ Σικελίας πολλοὶ 4
τῷ Τιμολέοντι συνεληλύθεισαν· καὶ γενομένοις αὐτοῖς ἑξακισμυρίοις τὸ πλῆθος, ὡς Ἄθανις εἴρηκε, τὴν μὲν χώραν διένειμε, τὰς δ' οἰκίας ἀπέδοτο χιλίων ταλάντων, ἅμα μὲν ὑπολειπόμενος τοῖς ἀρχαίοις Συρακουσίοις ἐξωνεῖσθαι τὰς αὑτῶν, ἅμα δὲ χρημάτων εὐπορίαν τῷ δήμῳ μηχανώμενος οὕτως πενομένῳ καὶ πρὸς τἆλλα καὶ πρὸς τὸν πόλεμον,
ὥστε καὶ τοὺς ἀνδριάντας ἀποδόσθαι, ψήφου δια- 5
φερομένης ὑπὲρ ἑκάστου καὶ γινομένης κατηγορίας, ὥσπερ ἀνθρώπων εὐθύνας διδόντων· ὅτε δή φασι τὸν Γέλωνος ἀνδριάντα τοῦ παλαιοῦ τυράννου διατηρῆσαι τοὺς Συρακουσίους, καταχειροτονουμένων τῶν ἄλλων, ἀγαμένους καὶ τιμῶντας τὸν ἄνδρα τῆς νίκης, ἣν πρὸς Ἱμέρᾳ Καρχηδονίους ἐνίκησεν.

Total of immigrants to Sicily from all quarters not less than 60,000. Measures for furnishing relief to the extreme poverty of Syracuse.

XXIV Οὕτω δὲ τῆς πόλεως ἀναζωπυρούσης καὶ πληρουμένης, ἐπιρρεόντων πανταχόθεν εἰς αὐτὴν [τῶν πολιτῶν], βουλόμενος ὁ Τιμολέων καὶ τὰς ἄλλας πόλεις ἐλευθερῶσαι καὶ παντάπασιν ἐκκόψαι τῆς Σικελίας τὰς τυραννίδας, ἐπὶ τὰς χώρας αὐτῶν στρατεύων, Ἱκέτην μὲν ἠνάγκασεν ἀποστάντα Καρχηδονίων ὁμολογῆσαι τὰς

Timoleon deposes Hiketas, Leptines and other tyrants in Sicily.

ἀκροπόλεις κατασκάψειν καὶ βιοτεύσειν ἰδιώτην ἐν
2 Λεοντίνοις, Λεπτίνου δὲ τοῦ τυραννοῦντος Ἀπολ- 248
λωνίας καὶ συχνῶν ἄλλων πολιχνίων, ὡς ἐκινδύνευε κατὰ κράτος ἁλῶναι, παραδόντος αὑτὸν φεισάμενος εἰς Κόρινθον ἀπέστειλε, καλὸν ἡγούμενος ἐν τῇ μητροπόλει τοὺς τῆς Σικελίας τυράννους ὑπὸ τῶν Ἑλλήνων ἀποθεωρεῖσθαι φυγαδικῶς καὶ ταπεινῶς ζῶντας.

He sends his soldiers to find pay and plunder for themselves in the Carthaginian possessions near the western corner of the island.

3 Τοὺς δὲ μισθοφόρους βουλόμενος ἐκ τῆς πολεμίας ὠφελεῖσθαι καὶ μὴ σχολάζειν, αὐτὸς μὲν εἰς τὰς Συρακούσας ἐπανῆλθε τῇ καταστάσει τῆς πολιτείας προσέξων καὶ τοῖς ἥκουσιν ἐκ Κορίνθου νομοθέταις Κεφάλῳ καὶ Διονυσίῳ τὰ κυριώτατα καὶ
4 κάλλιστα συνδιαθήσων, τοὺς δὲ περὶ Δείναρχον καὶ Δημάρετον εἰς τὴν τῶν Καρχηδονίων ἐξέπεμψεν ἐπικράτειαν, οἳ πόλεις πολλὰς ἀφιστάντες τῶν βαρβάρων οὐ μόνον αὐτοὶ διῆγον ἐν ἀφθόνοις, ἀλλὰ καὶ χρήματα παρεσκεύαζον εἰς τὸν πόλεμον ἀπὸ τῶν ἁλισκομένων.

A fresh attempt of the Carthaginians upon Sicily with a vast army.

XXV Ἐν τούτῳ δὲ Καρχηδόνιοι καταπλέουσιν εἰς τὸ Λιλύβαιον ἄγοντες ἑπτὰ μυριάδας στρατοῦ καὶ τριήρεις διακοσίας καὶ πλοῖα χίλια κομίζοντα μηχανὰς καὶ τέθριππα καὶ σῖτον ἄφθονον καὶ τὴν ἄλλην παρασκευήν, ὡς οὐκ ἔτι ποιησόμενοι κατὰ μέρος τὸν πόλεμον, ἀλλ' ὁμοῦ πάσης Σικελίας ἐξελάσοντες τοὺς Ἕλληνας· ἦν γὰρ ἡ δύναμις ἐξαρκοῦσα καὶ μὴ νοσοῦντας μηδὲ διεφθαρμένους ὑπ' ἀλλήλων συλλαβέσθαι Σικε-
2 λιώτας. Πυθόμενοι δὲ πορθεῖσθαι τὴν ἐπικράτειαν αὐτῶν, εὐθὺς ὀργῇ πρὸς τοὺς Κορινθίους ἐχώρουν

Ἀσδρούβα τε καὶ Ἀμίλκα στρατηγούντων. τῆς δὲ ἀγγελίας ὀξέως εἰς Συρακούσας ἀφικομένης οὕτω κατεπλάγησαν οἱ Συρακούσιοι πρὸς τὸ μέγεθος τῆς δυνάμεως, ὥστε μόλις τῷ Τιμολέοντι τρισχιλίους ἀπὸ τοσούτων μυριάδων ὅπλα λαβόντας τολμῆσαι συνεξελθεῖν. Οἱ δὲ μισθοφόροι τετρακισχίλιοι τὸ πλῆθος ἦσαν· καὶ τούτων αὖθις ὅσον χίλιοι καθ' ὁδὸν ἀποδειλιάσαντες ἀνεχώρησαν, ὡς οὐχ ὑγιαίνοντος τοῦ Τιμολέοντος, ἀλλὰ μαινομένου παρ' ἡλικίαν καὶ πρὸς ἑπτὰ μυριάδας πολεμίων μετὰ πεντακισχιλίων πεζῶν καὶ χιλίων ἱππέων βαδίζοντος, καὶ διαρτῶντος ὁδὸν ἡμερῶν ὀκτὼ τὴν δύναμιν ἀπὸ τῶν Συρακουσῶν, ὅθεν οὔτε σωθῆναι τοῖς φεύγουσιν οὔτε ταφῆναι τοῖς πεσοῦσιν αὐτῶν ὑπάρξει.

Great panic at Syracuse. Timoleon determines to act on the offensive in the enemy's own province. Secession of 1000 mercenaries.

3

Τούτους μὲν οὖν Τιμολέων κέρδος ἡγεῖτο πρὸ τῆς μάχης φανεροὺς γεγονότας, τοὺς δὲ ἄλλους ἐπιρρώσας κατὰ τάχος ἦγε πρὸς τὸν Κρίμησον ποταμόν, ὅπου καὶ τοὺς Καρχηδονίους ἤκουσε συνάπτειν. 4

Timoleon leads his army forward to an eminence just above the course of the river Crimesus. Omen of the wild celery.

XXVI Ἀναβαίνοντι δὲ αὐτῷ πρὸς λόφον, ὃν ὑπερβαλόντες ἔμελλον κατόψεσθαι τὸ στράτευμα καὶ τὴν δύναμιν τῶν πολεμίων, ἐμβάλλουσιν ἡμίονοι σέλινα κομίζοντες· καὶ τοῖς στρατιώταις εἰσῆλθε πονηρὸν εἶναι τὸ σημεῖον, ὅτι τὰ μνήματα τῶν νεκρῶν εἰώθαμεν ἐπιεικῶς στεφανοῦν σελίνοις· καὶ παροιμία τις ἐκ τούτου γέγονε, τὸν ἐπισφαλῶς νοσοῦντα, δεῖσθαι τοῦτον τοῦ σελίνου. Βουλόμενος οὖν αὐτοὺς 2
ἀπαλλάξαι τῆς δεισιδαιμονίας καὶ τὴν δυσελπιστίαν ἀφελεῖν ὁ Τιμολέων, ἐπιστήσας τὴν πορείαν

ἄλλα τε πρέποντα τῷ καιρῷ διελέχθη, καὶ τὸν
στέφανον αὐτοῖς ἔφη πρὸ τῆς νίκης κομιζόμενον
αὐτομάτως εἰς τὰς χεῖρας ἥκειν, ᾧ Κορίνθιοι στε-
φανοῦσι τοὺς Ἴσθμια νικῶντας, ἱερὸν καὶ πάτριον
στέμμα <τὸ> τοῦ σελίνου νομίζοντες. ἔτι γὰρ τότε
τῶν Ἰσθμίων, ὥσπερ νῦν τῶν Νεμείων, τὸ σέλινον
3 ἦν στέφανος, οὐ πάλαι δὲ ἡ πίτυς γέγονεν. Ἐν-
τυχὼν οὖν ὁ Τιμολέων, ὥσπερ εἴρηται, τοῖς στρα-
τιώταις καὶ λαβὼν τῶν σελίνων κατεστέψατο πρῶ-
τος αὐτός, εἶτα οἱ περὶ αὐτὸν ἡγεμόνες καὶ τὸ
πλῆθος. οἱ δὲ μάντεις κατιδόντες ἀετοὺς δύο προσ-
φερομένους, ὧν ὁ μὲν δράκοντα τοῖς ὄνυξιν ἔφερε
διαπεπαρμένον, ὁ δὲ ἵπτατο κεκλαγὼς μέγα καὶ
θαρραλέον, ἐπεδείκνυον τοῖς στρατιώταις καὶ πρὸς 249
εὐχὰς θεῶν καὶ ἀνακλήσεις ἐτράποντο πάντες.

XXVII Τὸ μὲν οὖν ἔτος ἱσταμένου θέρους εἶχεν ὥραν,
καὶ λήγοντι μηνὶ Θαργηλιῶνι πρὸς τὰς τροπὰς ἤδη
συνῆπτε τὸν καιρόν· ὁμίχλην δὲ τοῦ ποταμοῦ πολ-
λὴν ἀναδιδόντος πρῶτον μὲν ἀπεκρύπτετο ζόφῳ τὸ
πεδίον, καὶ σύνοπτον οὐδὲν ἦν ἀπὸ τῶν πολεμίων,
πλὴν ἠχή τις ἄκριτος καὶ συμμιγὴς ἄνω πρὸς τὸν
λόφον ἐχώρει πρόσωθεν ἀνισταμένης στρατιᾶς το-
2 σαύτης. Ὡς δ' ἀναβάντες ἐπὶ τὸν λόφον ἔστησαν
οἱ Κορίνθιοι καὶ θέμενοι τὰς ἀσπίδας διανεπαύοντο,
τοῦ ἡλίου περιφερομένου καὶ μετεωρίζοντος τὴν
ἀναθυμίασιν, ὁ μὲν θολερὸς ἀὴρ ἀθροιζόμενος πρὸς
τὰ ὑψηλὰ καὶ συνιστάμενος κατενέφωσε τὰς ἀκρω-
ρείας, τῶν δὲ ὑπὸ πόδας τόπων ἀνακαθαιρομένων
ὅ τε Κρίμησος ἐξεφάνη καὶ διαβαίνοντες αὐτὸν ὤφ-
θησαν οἱ πολέμιοι, πρώτοις μὲν τοῖς τεθρίπποις
ἐκπληκτικῶς πρὸς ἀγῶνα κατεσκευασμένοις, κατόπιν

δὲ τούτων μυρίοις ὁπλίταις λευκάσπισι. Τούτους 3
ἐτεκμαίροντο Καρχηδονίους εἶναι τῇ λαμπρότητι τῆς
σκευῆς καὶ τῇ βραδυτῆτι καὶ τάξει τῆς πορείας.
μετὰ δὲ τούτους τῶν λοιπῶν ἐθνῶν ἐπιρρεόντων καὶ
τὴν διάβασιν μετ' ὠθισμοῦ καὶ ταραχῆς
ποιουμένων, συνιδὼν ὁ Τιμολέων τὸν
ποταμὸν αὐτοῖς ταμιεύοντα τοῦ πλήθους
τῶν πολεμίων ἀπολαβεῖν ὅσοις ἐθέλοιεν αὐτοὶ μά-
χεσθαι, καὶ τοὺς στρατιώτας καθορᾶν κελεύσας τὴν
φάλαγγα τῷ ῥείθρῳ διαλελυμένην, καὶ τοὺς μὲν ἤδη
διαβεβηκότας τοὺς δὲ μέλλοντας, προσέταξε Δημα- 4
ρέτῳ λαβόντι τοὺς ἱππεῖς ἐμβαλεῖν εἰς τοὺς Καρχη-
δονίους καὶ συνταράξαι τὸν διάκοσμον αὐτῶν τῆς
παρατάξεως οὔπω καθεστώσης. αὐτὸς δὲ καταβὰς
εἰς τὸ πεδίον τὰ μὲν κέρατα τοῖς ἄλλοις Σικελιώταις
ἀπέδωκεν, ἀναμίξας ἑκατέρῳ τῶν ξένων οὐ πολλούς,
ἐν μέσῳ δὲ περὶ αὐτὸν λαβὼν τοὺς Συρακουσίους
καὶ τὸ μαχιμώτατον τῶν μισθοφόρων βραχὺν μὲν
χρόνον ἐπέσχε τὸ τῶν ἱππέων ἀποθεωρῶν ἔργον, ὡς 5
δ' ἐκείνους εἶδεν ὑπὸ τῶν ἁρμάτων πρὸ
τῆς τάξεως διαθεόντων εἰς χεῖρας ἐλθεῖν
τοῖς Καρχηδονίοις οὐ δυναμένους, ἀλλ'
ὅπως μὴ συνταραχθεῖεν ἀναγκαζομένους ἐξελίττειν
συνεχῶς καὶ πυκνὰς ἐξ ἐπιστροφῆς ποιεῖσθαι τὰς
ἐπελάσεις—ἀναλαβὼν τὴν ἀσπίδα καὶ βοήσας ἕπε-
σθαι καὶ θαρρεῖν τοῖς πεζοῖς ἔδοξεν
ὑπερφυεῖ φωνῇ καὶ μείζονι κεχρῆσθαι
τῆς συνήθους, εἴτε τῷ πάθει παρὰ τὸν
ἀγῶνα καὶ τὸν ἐνθουσιασμὸν οὕτω διατεινάμενος,
εἴτε δαιμονίου τινός, ὡς τοῖς πολλοῖς τότε πα-
ρέστη, συνεπιφθεγξαμένου. Ταχὺ δὲ τὴν κραυ- 6

He orders his cavalry to charge the Carthaginians first, while crossing the river.

But the war chariots in their front impede their manoeuvring.

Timoleon then himself with all the force of his infantry attacks in front.

γὴν ἀνταποδόντων, καὶ παρεγγυώντων ἄγειν καὶ μὴ μέλλειν, τοῖς μὲν ἱππόταις ἐσήμανεν ἔξω παρὰ τὴν τάξιν τῶν ἁρμάτων παρελάσαι καὶ κατὰ κέρας προσφέρεσθαι τοῖς πολεμίοις, αὐτὸς δὲ τοὺς προμάχους πυκνώσας τῷ συνασπισμῷ καὶ τὴν σάλπιγγα κελεύσας ἐπιφθέγξασθαι προσέβαλε τοῖς Καρχηδονίοις.

Close and furious contest between the picked Carthaginian infantry and that of Timoleon. Terrific storm.

XXVIII Οἱ δὲ τὴν μὲν πρώτην ἐπιδρομὴν ὑπέστησαν ἐρρωμένως, καὶ τῷ καταπεφράχθαι τὰ σώματα σιδηροῖς θώραξι καὶ χαλκοῖς κράνεσιν ἀσπίδας τε μεγάλας προβεβλῆσθαι διεκρούοντο τὸν δορατισμόν. ἐπεὶ δὲ εἰς ξίφη συνῆλθεν ὁ ἀγὼν καὶ τέχνης οὐχ ἧττον ἢ ῥώμης ἐγεγόνει τὸ ἔργον, ἐξαίφνης ἀπὸ τῶν ὀρῶν βρονταί τε φοβεραὶ κατερρήγνυντο καὶ πυ-
2 ρώδεις ἀστραπαὶ συνεξέπιπτον. Εἶτα ὁ περὶ τοὺς λόφους καὶ τὰς ἀκρωρείας ζόφος ἐπὶ τὴν μάχην κατιών, ὄμβρῳ καὶ πνεύματι καὶ χαλάζῃ συμμεμιγμένος, τοῖς μὲν Ἕλλησιν ἐξόπισθεν καὶ κατὰ νώτου περιεχεῖτο, τῶν δὲ βαρβάρων ἔτυπτε τὰ πρόσωπα καὶ κατήστραπτε τὰς ὄψεις, ἅμα λαίλαπος ὑγρᾶς καὶ φλογὸς συνεχοῦς ἐκ τῶν νεφῶν φερομένης. ἐν οἷς πολλὰ μὲν ἦν τὰ λυποῦντα καὶ μάλιστα τοὺς ἀπείρους, οὐχ ἥκιστα δὲ βλάψαι δοκοῦσιν αἱ βρονταὶ καὶ τῶν ὅπλων ὁ πάταγος κοπτομένων ὕδατι ῥαγδαίῳ καὶ χαλάζῃ, κωλύων ἀκούεσθαι τὰ προσ-
3 τάγματα τῶν ἡγεμόνων. Τοῖς δὲ Καρχηδονίοις οὐκ 250
οὖσιν εὐζώνοις τὸν ὁπλισμόν, ἀλλ', ὥσπερ εἴρηται, καταπεφραγμένοις, ὅ τε πηλὸς ἐμπόδιος ἦν οἵ τε κόλποι πληρούμενοι τῶν χιτώνων ὕδατος, <ὥσθ'> αὐτοῖς μὲν εἰς τὸν ἀγῶνα χρῆσθαι βαρεῖς ἦσαν καὶ

δύσεργοι, ῥᾴδιοι δὲ τοῖς Ἕλλησι περιτρέπεσθαι, καὶ
πεσόντες ἀμήχανοι πάλιν ἐκ πηλοῦ μετὰ τῶν ὅπλων
ἀναστῆναι. Καὶ γὰρ ὁ Κρίμησος ὑπὸ τῶν δια- 4
βαινόντων ἐκλύσθη μέγας ἤδη τοῖς ὄμβροις ηὐξη-
μένος, καὶ τὸ πεδίον τὸ περὶ αὐτὸν ὑπὸ πολλὰς
συναγκείας καὶ φάραγγας ὑποκείμενον ἐπίμπλατο
ῥευμάτων οὐ κατὰ πόρον φερομένων, οἷς οἱ Καρχη-
δόνιοι καλινδούμενοι χαλεπῶς ἀπήλλαττον. τέλος
δὲ τοῦ χειμῶνος ἐπικειμένου καὶ τῶν
Ἑλλήνων τὴν πρώτην τάξιν αὐτῶν, ἄν-
δρας τετρακοσίους, καταβαλόντων, ἐτράπη τὸ πλῆθος
εἰς φυγήν. Καὶ πολλοὶ μὲν ἐν τῷ πεδίῳ καταλαμ- 5
βανόμενοι διεφθείροντο, πολλοὺς δὲ ὁ ποταμὸς τοῖς
ἔτι περαιουμένοις συμπίπτοντας ἐμβάλλων καὶ παρα-
φέρων ἀπώλλυε, πλείστους δὲ τῶν λόφων ἐφιεμένους
ἐπιθέοντες οἱ ψιλοὶ κατειργάσαντο. λέγονται γοῦν
ἐν μυρίοις νεκροῖς τρισχίλιοι Καρχη-
δονίων γενέσθαι, μέγα τῇ πόλει πένθος.
Οὔτε γὰρ γένεσιν οὔτε πλούτοις οὔτε δόξαις ἕτεροι 6
βελτίονες ἦσαν ἐκείνων, οὐδ᾽ ἀποθανόντας ποτὲ μιᾷ
μάχῃ πρότερον ἐξ αὐτῶν Καρχηδονίων τοσούτους
μνημονεύουσιν, ἀλλὰ Λίβυσι τὰ πολλὰ καὶ Ἴβηρσι
καὶ Νομάσι χρώμενοι πρὸς τὰς μάχας ἀλλοτρίαις
βλάβαις ἀνεδέχοντο τὰς ἥττας.

Defeat and rout of the Carthaginians, with severe loss, especially of their native troops.

XXIX Ἐγνώσθη δὲ τοῖς Ἕλλησιν ἡ δόξα τῶν πεσόντων ἀπὸ τῶν λαφύρων. ἐλάχιστος γὰρ ἦν χαλκῶν καὶ σιδηρῶν τοῖς σκυλεύουσι λόγος· οὕτως ἄφθονος μὲν ἦν ἄργυρος, ἄφθονος δὲ χρυσός. καὶ γὰρ τὸ στρατόπεδον μετὰ τῶν ὑποζυγίων διαβάντες ἔλαβον. τῶν δ᾽ αἰχμαλώτων οἱ μὲν πολλοὶ διε-

Immense booty collected by Timoleon's soldiers, so that they had no time to erect their trophy until the third day after the battle.

κλάπησαν ὑπὸ τῶν στρατιωτῶν, εἰς δὲ κοινὸν ἀπεδείχθησαν πεντακισχίλιοι τὸ πλῆθος· ἥλω δὲ καὶ 2 διακόσια τῶν τεθρίππων. Καλλίστην δὲ καὶ μεγαλοπρεπεστάτην τὴν ὄψιν ἡ Τιμολέοντος ἐπεδείκνυτο σκηνὴ περισωρευθεῖσα παντοδαποῖς λαφύροις, ἐν οἷς χίλιοι μὲν θώρακες ἐργασίᾳ καὶ κάλλει διαφέροντες, μύριαι δὲ ἀσπίδες προετέθησαν. ὀλίγοι δὲ πολλοὺς σκυλεύοντες καὶ μεγάλαις ἐντυγχάνοντες ὠφελείαις τρίτῃ μόλις ἡμέρᾳ μετὰ τὴν μάχην ἔστησαν τρόπαιον. ἅμα δὲ τῇ φήμῃ τῆς νίκης ὁ Τιμολέων εἰς Κόρινθον ἔπεμψε τὰ κάλλιστα τῶν αἰχμαλώτων ὅπλων, βουλόμενος αὐτοῦ τὴν πατρίδα πᾶσιν ἀνθρώποις ζηλωτὴν εἶναι, 3 θεωμένοις ἐν ἐκείνῃ μόνῃ τῶν Ἑλληνικῶν πόλεων τοὺς ἐπιφανεστάτους ναοὺς οὐχ Ἑλληνικοῖς κεκοσμημένους λαφύροις οὐδ' ἀπὸ συγγενῶν φόνου καὶ ὁμοφύλων ἀναθημάτων μνήμας ἀτερπεῖς ἔχοντας, ἀλλὰ βαρβαρικὰ σκῦλα καλλίσταις ἐπιγραφαῖς δηλοῦντα μετὰ τῆς ἀνδρείας τῶν νενικηκότων τὴν δικαιοσύνην, ὅτι Κορίνθιοι καὶ Τιμολέων ὁ στρατηγὸς ἐλευθερώσαντες τοὺς Σικελίαν οἰκοῦντας Ἕλληνας ἀπὸ Καρχηδονίων χαριστήρια θεοῖς ἀνέθηκαν.

The choicest part of the spoil of armour is sent to Corinth.

XXX Ἐκ τούτου καταλιπὼν ἐν τῇ πολεμίᾳ τοὺς μισθοφόρους ἄγοντας καὶ φέροντας τὴν τῶν Καρχηδονίων ἐπικράτειαν, αὐτὸς ἧκεν εἰς Συρακούσας· καὶ τοὺς χιλίους μισθοφόρους ἐκείνους, ὑφ' ὧν ἐγκατελείφθη πρὸ τῆς μάχης, ἐξεκήρυξε τῆς Σικελίας, καὶ πρὶν ἢ δῦναι τὸν ἥλιον ἠνάγκασεν ἐκ Συρακουσῶν 2 ἀπελθεῖν. Οὗτοι μὲν οὖν διαπλεύσαντες εἰς Ἰταλίαν ἀπώλοντο παρασπονδηθέντες ὑπὸ Βρεττίων, καὶ

Timoleon returns to Syracuse, leaving his paid troops behind him.

Fate of the thousand deserters.

δίκην ταύτην τὸ δαιμόνιον αὐτοῖς τῆς προδοσίας ἐπέθηκε.

251 1 Τῶν δὲ περὶ τὸν Μάμερκον, τὸν Κατάνης τύραννον, καὶ Ἱκέτην, εἴτε φθόνῳ τῶν κατορθουμένων ὑπὸ Τιμολέοντος εἴτε φοβουμένων αὐτὸν ὡς ἄπιστον καὶ ἄσπονδον πρὸς τοὺς τυράννους, συμμαχίαν ποιησαμένων πρὸς τοὺς Καρχηδονίους καὶ κελευσάντων πέμπειν δύναμιν καὶ στρατηγόν, εἰ μὴ παντάπασι βούλονται Σικελίας ἐκπεσεῖν, ἔπλευσε Γέσκων ναῦς μὲν ἔχων 3
ἑβδομήκοντα, μισθοφόρους δὲ προσλαβὼν Ἕλληνας οὔπω πρότερον Ἕλλησι χρησαμένων Καρχηδονίων, ἀλλὰ τότε θαυμασάντων ὡς ἀνυποστάτους καὶ μαχιμωτάτους ἀνθρώπων ἁπάντων. συστάντες δὲ κοινῇ μετ' ἀλλήλων ἅπαντες ἐν τῇ Μεσσηνίᾳ τετρακοσίους τῶν παρὰ Τιμολέοντος ξένων ἐπικούρους πεμφθέντας ἀπέκτειναν, ἐν δὲ τῇ Καρχηδονίων ἐπικρατείᾳ περὶ τὰς καλουμένας Ἱετὰς ἐνεδρεύσαντες τοὺς μετ' Εὐθύμου τοῦ Λευκαδίου μισθοφόρους διέφθειραν. Ἐξ ὧν καὶ μάλιστα τὴν Τιμο- 4
λέοντος εὐτυχίαν συνέβη γενέσθαι διώνυμον· ἦσαν μὲν γὰρ οὗτοι τῶν μετὰ Φιλομήλου τοῦ Φωκέως καὶ Ὀνομάρχου Δελφοὺς καταλαβόντων καὶ μετασχόντων ἐκείνοις τῆς ἱεροσυλίας. μισούντων δὲ πάντων αὐτοὺς καὶ φυλαττομένων ἐπαράτους γεγονότας, πλανώμενοι περὶ τὴν Πελοπόννησον ὑπὸ Τιμολέοντος ἐλήφθησαν ἑτέρων στρατιωτῶν οὐκ εὐποροῦντος· ἀφικόμενοι δὲ εἰς Σικελίαν ὅσας μὲν 5
ἐκείνῳ συνηγωνίσαντο μάχας πάσας ἐνίκων, τῶν δὲ

Additional forces despatched by the Carthaginians to Sicily under Gescon, with whose aid Hiketas, Mamercus and Hippon obtain a partial success against two divisions of Timoleon's forces.

History of the 400 mercenaries slain on this occasion. Their fate a proof of the favour in which Timoleon was held by the gods.

πλείστων καὶ μεγίστων ἀγώνων τέλος ἐχόντων ἐκπεμπόμενοι πρὸς ἑτέρας ὑπ' αὐτοῦ βοηθείας ἀπώλοντο καὶ κατανηλώθησαν, οὐχ ὁμοῦ πάντες ἀλλὰ κατὰ μέρος, τῆς δίκης αὐτοῖς ἀπολεγομένοις τὴν Τιμολέοντος εὐτυχίαν ἐπιτιθεμένης, ὅπως μηδεμία τοῖς ἀγαθοῖς ἀπὸ τῆς τῶν κακῶν κολάσεως βλάβη γένηται.

Τὴν μὲν οὖν πρὸς Τιμολέοντα τῶν θεῶν εὐμένειαν οὐχ ἧττον ἐν αἷς προσέκρουσε πράξεσιν ἢ περὶ ἃς
XXXI κατώρθου θαυμάζεσθαι συνέβαινεν· οἱ δὲ πολλοὶ τῶν Συρακουσίων ἐχαλέπαινον ὑπὸ τῶν τυράννων προπηλακιζόμενοι. καὶ γὰρ ὁ Μάμερκος, ἐπὶ τῷ ποιήματα γράφειν καὶ τραγῳδίας μέγα φρονῶν, ἐκόμπαζε νικήσας τοὺς μισθοφόρους καὶ τὰς ἀσπίδας ἀναθεὶς τοῖς θεοῖς ἐλεγεῖον ὑβριστικὸν ἐπέγραψε

Dedication of their shields to the gods with an inscription of insolent triumph by Mamercus.

Τάσδ' ὀστρειογραφεῖς καὶ χρυσελεφαντηλέκτρους
ἀσπίδας ἀσπιδίοις εἵλομεν εὐτελέσι.

2 Γενομένων δὲ τούτων καὶ τοῦ Τιμολέοντος εἰς Καλαυρίαν στρατεύσαντος, ὁ Ἱκέτης ἐμβαλὼν εἰς τὴν Συρακουσίαν λείαν τε συχνὴν ἔλαβε καὶ πολλὰ λυμηνάμενος καὶ καθυβρίσας ἀπηλλάττετο παρ' αὐτὴν τὴν Καλαυρίαν, καταφρονῶν τοῦ Τιμολέοντος ὀλίγους στρατιώτας ἔχοντος. ἐκεῖνος δὲ προλαβεῖν ἐάσας ἐδίωκεν ἱππεῖς ἔχων καὶ ψιλούς. αἰσθόμενος δὲ ὁ Ἱκέτης τὸν Δαμυρίαν διαβεβηκὼς ὑπέστη παρὰ τὸν ποταμὸν ὡς ἀμυνούμενος· καὶ γὰρ αὐτῷ θάρσος ἥ τε τοῦ πόρου χαλεπότης καὶ τὸ
3 κρημνῶδες τῆς ἑκατέρωθεν ὄχθης παρεῖχε. Τοῖς δὲ μετὰ τοῦ Τιμολέοντος ἰλάρχαις ἔρις ἐμπεσοῦσα

Hiketas renews the war and makes an inroad into Syracusan territory. Victory gained by Timoleon over him at the river Damurias.

θαυμαστὴ καὶ φιλονεικία διατριβὴν ἐποίει τῆς μάχης. οὐδεὶς γὰρ ἦν ὁ βουλόμενος ἑτέρου διαβαίνειν ὕστερος ἐπὶ τοὺς πολεμίους, ἀλλ᾽ αὐτὸς ἕκαστος ἠξίου πρωταγωνιστεῖν, καὶ κόσμον οὐκ εἶχεν ἡ διάβασις ἐξωθούντων καὶ παρατρεχόντων ἀλλήλους. βουλόμενος οὖν ὁ Τιμολέων κληρῶσαι τοὺς ἡγεμόνας ἔλαβε παρ᾽ ἑκάστου δακτύλιον· ἐμβαλὼν δὲ πάντας εἰς τὴν ἑαυτοῦ χλαμύδα καὶ μίξας ἔδειξε τὸν πρῶτον κατὰ τύχην γλυφὴν ἔχοντα τῆς σφραγῖδος τρόπαιον. Ὡς δὲ τοῦτον εἶδον οἱ νεανίσκοι, 4
μετὰ χαρᾶς ἀνακραγόντες οὐκ ἔτι τὸν ἄλλον ὑπέμειναν κλῆρον, ἀλλ᾽ ὡς ἕκαστος τάχους εἶχε τὸν ποταμὸν διεξελάσαντες ἐν χερσὶν ἦσαν τοῖς πολεμίοις. οἱ δὲ οὐκ ἐδέξαντο τὴν βίαν αὐτῶν, ἀλλὰ φεύγοντες τῶν μὲν ὅπλων ἅπαντες ὁμαλῶς ἐστερήθησαν, χιλίους δὲ ἀπέβαλον πεσόντας.

XXXII Οὐ πολλῷ δὲ ὕστερον εἰς τὴν Λεοντίνων στρα-
252 τεύσας ὁ Τιμολέων λαμβάνει τὸν Ἱκέτην ζῶντα καὶ τὸν υἱὸν Εὐπόλεμον καὶ τὸν ἱππάρχην Εὔθυμον, ὑπὸ τῶν στρατιωτῶν συνδεθέντας καὶ κομισθέντας πρὸς αὐτόν. ὁ μὲν οὖν Ἱκέτης καὶ τὸ μειράκιον ὡς τύραννοι καὶ προδόται κολασθέντες ἀπέθνῃσκον, ὁ δ᾽ Εὔθυμος, ἀνὴρ ἀγαθὸς ὢν πρὸς τοὺς ἀγῶνας καὶ τόλμῃ διαφέρων, οὐκ ἔτυχεν οἴκτου διὰ βλασφημίαν τινὰ πρὸς τοὺς Κορινθίους κατηγορηθεῖσαν αὐτοῦ. Λέ- 2
γεται γὰρ ὅτι, τῶν Κορινθίων ἐκστρατευσαμένων ἐπ᾽ αὐτούς, δημηγορῶν ἐν τοῖς Λεοντίνοις οὐδὲν ἔφη γεγονέναι φοβερὸν οὐδὲ δεινόν, εἰ

Κορίνθιαι γυναῖκες ἐξῆλθον δόμων.

Timoleon attacks him in his own domain at Leontini. Hiketas and his son are delivered up to him by the garrison. Hiketas is put to death; also his general Euthymus, chiefly in consequence of his insulting sarcasms against the Corinthians.

Οὕτως ὑπὸ λόγων μᾶλλον ἢ πράξεων πονηρῶν ἀνιᾶσθαι πεφύκασιν οἱ πολλοί· χαλεπώτερον γὰρ ὕβριν ἢ βλάβην φέρουσι. καὶ τὸ μὲν ἀμύνεσθαι δι' ἔργων ὡς ἀναγκαῖον δέδοται τοῖς πολεμοῦσιν, αἱ δὲ βλασφημίαι περιουσίᾳ μίσους ἢ κακίας γίνεσθαι δοκοῦσιν.

XXXIII 'Επανελθόντος δὲ τοῦ Τιμολέοντος οἱ Συρακούσιοι τὰς γυναῖκας τῶν περὶ τὸν Ἱκέτην καὶ τὰς θυγατέρας ἐν ἐκκλησίᾳ καταστήσαντες εἰς κρίσιν ἀπέκτειναν. καὶ δοκεῖ τοῦτο τῶν Τιμολέοντος ἔργων ἀχαριτώτατον γενέσθαι· μὴ γὰρ ἂν ἐκείνου κωλύοντος οὕτως τὰς ἀνθρώπους ἀποθανεῖν.

The wife and daughters of Hiketas are condemned to death by public vote of the Syracusan assembly—an act of revenge not creditable to Timoleon, who, it is thought, might have interfered to save them.

2 δοκεῖ δὲ αὐτὰς ὑπεριδεῖν καὶ προέσθαι τῷ θυμῷ τῶν πολιτῶν δίκην λαμβανόντων ὑπὲρ Δίωνος τοῦ Διονύσιον ἐκβαλόντος. Ἱκέτης γάρ ἐστιν ὁ τὴν γυναῖκα τοῦ Δίωνος 'Αρετὴν καὶ τὴν ἀδελφὴν 'Αριστομάχην καὶ τὸν υἱὸν ἔτι παῖδα καταποντίσας ζῶντας, περὶ ὧν ἐν τῷ Δίωνος γέγραπται βίῳ.

XXXIV Μετὰ δὲ ταῦτα στρατεύσας ἐπὶ Μάμερκον εἰς Κατάνην καὶ περὶ τὸ ῥεῦμα τὴν Ἄβολον ἐκ παρατάξεως ὑποστάντα νικήσας καὶ τρεψάμενος ὑπὲρ δισχιλίους ἀνεῖλεν, ὧν μέρος οὐκ ὀλίγον ἦσαν οἱ πεμφθέντες ὑπὸ Γέσκωνος ἐπίκουροι Φοίνικες.

Timoleon next gains a victory over Mamercus.

ἐκ δὲ τούτου Καρχηδόνιοι μὲν εἰρήνην ἐποιήσαντο πρὸς αὐτὸν δεηθέντες, ὥστε τὴν ἐντὸς τοῦ Λύκου χώραν ἔχειν καὶ τοὺς βουλομένους ἐξ αὐτῆς μετοικεῖν πρὸς Συρακουσίους, χρήματα καὶ γενεὰς ἀποδιδόντες καὶ τοῖς τυράννοις ἀπειπάμενοι τὴν συμμαχίαν.

He concludes peace with the Carthaginians.

2 Μάμερκος

δὲ δυσθυμῶν ταῖς ἐλπίσιν ἔπλει μὲν εἰς Ἰταλίαν ὡς Λευκανοὺς ἐπάξων Τιμολέοντι καὶ Συρακουσίοις, ἐπεὶ δὲ ἀποστρέψαντες οἱ σὺν αὐτῷ τὰς τριήρεις καὶ πλεύσαντες εἰς Σικελίαν τῷ Τιμολέοντι τὴν Κατάνην παρέδωκαν, ἀναγκασθεὶς καὶ αὐτὸς εἰς Μεσσήνην κατέφυγε πρὸς Ἵππωνα τὸν τυραννοῦντα τῆς πόλεως. ἐπελθόντος δὲ τοῦ Τιμολέοντος αὐτοῖς 3 καὶ πολιορκοῦντος ἔκ τε γῆς καὶ θαλάττης, ὁ μὲν Ἵππων ἀποδιδράσκων ἐπὶ νεὼς ἥλω, καὶ παραλαβόντες αὐτὸν οἱ Μεσσήνιοι, καὶ τοὺς παῖδας ἐκ τῶν διδασκαλείων ὡς ἐπὶ θέαμα κάλλιστον τὴν τοῦ τυράννου τιμωρίαν ἀγαγόντες εἰς θέατρον, ᾐκίσαντο καὶ διέφθειραν· ὁ δὲ Μάμερκος ἑαυτὸν Τιμολέοντι παρέδωκεν ἐπὶ τῷ δίκην ὑποσχεῖν ἐν Συρακουσίοις μὴ κατηγοροῦντος Τιμολέοντος. ἀχ- 4 θεὶς δὲ εἰς τὰς Συρακούσας, παρελθὼν εἰς τὸν δῆμον ἐπεχείρει μέν τινα συγκείμενον ἐκ παλαιοῦ λόγον ὑπ' αὐτοῦ διεξιέναι, θορύβοις δὲ περιπίπτων καὶ τὴν ἐκκλησίαν ὁρῶν ἀπαραίτητον ἔθει ῥίψας τὸ ἱμάτιον διὰ μέσου τοῦ θεάτρου, καὶ πρός τι τῶν βάθρων δρόμῳ φερόμενος συνέρρηξε τὴν κεφαλὴν ὡς ἀποθανούμενος· οὐ μὴν ἔτυχέ γε ταύτης τῆς τελευτῆς, ἀλλ' ἔτι ζῶν ἀπαχθεὶς ἥνπερ οἱ λῃσταὶ δίκην ἔδωκε.

Surrender of Catana by Mamercus' own comrades. Mamercus himself takes refuge at Messana with the despot Hippon.

Hippon and Mamercus both taken prisoners. Hippon is put to death by his own subjects.

Mamercus is formally tried and executed like a robber at Syracuse.

XXXV Τὰς μὲν οὖν τυραννίδας ὁ Τιμολέων τοῦτον τὸν τρόπον ἐξέκοψε καὶ τοὺς πολέμους ἔλυσεν· τὴν δὲ ὅλην νῆσον ἐξηγριωμένην ὑπὸ κακῶν καὶ διαμεμισημένην ὑπὸ τῶν οἰκητόρων παραλαβὼν οὕτως ἐξημέρωσε

Complete emancipation of Sicily from domestic and foreign oppression, and restoration of the island to its pris-

tine state of freedom and security. Gratitude of the Sicilians.

καὶ ποθεινὴν ἐποίησε πᾶσιν, ὥστε πλεῖν 253
οἰκήσοντας ἑτέρους ὅθεν οἱ πολῖται πρό-
2 τερον ἀπεδίδρασκον. καὶ γὰρ Ἀκρά-
γαντα καὶ Γέλαν, πόλεις μεγάλας μετὰ τὸν Ἀτ-
τικὸν πόλεμον ὑπὸ Καρχηδονίων ἀνα-
στάτους γεγενημένας, τότε κατῴκισαν,
τὴν μὲν οἱ περὶ Μέγελλον καὶ Φέριστον
ἐξ Ἐλέας, τὴν δὲ οἱ περὶ Γόργον ἐκ Κέω
πλεύσαντες καὶ συναγαγόντες τοὺς ἀρ-
χαίους πολίτας· οἷς οὐ μόνον ἀσφάλειαν ἐκ πολέμου
τοσούτου καὶ γαλήνην ἱδρυομένοις παρασχών, ἀλλὰ
καὶ τἆλλα παρασκευάσας καὶ συμπροθυμηθεὶς ὥσπερ
3 οἰκιστὴς ἠγαπᾶτο. Καὶ τῶν ἄλλων δὲ διακειμένων
ὁμοίως ἁπάντων πρὸς αὐτὸν οὐ πολέμου
τις λύσις, οὐ νόμων θέσις, οὐ χώρας κατ-
οικισμός, οὐ πολιτείας διάταξις ἐδόκει
καλῶς ἔχειν, ἧς ἐκεῖνος μὴ προσάψαιτο
μηδὲ κατακοσμήσειεν, ὥσπερ ἔργῳ συντελουμένῳ
δημιουργὸς ἐπιθείς τινα χάριν θεοφιλῆ καὶ πρέ-
πουσαν.

Example of re-colonisation, set at Syracuse, followed elsewhere, especially at Gela and at Akragas. Return of expatriated citizens to Gela.

Moral ascendency enjoyed by Timoleon in regulating these new settlements, as a sort of Patron-Founder.

XXXVI Πολλῶν γοῦν κατ' αὐτὸν Ἑλλήνων μεγάλων γενομένων καὶ μεγάλα κατεργασαμένων, ὧν καὶ Τιμόθεος ἦν καὶ Ἀγησίλαος καὶ Πελοπίδας καὶ ὁ μάλιστα ζηλωθεὶς ὑπὸ Τιμολέοντος Ἐπαμεινώνδας, αἱ μὲν ἐκείνων πράξεις βίᾳ τινὶ καὶ πόνῳ τὸ λαμπρὸν ἐξενηνόχασι μεμιγμένον, ὥστε καὶ μέμψιν ἐνίαις ἐπιγίνεσθαι καὶ μετάνοιαν, τῶν δὲ Τιμολέοντος ἔργων ἔξω λόγου θεμένοις τὴν περὶ τὸν ἀδελφὸν ἀνάγκην οὐδέν ἐστιν, ᾧ μὴ τὰ τοῦ Σοφοκλέους, ὥς φησι Τίμαιος, ἐπιφωνεῖν ἔπρεπεν·

Comparison between him and other eminent Grecians of his age.

ὦ θεοί, τίϲ ἆρα Κύπριϲ ἢ τίϲ ἵμεροϲ
τοῦδε ξυνήψατο;

Καθάπερ γὰρ ἡ μὲν Ἀντιμάχου ποίησις καὶ τὰ 2
Διονυσίου ζωγραφήματα, τῶν Κολοφωνίων, ἰσχὺν
ἔχοντα καὶ τόνον ἐκβεβιασμένοις καὶ καταπόνοις
ἔοικε, ταῖς δὲ Νικομάχου γραφαῖς καὶ τοῖς Ὁμήρου
στίχοις μετὰ τῆς ἄλλης δυνάμεως καὶ χάριτος πρόσ-
εστι τὸ δοκεῖν εὐχερῶς καὶ ῥᾳδίως ἀπειργάσθαι,
οὕτως παρὰ τὴν Ἐπαμεινώνδου στρατηγίαν καὶ τὴν
Ἀγησιλάου, πολυπόνους γενομένας καὶ δυσάγωνας,
ἡ Τιμολέοντος ἀντεξεταζομένη καὶ μετὰ τοῦ καλοῦ
πολὺ τὸ ῥᾴδιον ἔχουσα φαίνεται τοῖς εὖ καὶ δικαί-
ως λογιζομένοις οὐ τύχης ἔργον, ἀλλ' ἀρετῆς εὐτυ-
χούσης. Καίτοι πάντα γ' ἐκεῖνος εἰς τὴν τύχην 3
ἀνῆπτε τὰ κατορθούμενα· καὶ γὰρ γρά-
φων τοῖς οἴκοι φίλοις καὶ δημηγορῶν
πρὸς τοὺς Συρακουσίους πολλάκις ἔφη
τῷ θεῷ χάριν ἔχειν, ὅτι βουλόμενος
σῶσαι Σικελίαν ἐπεγράψατο τὴν αὑτοῦ προση-
γορίαν. ἐπὶ δὲ τῆς οἰκίας ἱερὸν ἱδρυσάμενος Αὐτο-
ματίας ἔθυεν, αὐτὴν δὲ τὴν οἰκίαν ἱερῷ
δαίμονι καθιέρωσεν. Ὤικει δὲ οἰκίαν, 4
ἣν ἐξεῖλον αὐτῷ στρατηγίας ἀριστεῖον
οἱ Συρακούσιοι, καὶ τῶν ἀγρῶν τὸν ἥδισ-
τον καὶ κάλλιστον· ἐν ᾧ καὶ τὸ πλεῖστον
τοῦ χρόνου κατεσχόλαζε, μεταπεμψά-
μενος οἴκοθεν τὴν γυναῖκα καὶ τοὺς
παῖδας. οὐ γὰρ ἐπανῆλθεν εἰς Κόριν-
θον, οὐδὲ κατέμιξε τοῖς Ἑλληνικοῖς θο-
ρύβοις ἑαυτὸν οὐδὲ τῷ πολιτικῷ φθόνῳ
παρέδωκεν, εἰς ὃν οἱ πλεῖστοι τῶν στρα-

Timoleon took no credit to himself, but ascribed all his successful achievements to Fortune and the gods.

He did not return to Corinth but resided at Syracuse henceforth, as a private citizen, with his family in a house in the city assigned to him by public vote—within which he set apart a chapel to the goddess Automatia. A landed estate also, among the best in the neighbourhood, is voted to him, as a reward for his splendid services.

τηγῶν ἀπληστίᾳ τιμῶν καὶ δυνάμεως ἐξοκέλλουσιν, ἀλλ' ἐκεῖ κατέμεινε τοῖς ὑφ' ἑαυτοῦ μεμηχανημένοις ἀγαθοῖς χρώμενος· ὧν μέγιστον ἦν τὸ πόλεις τοσαύτας καὶ μυριάδας ἀνθρώπων δι' ἑαυτὸν ἐφορᾶν εὐδαιμονούσας.

XXXVII *Ἐπεὶ δὲ χρῆν, ὡς ἔοικεν, οὐ μόνον πᾶσι κορυδαλλοῖς λόφον ἐγγενέσθαι, κατὰ Σιμωνίδην, ἀλλὰ καὶ πάσῃ δημοκρατίᾳ συκοφάντην, ἐπεχείρησαν καὶ Τιμολέοντι δύο τῶν δημαγωγῶν Λαφύστιος καὶ Δημαίνετος. ὧν Λαφυστίου μὲν αὐτὸν πρός τινα δίκην κατεγγυῶντος οὐκ εἴα θορυβεῖν οὐδὲ κωλύειν τοὺς* 2 *πολίτας· ἑκὼν γὰρ αὐτὸς ὑπομεῖναι τοσούτους πόνους καὶ κινδύνους ὑπὲρ τοῦ τοῖς νόμοις χρῆσθαι τὸν βουλόμενον Συρακουσίων· τοῦ δὲ Δημαινέτου πολλὰ κατηγορή-* 254 *σαντος ἐν ἐκκλησίᾳ τῆς στρατηγίας, πρὸς ἐκεῖνον μὲν οὐδὲν ἀντεῖπε, τοῖς δὲ θεοῖς ἔφη χάριν ὀφείλειν, οἷς εὔξατο Συρακουσίους ἐπιδεῖν τῆς παρρησίας κυρίους γενομένους.*

Notwithstanding his renunciation of all official authority, he did not escape jealousy, but was publicly attacked by two sycophants and demagogues — Laphystius and Demaenetus. His greatest anxiety, in dealing with these assailants, was to secure freedom of speech even against himself.

3 *Μέγιστα δ' οὖν καὶ κάλλιστα τῶν καθ' αὑτὸν Ἑλλήνων ὁμολογουμένως διαπραξάμενος ἔργα, καὶ μόνος, ἐφ' ἃς οἱ σοφισταὶ διὰ τῶν λόγων τῶν πανηγυρικῶν ἀεὶ παρεκάλουν πράξεις τοὺς Ἕλληνας, ἐν αὐταῖς ἀριστεύσας, καὶ τῶν μὲν αὐτόθι κακῶν, ἃ τὴν ἀρχαίαν Ἑλλάδα κατέσχεν, ὑπὸ τῆς τύχης προεκκομισθεὶς* 4 *ἀναίμακτος καὶ καθαρός, ἐπιδειξάμενος δὲ δεινότητα μὲν καὶ ἀνδρείαν τοῖς βαρβάροις καὶ τοῖς τυράννοις, δικαιοσύνην δὲ καὶ πρᾳότητα τοῖς Ἕλλησι καὶ τοῖς*

After living to see the triumphant consummation and progress of his great work of Sicilian enfranchisement, he became disabled by blindness—an hereditary malady—during the later months of his life.

φίλοις, τὰ δὲ πλεῖστα τρόπαια τῶν ἀγώνων ἀδάκρυτα καὶ ἀπενθῆ τοῖς πολίταις καταστήσας, καθαρὰν δὲ τὴν Σικελίαν ἐν οὐδ' ὅλοις ἔτεσιν ὀκτὼ ἀϊδίων καὶ συνοίκων κακῶν καὶ νοσημάτων παραδοὺς τοῖς κατοικοῦσιν—ἤδη πρεσβύτερος ὢν ἀπημβλύνθη 5 *τὴν ὄψιν, εἶτα τελέως ἐπηρώθη μετ' ὀλίγον, οὔτε αὐτὸς ἑαυτῷ πρόφασιν παρασχὼν οὔτε παροινηθεὶς ὑπὸ τῆς τύχης, ἀλλὰ συγγενικῆς τινος, ὡς ἔοικεν, αἰτίας καὶ καταβολῆς ἅμα τῷ χρόνῳ συνεπιθεμένης· λέγονται γὰρ οὐκ ὀλίγοι τῶν κατὰ γένος αὐτῷ προσηκόντων ὁμοίως ἀποβαλεῖν τὴν ὄψιν ὑπὸ γήρως ἀπομαρανθεῖσαν. Ὁ δὲ Ἄθανις ἔτι συνεστῶτος τοῦ* 6 *πρὸς Ἵππωνα πολέμου καὶ Μάμερκον, ἐν Μυλαῖς ἐπὶ στρατοπέδου φησὶν ἀπογλαυκωθῆναι τὴν ὄψιν αὐτοῦ, καὶ πᾶσι φανερὰν γενέσθαι τὴν πήρωσιν, οὐ μὴν ἀποστῆναι διὰ τοῦτο τῆς πολιορκίας, ἀλλ' ἐμμείναντα τῷ πολέμῳ λαβεῖν τοὺς τυράννους· ὡς δὲ ἐπανῆλθεν εἰς Συρακούσας, εὐθὺς ἀποθέσθαι τὴν μοναρχίαν καὶ παραιτεῖσθαι τοὺς πολίτας, τῶν πραγμάτων εἰς τὸ κάλλιστον ἡκόντων τέλος.*

According to the historian Athanis, his eyesight began to fail him even at an earlier period—just before he laid down his power at Syracuse.

XXVIII *Ἐκεῖνον μὲν οὖν αὐτὸν ὑπομείναντα τὴν συμφορὰν ἀλύπως ἧττον ἄν τις θαυμάσειεν· τῶν δὲ Συρακουσίων ἄξιον ἄγασθαι τὴν πρὸς τὸν ἄνδρα τιμὴν καὶ χάριν, ἣν ἐπεδείξαντο πεπηρωμένῳ, φοιτῶντες ἐπὶ θύρας αὐτοὶ καὶ τῶν ξένων τοὺς παρεπιδημοῦντας ἄγοντες εἰς τὴν οἰκίαν καὶ τὸ χωρίον, ὅπως θεάσαιντο τὸν εὐεργέτην αὐτῶν, ἀγαλλόμενοι καὶ μέγα φρονοῦντες, ὅτι παρ' αὐτοῖς εἵλετο κατα-*

This sad deprivation endeared him still more to the Syracusans, who were proud of their hero and exhibited him to all visitors from Greece.

ζῆσαι τὸν βίον, οὕτω λαμπρᾶς ἐπανόδου τῆς εἰς τὴν Ἑλλάδα παρεσκευασμένης αὐτῷ διὰ τῶν εὐτυχημάτων καταφρονήσας. 2 Πολλῶν δὲ καὶ μεγάλων εἰς τὴν ἐκείνου τιμὴν γραφομένων καὶ πραττομένων οὐδενὸς ἧττον ἦν τὸ ψηφίσασθαι τὸν τῶν Συρακουσίων δῆμον, ὁσάκις συμπέσοι πόλεμος αὐτοῖς πρὸς ἀλλοφύλους, Κορινθίῳ χρῆσθαι στρατηγῷ. καλὴν δὲ καὶ τὸ περὶ τὰς ἐκκλησίας γινόμενον ὄψιν εἰς τιμὴν αὐτοῦ παρεῖχε· τὰ γὰρ ἄλλα δι' αὐτῶν κρίνοντες ἐπὶ τὰς μείζονας διασκέψεις ἐκεῖνον ἐκάλουν. 3 ὁ δὲ κομιζόμενος δι' ἀγορᾶς ἐπὶ ζεύγους πρὸς τὸ θέατρον ἐπορεύετο· καὶ τῆς ἀπήνης, ὥσπερ ἐτύγχανε καθήμενος, εἰσαγομένης, ὁ μὲν δῆμος ἠσπάζετο μιᾷ φωνῇ προσαγορεύων αὐτόν, ὁ δ' ἀντασπασάμενος καὶ χρόνον τινὰ δοὺς ταῖς εὐφημίαις καὶ τοῖς ἐπαίνοις, εἶτα διακούσας τὸ ζητούμενον ἀπεφαίνετο γνώμην. Ἐπιχειροτονηθείσης δὲ ταύτης οἱ μὲν ὑπηρέται πάλιν ἀπῆγον διὰ τοῦ θεάτρου τὸ ζεῦγος, οἱ δὲ πολῖται βοῇ καὶ κρότῳ προπέμψαντες ἐκεῖνον ἤδη τὰ λοιπὰ τῶν δημοσίων καθ' αὑτοὺς ἐχρημάτιζον.

Special marks of honour bestowed upon him.

Impressive spectacle of his occasional appearance in the popular Assembly during matters of grave and critical discussion.

XXXIX

Ἐν τοιαύτῃ δὲ γηροτροφούμενος τιμῇ μετ' εὐνοίας, ὥσπερ πατὴρ κοινός, ἐκ μικρᾶς προφάσεως τῷ χρόνῳ συνεφαψαμένης ἐτελεύτησεν. ἡμερῶν δὲ δοθεισῶν τοῖς μὲν Συρακουσίοις εἰς τὸ παρασκευάσαι τὰ περὶ τὴν ταφήν, τοῖς δὲ περιοίκοις καὶ ξένοις εἰς τὸ συνελθεῖν, τά τ' ἄλλα λαμπρᾶς χορηγίας ἔτυχε, καὶ τὸ λέχος οἱ ψήφῳ τῶν νεανίσκων προκριθέντες ἔφερον κεκοσμημένον διὰ τῶν Διονυσίου τυραννείων

His death. Crowds of men and women, from all parts of the island, attended to do honour to his funeral.

255 τότε κατεσκαμμένων. Προὔπεμπον δὲ πολλαὶ μυ- 2
ριάδες ἀνδρῶν καὶ γυναικῶν, ὧν ὄψις μὲν ἦν ἑορτῇ
πρέπουσα, πάντων ἐστεφανωμένων καὶ καθαρὰς ἐσ-
θῆτας φορούντων, φωναὶ δὲ καὶ δάκρυα συγκεκρα-
μένα τῷ μακαρισμῷ τοῦ τεθνηκότος οὐ τιμῆς ἀφο-
σίωσιν οὐδὲ λειτουργίαν ἐκ προβουλεύματος, ἀλλὰ
πόθον δίκαιον ἐπεδείκνυντο καὶ χάριν ἀληθινῆς
εὐνοίας. Τέλος δὲ τῆς κλίνης ἐπὶ τὴν πυρὰν τε- 3
θείσης Δημήτριος, ὃς ἦν μεγαλοφωνό-
τατος τῶν τότε κηρύκων, γεγραμμένον
ἀνεῖπε κήρυγμα τοιοῦτον· Ὁ δῆμος ὁ Συρακουσίων
Τιμολέοντα Τιμοδήμου Κορίνθιον τόνδε θάπτει μὲν
διακοσίων μνῶν, ἐτίμησε δ' εἰς τὸν ἅπαντα χρόνον
ἀγῶσι μουσικοῖς, ἱππικοῖς, γυμνικοῖς, ὅτι τοὺς τυράν-
νους καταλύσας καὶ τοὺς βαρβάρους καταπολεμήσας
καὶ τὰς μεγίστας τῶν ἀναστάτων πόλεων οἰκίσας
ἀπέδωκε τοὺς νόμους τοῖς Σικελιώταις.

Proclamation at his funeral.

Ἐποιήσαντο δὲ τὴν ταφὴν τοῦ σώματος ἐν 4
ἀγορᾷ, καὶ στοὰς ὕστερον περιβαλόντες
καὶ παλαίστρας ἐνοικοδομήσαντες γυμ-
νάσιον τοῖς νέοις ἀνῆκαν καὶ Τιμολεόντειον προση-
γόρευσαν. αὐτοὶ δὲ χρώμενοι πολιτείᾳ καὶ νόμοις,
οὓς ἐκεῖνος κατέστησεν, ἐπὶ πολὺν χρόνον εὐδαι-
μονοῦντες διετέλεσαν.

Monument to his honour.

NOTES ON

THE

TIMOLEON

OF

PLUTARCH

NOTES

PREFACE

§ **1.** l. **1.** **ἐμοὶ μέν**: the *μέν solitarium* lends a slight emphasis to the personal pronoun. **ἅψασθαι**, 'to put one's hand to', 'engage in'. Cf. Lycurg. c. 23, 2 *οὐδεμίας ἁψάμενον πολιτικῆς πράξεως*, Lucull. c. 1, 1 *πρὶν πολιτείας ἅψασθαι*, Plato Rep. v 467 A *πρὶν ἅπτεσθαι τοῦ κεραμεύειν*. 1

2. **ἐπιμένειν** scil. *τῇ τῶν βίων γραφῇ*. Cf. Pericl. c. 2, 3 *ἔδοξεν οὖν καὶ ἡμῖν ἐνδιατρῖψαι τῇ περὶ τοὺς βίους ἀναγραφῇ*, and see Introd. to the *Life* of Nicias p. xxxiii.

3. **φιλοχωρεῖν**: properly said of 'local attachment' (cf. Arist. Vesp. 834 *ὡς δεινὸν ἡ φιλοχωρία*); hence fig. and in a general sense 'to grow fond of', 'persist in', 'go on with'.

The verb does not mean *τὴν ἐν τοῖς ἀγροῖς δίαιταν ἀγαπᾶν*, 'to be fond of a country life', as Coraes states, misled probably by Hesychius *φιλοχωρῶν: τὴν χώραν ἀγαπῶν* i.e. 'loving the particular locality', but *lubenti ac laeto animo commorari aliquo in loco.* In this, its primary sense, it occurs in a fragment of the *Gerytades* of Aristophanes (1, 5) *οὓς ᾔσμεν ὄντας ᾀδοφοίτας καὶ θαμὰ ἐκεῖσε φιλοχωροῦντας*, and frequently in Plutarch. It is used either **(1)** absol. as in Phoc. c. 29, 4 *τοὺς δὲ πολυπράγμονας ἐδίδαξε φιλοχωρεῖν καὶ ἀγαπᾶν γεωργοῦντας*, Dem. c. 2, 2 *ἡμεῖς δὲ μικρὰν οἰκοῦντες πόλιν, καὶ ἵνα μὴ μικροτέρα γένηται φιλοχωροῦντες*, Mor. p. 515 B *ἄπνουν ἢ σκοτεινὴν οἰκίαν ἢ νοσώδη φυγεῖν μὲν ἴσως ἄριστον· ἂν δὲ φιλοχωρῇ τις ὑπὸ συνηθείας, ἔστι καὶ... ὑγιεινοτέραν ἐργάσασθαι*, p. 585 D, or **(2)** with a prepos. p. 612 A *οὐδ' αὐτοῦ περὶ ταφὰς καὶ μνήματα καὶ προθέσεις νεκρῶν φιλοχωροῦσι καὶ παρακάθηνται τοῖς σώμασιν*, or **(3)** with dative; Dion. Hal. 1, 13 *'Αρκαδικὸν τὸ φιλοχωρεῖν ὄρεσι*, 3, 39 *εἰ φιλοχωρήσετε τοῖς πατρῴοις ἐφεστίοις*, 8, 47 *πείθετε αὐτοὺς μὴ φιλοχωρῆσαι τοῖς ἀλλοτρίοις ἀδίκως* i.e. *suadete illis ne res alienas, nimia earum cupiditate capti, per iniuriam retineant*, Polyb. 4, 46, 1 *διὰ τὸ φιλοχωρῆσαι τοῖς περὶ τὸ Βυζάντιον τόποις*. In its figurative sense it is found also with *περί*, as Mor. p. 714 B *φιλοχωρήσαντα περὶ τοὺς ἀρχαίους ἐθισμούς*: with *ἐπί*, Dion. Hal. 11, 11 *ἐὰν οὗτοι φιλοχωρῶσιν ἐπὶ τῇ παρανόμῳ δυναστείᾳ* i.e. *si isti nimis cupide nefariam potentiam retinere voluerint*, Iambl. Protr. p. 112 *φιλοχωρεῖν ἐπὶ τῇ φιλοσοφίᾳ*; with *ἐν*, Dion. Hal. 8, 35 *μέχρι παντὸς φιλοχωροῦντες ἐν τοῖς ἀλλοτρίοις* i.e. *perpetuo alienae ditioni nimium inhiantes.* Dion. Hal. uses it also with the infinitive, 6, 79 *ὧν περιεχόμενοι φιλοχωροῖμεν ἂν καὶ παρὰ γνώμην μένειν* i.e. *quarum rerum amore capti vel contra nostram voluntatem hic manere cupiamus.*

καὶ δι' ἐμαυτόν, 'for my own sake as well' as that of others. See my *Introduction* to the *Life* of Nicias p. xxxiii. **ὥσπερ ἐν ἐσόπτρῳ τῇ ἱστορίᾳ**: cf. Plato legg. X p. 905 B *ὡς ἐν κατόπτροις αὐτῶν ταῖς πράξεσιν ἡγήσω καθεωρακέναι τὴν πάντων ἀμέλειαν θεῶν*, Ter. Adelph. III iv 52 *inspicere, tamquam in speculum, in vitas omnium iubeo, atque ex aliis sumere exemplum sibi.* On the idiomatic omission of the preposition in the correlative member of the simile, cf. c. 11, 3; c. 34, 3 and see Them. c. 32, 2 with my note.

4. **ἁμῶς γέ πως**, *quoquo modo, quodammodo.*

5. **κοσμεῖν**, 'to order', 'regulate'. Cf. Herod. I 59 *τὴν πόλιν κοσμέων καλῶς τε καὶ εὖ*, Plut. Sert. c. 22, 3 *πάντα τοῖς πατρίοις νόμοις κοσμεῖν*, Dionys. Ep. ad Pomp. V, 1 *Φίλιστος Θουκυδίδῃ μᾶλλον δόξειεν ἂν ἐοικέναι καὶ κατ' ἐκεῖνον κοσμεῖσθαι χαρακτῆρα.*

6. **ἐκείνων** may be either 'those lives' (*βίων*), or 'the lives of them'. **τὸν βίον**, '*my* life'.

§ **2.** l. 6. **οὐδὲν ἀλλ' ἤ**, 'nothing but', 'exactly', an adverbial phrase, in which it is a moot point, whether *ἀλλ'* represents *ἀλλά* or *ἄλλο*. In Thuc. VII 75 we have distinctly the latter: *οὐδὲν ἄλλο ἢ πόλει ἐκπεπολιορκημένῃ ἐῴκεσαν ὑποφευγούσῃ.*

8. **ὥσπερ ἐπιξενούμενον** sc. *ἡμῖν*, 'as if he were being entertained like a guest, friendly entreated, by us'. See Gr. Ind. *s. v.*

9. **ἐν μέρει**, 'successively', 'one after another'. Cf. Eum. c. 11, 1 *κατεσκεύαζε τοῖς συνοῦσιν ἱλαρὰν τὴν δίαιταν, ἐν μέρει παραλαμβάνων πάντας ἐπὶ τὴν αὐτοῦ τράπεζαν*, Cat. min. c. 5, 5 *πολλάκις ἑκάστῳ παρέβαλλεν ὁ Κάτων ἐν μέρει προσδιαλεγόμενος αὐτὸς ὀχουμένων τῶν φίλων.* Sometimes it is used in the sense of 'turn and turn about', as in C. Gracch. c. 14, 3, Rom. c. 13 *ἀρχομένους ἐν μέρει καὶ ἄρχοντας.*

10. **ὅσσος ἔην οἷός τε**, a quotation from the *Iliad* XXIV 630, where the phrase is applied to express Priam's admiration of Achilles. **τὰ κυριώτατα**, 'the most important'. See Gr. Ind. *s. v.* and cf. c. 24, 4.

11. **κάλλιστα πρὸς γνῶσιν**, *pulcherrima cognitu.*

13. A fragment from the *Τυμπανισταί* of Sophocles preserved by Stobaeus. The whole passage runs thus:—

φεῦ φεῦ· τί τούτου χάρμα μεῖζον ἂν λάβοις
τοῦ γῆς ἐπιψαύσαντα κἂν ὑπὸ στέγῃ
πυκνῆς ἀκοῦσαι ψακάδος εὑδούσῃ φρενί;

Langhornes in their translation are misled by Reiske into supposing that the words *πρὸς ἐπανόρθωσιν ἠθῶν ἐνεργότερον*, which the latter rashly alters into *ἠθῶν πρὸς ἐπανόρθωσιν εὐσταθέστερον* for the sake of the metre, are a part of the quotation.

14. **< τί δέ >**: see cr. n. **ἐπανόρθωσιν ἠθῶν**, 'moral improvement'. Aristot. Eth. Nic. 9, 3, 3.

Δημόκριτος μὲν γὰρ κτλ. Democritus held that visible objects produced their image in the ambient air, which image produced a second, and the

second a third still less than the former, and so on till the last produced its counterpart in the eye. This he supposed to be the process of the act of vision and called it ὁρᾶν κατ' εἰδώλων ἐμπτώσεις. But he went on to what is infinitely more absurd. He maintained that thought was formed, accordingly as these images struck upon the imagination; that of these there were some good, and some evil; that the good produced virtuous thoughts in us, and the evil the contrary (*Langhornes*).

15. **εὔχεσθαί φησι δεῖν** sc. *τινά*: HA. § 942. **εὐλόγχων** (εὖ, λαγχάνειν), 'propitious', 'favourable'. Cf. Sext. Emp. adv. math. IX 19 *Δημόκριτος εἴδωλά τινά φησιν ἐμπελάζειν τοῖς ἀνθρώποις καὶ τούτων τὰ μὲν εἶναι ἀγαθοποιὰ τὰ δὲ κακοποιά· ἔνθεν καὶ εὔχεται εὐλόγχων τυγχάνειν εἰδώλων.*

16. **τὰ σύμφυλα**, 'such (images) as are agreeable to our nature'.

17. **τοῦ περιέχοντος**, 'the circumambient' i.e. the air, a common expression in Plutarch and late Greek writers. See the passages quoted in my note to *Life* of Sulla c. 7, 3. **τὰ σκαιά**, 'uncongenial', 'disagreeable'; in chiastic antithesis to *τὰ σύμφυλα*.

18. **συμφέρηται**, *accidant*, *eveniant*.

19. **ἐκφέροντα**, *abducentem*. Cf. Plat. Phaed. 66 B *κινδυνεύει τοι ὥσπερ ἀτραπός τις ἐκφέρειν ἡμᾶς...ὅτι*, *adducere eo* (i.e. in hanc sententiam) *ut existimemus*, Cratyl. 386 A *ἐς τόδε ἤδη ἐξηνέχθης ὥστε μὴ πάνυ σοι δοκεῖν εἶναί τινα ἄνθρωπον πονηρόν*; **εἰς φιλοσοφίαν καταβάλλων**, 'importing into philosophy': the precise meaning of *καταβάλλων* seems doubtful; it may be a metaphor from laying a foundation or from sowing seed. Amyot renders it 'présupposant'.

§ **3**. l. **20**. **τῇ περὶ τὴν ἱστορίαν διατριβῇ**, 'by the study of history', an instrumental dative. For the expression cf. Lysias 146, 35 *ὅσοι περὶ κύβους ἢ πότους τυγχάνουσι τὰς διατριβὰς ποιούμενοι*, Isocr. 87, 36 *οὐδὲ γὰρ ταῖς περὶ τὴν λέξιν εὐρυθμίαις καὶ ποικιλίαις κεκοσμήκαμεν αὐτόν* (*τὸν λόγον*), below c. 15 l. 35.

21. **παρασκευάζομεν ἑαυτούς...ἐκκρούειν καὶ διωθεῖσθαι**, 'I am **2**
preparing, training, myself to repel and keep at a distance'. The use of *ἑαυτούς* in reference to the first person plural is more common than in reference to the second person plural: the use of singular *ἑαυτοῦ* for *σαυτοῦ* is very rare: see Gr. Ind. to my ed. of the *Gracchi* p. 210 b.

26. **ἵλεω καὶ πραεῖαν ἀποστρέφοντες τὴν διάνοιαν**, 'by calmly and dispassionately turning my thoughts away from them to the brightest examples'. Cf. Anton. c. 83, 5 *ἵλεώ σου τύχοιμι καὶ πρᾳοτέρου*, Artax. c. 25, 4 *ἵλεων δὲ καὶ πρᾷον καὶ ἀνύποπτον ἡ θαρραλεότης*, Mor. 125 C *οὐδὲ πρᾷον οὐδ' ἵλεω γέλωτα.*

§ **4**. l. **27**. **ὧν**, *sc. παραδειγμάτων*, 'in the number of which models', partitive genitive; cf. c. 5, 4 l. 29.

28. προκεχειρίσμεθά σοι, 'I have got ready for you'. Plutarch is addressing Gaius Sosius Senecio, to whom several of his parallel Lives and Moral works are dedicated, and at whose suggestion he compiled his *Symposiaca* or 'records of Table Talk'. Senecio was four times consul under the Emperor Trajan, *suffectus* in A.D. 98, and *ordinarius* in A.D. 99, 102, 107. See Introd. to *Life* of Themistocles p. xviii, *Life* of Nicias p. xxiii.

29. Αἰμιλίου Παύλου: Aemilius Paulus, son of the hero who fell in the battle of Cannae (*animae magnae prodigum Paulum superante Poeno*, Hor. Carm. I 12, 37, Liv. XXII 49), born about 230 B.C., was one of the best specimens of the Roman aristocracy. His surname Macedonicus was given him in commemoration of his finishing the third Macedonian war by the utter discomfiture of king Perseus near Pydna in 168 B.C. when he was consul for the second time. His two sons Q. Fabius Maximus and P. Scipio Africanus the younger were adopted into other families.

30. ταῖς αἱρέσεσιν...ἀγαθαῖς κεχρημένων, 'whose principles of action have been good'. HA. § 618, § 670.

31. διαμφισβήτησιν παρεξόντων πότερον κτλ. 'who will (when you have read their lives) leave room for doubt, make it difficult for you to decide, whether they owed the greatest of their successful achievements to good fortune or to good sense'.

CHAPTER I

§ **1.** l. **1. τὰ μὲν...πράγματα.** The *μέν* introduces a general statement of the state of affairs in Syracuse and Sicily between 353 and 344 B.C., prior to the invitation sent to Corinth which brought about the expedition of Timoleon, in contrast with the events which followed thereupon.

3. Διονύσιον, i.e. Dionysius the younger, who was banished B.C. 358. See Introduction.

4. εὐθύς, 'not long after'. It was really in the fourth year after his return to Sicily from Central Greece, B.C. 354. Corn. Nep. *Dion.* c. 10. **ἀνῃρέθη**, *e medio sublatus est.* Cf. c. 7, 3; 12, 5; 16, 5.

5. διέστησαν, (not, as some, 'dispersed' but) *dissidebant inter se*, 'quarreled among themselves'. Cf. Hom. Il. I 6 *ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε Ἀτρείδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς*, Plut. Nic. c. 11, 3 *διαστὰς δίχα ὁ δῆμος*, Mar. c. 34, 1 *ὁ δῆμος διέστη, τῶν μὲν αἱρουμένων τὰ Μαρίου, τῶν δὲ Σύλλαν καλούντων.*

6. ἄλλον ἐξ ἄλλου μεταβάλλουσα...τύραννον, 'receiving in exchange one despotic sovereign after another'. Like the Latin *commutare*, *μεταβάλλειν* has a double construction viz. **(1)** *μ. τι εἴς τι* **(2)** *μ. τι ἀντί τινος* or *ἔκ τινος*. Cf. Plat. Theaet. 181 C *ἆρα κινεῖ-*

σθαι καλεῖς ὅταν τι χώραν ἐκ χώρας μεταβάλλῃ ἢ καὶ ἐν τῷ αὐτῷ στρέφηται, Plut. Philop. c. 16, 5 *ἀνεῖλε τὴν Λυκούργειον ἀγωγὴν ἀναγκάσας τοὺς παῖδας αὐτῶν τὴν Ἀχαϊκὴν ἀντὶ τῆς πατρίου παιδείαν μεταβαλεῖν*, Cic. c. 35, 5 *τοῦ Μίλωνος ἀπαξιώσαντος...μεταβαλεῖν ἐσθῆτα φαιάν*. Upon the death of Dion, who had expelled Dionysius the younger from Syracuse, his murderer, the Athenian Callippus (c. 11, 4) remained master of Syracuse more than a year, when he was superseded by Hipparinus, brother of Dionysius, B.C. 353—351 (Diod. Sic. XVI 31), after whose assassination Nysaeus his brother became the representative of this family for three years until he was expelled from Ortygia by the return of his brother Dionysius, B.C. 348.

8. **μικρὸν ἀπέλειπεν...εἶναι**: the usual Attic construction would be *μικροῦ ἐδέησε* with infinitive. Cf. c. 9, 3; 13, 2, Camill. c. 30 *μικρὸν ἀπέλειπεν τριάκοντα ἔτη γεγονέναι*, and see my Gr. Ind. to *Life* of Nicias p. 174 s.v. *δεῖν*. The present variety occurs once in Thucyd. VII 70 (*αἱ νῆες*) *βραχὺ ἀπέλιπον διακόσιαι γενέσθαι*. **τῆς ἄλλης Σικελίας ἡ μέν**: for this assimilation of adjective to the gender of its dependent partitive genitive, cf. c. 18, 1 *λαβόντες τῆς δυνάμεως τὴν μαχιμωτάτην*, Xen. Cyr. II iii 17, and see HA. § 730 e, G. § 168 Note 1.

9. **ἀνάστατος**, 'devastated', 'ravaged'. See Gr. Ind. *s. v.*

§ **2.** l. **11.** **βαρβάρων**: Cf. Plato Epist. VIII p. 357 A (on what Dion intended to do, had he not been prevented by death)—*καὶ μετὰ ταῦτα Σικελίαν ἂν τὴν ἄλλην κατῴκισα, τοὺς μὲν βαρβάρους ἣν νῦν ἔχουσιν ἀφελόμενος, ὅσοι μὴ ὑπὲρ τῆς κοινῆς ἐλευθερίας διεπολέμησαν πρὸς τὴν τυραννίδα, τοὺς δ' ἔμπροσθεν οἰκητὰς τῶν Ἑλληνικῶν τόπων εἰς τὰς ἀρχαίας καὶ πατρῴας οἰκήσεις κατοικίσας*. On which Grote observes 'The *βάρβαροι* to whom Plato alludes are not the Carthaginians, (none of whom could be expected to come in and fight for the purpose of putting down the despotism at Syracuse), but the Campanian and other mercenaries provided for by the elder Dionysius on the lands of the extruded Greeks. These men would have the strongest interest in upholding the despotism, if the maintenance of their own properties was connected with it. Dion thought it prudent to conciliate this powerful force by promising confirmation of their properties to such of them as would act upon the side of freedom'.

μιγάδων, 'of various nations'. Cf. Thuc. VI 17 *ὄχλοις τε γὰρ ξυμμίκτοις πολυανδροῦσιν αἱ πόλεις* (*τῆς Σικελίας*) *καὶ ῥᾳδίας ἔχουσι τῶν πολιτειῶν τὰς μεταβολὰς καὶ ἐπιδοχάς*.

12. **ἀμίσθων**, 'unpaid', i.e. 'disbanded', 'out of employment'. **προσιεμένων**, 'approving', 'favouring'. The verb *προσίεσθαι* admits of a double construction: *τοῦτό με προσίεται* 'this likes me' i.e. is agreeable to me, and *τοῦτο προσίεμαι* 'I like this', as in Eur. El. 622 *προσηκάμην τὸ ῥηθέν*, Her. VI 123 *οὐ προσίεμαι τὴν διαβολήν*, Polyb. 4, 19, 3 *ἁπλῶς οὐ προσίεσθαι τοὺς λόγους*.

13. **ἔτει δεκάτῳ**, 'in the tenth year' of his banishment.

15. **Νυσαῖον ἐξελάσας**: in B.C. 346. Nep. Dion. c. 1 *ille supe-*

rior (Dionysius) Aristomachen, sororem Dionis, habuit in matrimonio, ex qua duos filios, Hipparinum et Nysaeum, procreavit, totidemque filias, nomine Sophrosynen et Areten: quarum priorem Dionysio filio (by his second wife Doris) *eidem, cui regnum reliquit, nuptum dedit, alteram, Areten, Dioni.*

16. ἀνέλαβε τὰ πράγματα, 'recovered power'. Cf. c. 2, 2; c. 14, 3, Pyrrh. c. 9, 1 *γυναῖκας πραγμάτων ἕνεκα δυνάμεως πλείονας ἔγημε*, Xen. Hell. I vi 13 *τῶν τὰ πράγματα ἐχόντων ἀττικιζόντων*, II iii 18 *μετέχειν τῶν πραγμάτων*, Thuc. III 72, 1 *οἱ ἔχοντες τὰ πράγματα* 'the sovereign people', 28, 1 *οἱ ἐν τοῖς πράγμασι* (*qui reipublicae praeerant*), I 74, 1 *ἔσωσε τὰ πράγματα*, III 11, 2, Arist. Lys. 32 where *τῆς πόλεως τὰ πράγματα* are said to be in the hands of the women. Cf. the use of our word 'affairs' for public concerns and their management.

17. ἐξ ἀρχῆς, *de integro*, 'afresh'. Cf. Lyc. c. 8 *τὴν χώραν ἅπασαν ἐξ ἀρχῆς ἀναδάσασθαι*, Arist. Plut. 221 *πλουτεῖν ἐξ ἀρχῆς πάλιν.* So c. 23, 1 *ἐξ ὑπαρχῆς.* **παραλόγως,** 'strangely', 'unaccountably'. **ὑπὸ μικρᾶς δυνάμεως...ἀπολέσας,** 'after being by a small body of men dispossessed of the most absolute tyranny that ever yet was'. The use of *ὑπό* after other than passive verbs to denote the agent is very common.

3 **19. ἐκ φυγάδος καὶ ταπεινοῦ,** 'from being a beggarly fugitive'. For *ἐκ* 'after', cf. § 1 l. 7, c. 15, 6; c. 35, 2.

20. τῶν ἐκβαλόντων, 'those who had driven him into exile'.

§ **3.** l. **21.** In **μὲν οὖν,** each of the two particles retains its own meaning; the *οὖν* is continuative, the *μέν* is answered by the *δέ* in l. 24. **τῶν Συρακουσίων,** partitive genitive after *οἱ ὑπομείναντες*, which is used attributively for substantive; G. § 276, 2, HA. § 966.

22. οὔτ' ἄλλως ἐπιεικεῖ...καὶ τότε for *ἄλλως τ' οὐκ ἐπιεικεῖ καὶ τότε κτλ.*, 'at all times of an ungentle nature and at that time in particular exasperated to savageness by misfortune'. For *ἐπιεικής* cf. Pyrrh. c. 8, 4 *ἦν δὲ καὶ πρὸς τοὺς ξυνήθεις ἐπιεικὴς καὶ πρᾷος ὀργήν*, Ti. Gracch. c. 2, 4 *τῷ ἤθει ἐπιεικὴς καὶ πρᾷος.*

24. οἱ βέλτιστοι καὶ γνωριμώτατοι: these two words are frequently found in combination or singly to denote the social and political position of the persons to whom they were applied, 'the aristocracy' as opposed to the populace (*τὸ πλῆθος*). The former is a favourite expression with Xenophon e.g. Hell. VII iii 4 *στασιασάντων ἐν τῷ Σικυῶνι τῶν τε βελτίστων καὶ τοῦ δήμου.* Cf. Nic. c. 2, 4, C. Gr. c. 3, 1; c. 8, 3, Aem. Paul. c. 31, 2. Other designations for the higher class are *οἱ ἐπιφανεῖς* 'the illustrious' Them. c. 1, 1, *οἱ χαρίεντες* 'the cultivated' Dion c. 28, 1 *οἱ μακάριοι* Timol. c. 15, 4, *οἱ κράτιστοι* c. 5, 1, *οἱ ἐπιεικεῖς* Arist. Pol. 2, 9, 4, *οἱ καλοὶ κἀγαθοί, οἱ σοφοί* Pindar Pyth. II 88.

25. τῶν Λεοντίνων: Leontini (hod. *Lentini*) was one of three Chalcidic colonies, which made common cause against their Dorian neighbours. It was

founded in the same year with Catana, between which town and Syracuse it was situated, in 730 B.C. It retained its independence until it fell under the yoke of Hippocrates, tyrant of Gela. His successor Hieron peopled it with the expelled inhabitants of Catana and Naxos. Its period of greatest prosperity was after the expulsion of Thrasybulus. In B.C. 427 the Leontines became engaged in hostilities with Syracuse, and applied for aid to the Athenians, who sent a fleet of 20 ships under Laches for their protection. The peace diet of Gela B.C. 424 secured them for a time in the possession of independence; but, intestine divisions arising, the city ended by becoming a mere dependency of Syracuse. In this subordinate condition Leontini continued until the capture of Akragas by Syracuse, when the Akragantines were allowed to establish themselves there, and its freedom was expressly stipulated for by the treaty concluded by Dionysius with Hamilcar in B.C. 405. But two years later the same Dionysius compelled them to surrender their city and transplanted the population to Syracuse. In B.C. 396 he established his mercenary troops, to the number of 10,000, in the city and surrounding territory. They were from this time mixed up with Syracusan affairs; they were the first to declare against Dionysius the younger and open their gates to Dion; some years afterwards, Hiketas occupied the city with a military force. It was not restored to freedom along with the other Sicilian states by Timoleon, but once more incorporated with the Syracusan state.

27. **στρατηγόν**, predicate acc., the object acc. *ἐκεῖνον* being understood. HA. § 726. **βελτίω οὐδενὸς ὄντα κτλ.**, 'though he was no better than any of the professed tyrants'.

29. **ἀποστροφήν**, 'resource', 'refuge'.

30. **ὄντι**, 'because he was'.

31. **ἀξιόμαχον πρὸς τὸν τύραννον**, 'able to cope with the tyrant', scil. Dionysius.

CHAPTER II

§ **1.** l. **1.** **ἐν τούτῳ**, 'meanwhile'. **στόλῳ μεγάλῳ**: dative of accompaniment, G. § 188, 5, HA. § 774.

2. **τοῖς πράγμασιν**, *summae rerum*, c. 1, 2; below l. 22.

3. **ἐπαιωρουμένων**, 'hovering over' like a bird of prey, 'watching their opportunity': cf. Pomp. c. 17, 1 *Σερτώριος ἐπῃωρεῖτο Ῥωμαίοις φοβερός*, Fab. Max. c. 5 *ἐν τόποις ὀρεινοῖς στρατοπεδεύων ἐπῃωρεῖτο*, Aem. Paul. c. 6 *τοῖς Γαλατικοῖς κινήμασιν ἐπαιωρουμένοις ἀεὶ περὶ τὴν Ἰταλίαν*, Herodian I 9, 10 *κίνδυνον οὐκ ἐπαιωρούμενον ἀλλ' ἤδη παρόντα*, Plut. Alex. c. 33, 2 *ὁ δὲ μάντις Ἀρίστανδρος ἐπεδείκνυτο παριππεύων ἀετὸν ὑπὲρ κεφαλῆς Ἀλεξάνδρου συνεπαιωρούμενον*, Pelop. c. 29, 3 *ἐπῃωρεῖτο τῷ πολέμῳ*.

4. **οἱ Σικελιῶται**: the Greek settlers in Sicily, so called to distinguish them from the native *Σικελοί*. In like manner the Greek settlers in lower Italy were called *Ἰταλιῶται*. **ἐβούλοντο**: c. 18, 1. See cr. n.

6. **διὰ τὴν συγγένειαν**: Corinth was the mother-city (*μητρόπολις*) of Syracuse, which was founded by the Corinthians 735 B.C.,

Archias being its οἰκιστής. See Thuc. VI 3, Nep. *Tim.* c. 3 *Corintho arcessivit colonos, quod ab his initio Syracusae erant conditae.*

7. **ἀφ' ὧν...εὐεργέτηντο** = ἀπὸ τούτων ἃ εὐεργέτηντο, 'on the strength of the benefits which they had received', HA. § 724 a. ἀπό denotes the ground and justification of their confidence: cf. c. 6, 2; c. 29, 3; Fab. Max. c. 19, 1, Nic. c. 1, 4; c. 20, 3, C. Gracch. c. 4, 3, Aem. Paul. c. 11, 2, Lysand. c. 23, 7 ἠνίων τὸν Ἀγησίλαον ἀπὸ φθόνου τῆς τιμῆς, Rom. c. 7, 4 θαυμάζων ἀπὸ τοῦ σώματος τὸν νεανίσκον, Lyc. c. 30, 6 ἀπὸ τῆς ἐν Λεύκτροις μάχης ὁρῶν τοὺς Θηβαίους μέγα φρονοῦντας, c. 25, 1; Mar. c. 9, 3 ἀπ' ἀρετῆς ἐνδόξους γενομένους, Eur. Androm. 203 φιλοῦσι γάρ μ' Ἕλληνες Ἕκτορός τ' ἄπο.

8. **πιστεύοντες**, a causal participle coordinate with ὁρῶντες, and dependent (not, as Clough, on εὐεργέτηντο but) on ἐβούλοντο 'they were minded to send, not only because they had confidence in them ...but because they saw'.

12. **ὑπὲρ πλεονεξίας**, 'with a view to aggrandizement', c. 14, 3 n., c. 37, 2.

§ **2.** l. **14.** **ἅτε δὴ...πεποιημένος**, 'as having, because he had, made'. ἅτε δή, like οἷον, οἷα δή, is used to emphasize a participle, denoting the objective reason, just as ὡς is used subjectively. **τῆς στρατηγίας ὑπόθεσιν**, 'the prime object of, main reason for, his taking the command'. Cf. Agis c. 2, 6 καλλίστην τῆς πολιτείας ὑπόθεσιν λαβόντας, Demosth. c. 12, 4 λαβὼν τῆς πολιτείας καλὴν ὑπόθεσιν τὴν πρὸς Φίλιππον ὑπὲρ τῶν Ἑλλήνων δικαιολογίαν, Mar. c. 31, 1 ἑτέραν τῆς ἀποδημίας ἔχων ὑπόθεσιν λανθάνουσαν τοὺς πολλούς.

17. **τοὺς πρέσβεις συνεξέπεμψεν**, 'joined in commissioning the envoys', not 'despatched ambassadors along with theirs' (*Clough*), which would of course require πρέσβεις, not τοὺς πρέσβεις. According to Diodorus XVI 65 the Syracusans only asked for a military leader, but the words of Cornelius Nepos *Timol.* c. 2 (*opem a Corinthiis petierunt ducemque, quo in bello uterentur, postularunt*) and those of Plutarch Timol. c. 7, 4 leave no room for doubt.

4 20. **διὰ τὰς Ἑλληνικὰς ταραχάς**: the Phocian war had scarcely been brought to a close and the complications brought about by Philip of Macedon still continued. **ἀπείπωσι**, *abnuant, recusent*, a meaning not found in classical Greek prose. Cf. Hom. Il. I 315, Eur. Alc. 503 ἀλλ' οὐδ' ἀπειπεῖν μ' ἦν πόνους οἷόν τέ μοι, Plut. Comp. Sol. et Public. c. 2, Public. c. 2, 1 τὰς συνηγορίας ἀπεῖπε, Cat. min. c. 19, 1 συνεὶς τὴν ἐπιβουλὴν ἀπεῖπε πᾶσι. The middle is more commonly used in this sense by Plutarch: see the passages quoted in my note on Them. c. 23, 2.

21. **ῥᾷον**, i.e. ἢ ἐὰν βοήθειαν πέμψωσι.

22. **τὰ πράγματα**: c. 1, 2. **χρήσεσθαι συμμάχοις...ἐκείνοις**, 'that he should make use of them as allies'. HA. § 777 a.

24. **ἤ** for *μᾶλλον ἤ*. On this latent comparative force in verbs like *βούλομαι, ἐλπίζω, ἐπιθυμῶ* etc. see my note on Sull. c. 3, 2. Blass reads *οὐχ ἧττον ἤ*. **κατὰ τοῦ τυράννου**: see c. 7, 3.

ταῦτα...ἐξηλέγχθη, 'this was fully proved' to have been his design.

CHAPTER III

§ **1.** l. **1.** **τῶν πρέσβεων παραγενομένων**: this was in the spring of 345 B.C. = Ol. 108, 3.

2. **κήδεσθαι...εἰωθότες**: cf. Thuc. I c. 38, where the envoys from Corinth, in refutation of the assertion of those from Corcyra, boast:—*αἱ γοῦν ἄλλαι ἀποικίαι τιμῶσιν ἡμᾶς καὶ μάλιστα ὑπὸ ἀποίκων στεργόμεθα. καὶ δῆλον ὅτι εἰ τοῖς πλέοσιν ἀρέσκοντές ἐσμεν, τοῖσδ' ἂν μόνοις οὐκ ὀρθῶς ἀπαρέσκοιμεν.*

4. **οὐδενὸς...τῶν Ἑλληνικῶν**, 'no Hellenic affair'.

5. **κατὰ τύχην**, 'by good fortune'. Cf. c. 16, 2, Aem. Paul. c. 12, 1 *κατὰ δαίμονα τίθημι*, *fortunae tribuo*, Arist. Eq. 147, *κατὰ θεόν*, 'by an act of providence', Av. 544 *κατὰ δαίμονα καί τινα συντυχίαν*, Lucian Hermotim. p. 759 c. 21 *ἐγὼ κατὰ θεὸν εἰλόμην καὶ οὐ μεταμέλει μοι τῆς αἱρέσεως.* **παρενοχλοῦντος**, 'disturbing, interfering with, them'. The Sacred War ended B.C. 346.

8. **τῶν ἀρχόντων**: According to Diodorus (XVI 65 *καὶ τῇ γερουσίᾳ τὰς ἐντολὰς δηλώσαντες*) the Gerusia decided to send Timoleon at once, without the intermediate process recorded by Plutarch. Diodorus' narrative is so far the more correct, inasmuch as he makes the determination rest with the Council, while Plutarch represents it as emanating from a popular assembly (cf. c. 7, 1); for the form of government at Corinth since the peace of Antalcidas had been oligarchical. **γραφόντων**, 'while they were writing down the names'. Cf. Xen. Hell. III iii 10 *τοὺς ξυνειδότας γράψαντες.* **προβαλλομένων**, 'proposing for election'. Cf. Xen. Anab. V x 6 *προὐβάλλοντο πρέσβεις*, Plat. legg. 763 D *προβαλλέσθω...ἀστυνόμον*, 756 A *οἵπερ καὶ τοὺς στρατηγοὺς προὐβάλλοντο*, 916 B *οὓς ἂν κοινῇ προβαλόμενοι ἕλωνται*, Dem. c. Mid. c. 7, Plut. Philop. c. 15, 4 *προεβάλοντο τὸν ξένον αὐτοῦ Τιμόλαον*, Dem. c. 14, 3.

11. **Τιμοδήμου**: Diod. XVI 65 gives Timaenetus as his father's name. **μήτε προσιόντα τοῖς κοινοῖς ἔτι**, 'although he had not yet taken part in public business'. Cf. Thes. c. 12, 2 *κατελθὼν δὲ εἰς τὴν πόλιν εὗρε τὰ κοινὰ ταραχῆς μεστά*, Sol. c. 14, 1 *τὸν Σόλωνα ἐδέοντο τοῖς κοινοῖς προσελθεῖν καὶ καταπαῦσαι τὰς διαφοράς*, Cat. mai. c. 11, 3 *ἐκ τῶν κοινῶν ἀπίασιν*, *a re publica recedunt.*

The use of **μή** with the participle where no condition is expressed is common enough in Plutarch. See Gr. Ind. *s. v.*

12. **μήτ' ἐλπίδος τοιαύτης γενόμενον ἢ προαιρέσεως**, 'and though he had no expectation or purpose of doing so': an unusual expres-

sion, to which a parallel is found in Nic. c. 18, 4 *ἦν δ' ἐλπίδος μεγάλης*, where other passages are given by me in illustration.

14. τῷ ἀνθρώπῳ, 'the man' i.e. his proposer, used for the personal pronoun. See below c. 16, 5; c. 23, 5 and n. to Them. c. 16, 2.

§ **2.** l. **15. ἔλαμψε τύχης εὐμένεια**, *emicuit fortunae favor.* The compound *ἐκλάμπειν* is of more frequent occurrence in the metaphorical sense than the simple verb. Cf. Nic. c. 23, 4, Caes. c. 4, 4, Aem. Paul. c. 24, 4.

16. χάρις, not, as some understand, *χάρις τύχης*, but as in c. 35, 3 and c. 36, 1, 'grace'. **ἐπικοσμοῦσα**, 'adding lustre to'.

17. τοῦ ἀνδρός for *αὐτοῦ*; cf. above l. 14.

18. ἦν...γονέων: HA. § 732 a. **μὲν οὖν**: the *οὖν* is continuative, *μέν* corresponds to the *δέ* which follows. **ἐπιφανῶν**: see note to c. 1, 3.

20. ὅσα μή = *quatenus non* i.e. *nisi quod*, *praeterquam quod*, indicates the exception. The thing excepted (in this case 'hatred of tyrants') is affirmed. Cf. Flamin. c. 4, 4 *ὁ Τίτος διανέπαυε τὸν στρατὸν ὅσα μὴ περισπᾶν τοῖς ἀκροβολισμοῖς τοὺς πολεμίους.*

§ **3.** l. **21. ἐν τοῖς πολέμοις**, (not, as Clough and Langhornes, 'his natural ability for war', but) 'in his campaigns', to be taken with *ἐπιφαίνεσθαι*.

22. ὁμαλῶς ἐκέκρατο, 'had been evenly tempered'. Cf. Num. c. 3, 3 *φύσει πρὸς πᾶσαν ἀρετὴν εὖ κεκραμένος τὸ ἦθος ἔτι μᾶλλον αὐτὸν ἐξημέρωσε διὰ παιδείας*, Aem. Paul. c. 22, 5 *πρὸς ἡγεμονίαν καὶ πολιτείαν κεκραμένος τὸ ἦθος.*

23. ὥστε πολλὴν κτλ. Similis sententia est in Philop. c. 7, 7 *λαμπρὸς ἦν ὁ Φιλοποίμην ὡς οὔτε κατὰ χεῖρα τῶν νέων τινὸς οὔτε συνέσει τῶν πρεσβυτέρων ἀπολειπόμενος, ἀλλὰ καὶ μάχεσθαι καὶ στρατηγεῖν ἱκανώτατος* (*Held*). Diod. XVI 65 speaks of Timoleon as *πρωτεύοντα τῶν πολιτῶν ἀνδρείᾳ τε καὶ συνέσει στρατηγικῇ.* **ἐν νέῳ** sc. *ὄντι.* **γηρῶντος**, a variation for *ἐν γηρῶντι.*

5 **25. οὐδὲν** adv., 'not at all'.

26. ἔμπληκτον, *vecordem*, 'headstrong', 'capricious'.

27. διεφθαρμένον ἔρωτι μοναρχίας ὑπὸ φίλων φαύλων, 'possessed by a ruinous passion for absolute power, put into his head by a set of men of low degree (or worthless), who called themselves his friends, and by foreign military adventurers'. Cf. Cat. min. c. 44, 2 *διαφθειρομένου τοῦ δήμου ταῖς δωροδοκίαις ὑπὸ τῶν φιλαρχούντων.*

29. ῥαγδαῖον, 'vehement', 'impetuous': the word is used in its proper meaning in c. 28, 2; in its metaphorical sense, Alex. c. 4, 4, Pelop. c. 1, 3, Agesil. c. 2, 1.

§ **4.** l. **30.** **ᾧ**, 'whereby', scil. *τῷ ῥαγδαίῳ καὶ φιλοκινδύνῳ.* **προσαγόμενος**, *sibi concilians, in suum favorem pertrahens;* see Gr. Ind. to *Life* of Nicias p. 204[a].

31. **ὡς ἀνὴρ πολεμικός**, sc. *ὤν.* **ἐφ' ἡγεμονιῶν ἐτάττετο**, 'he was from time to time appointed to commands'. Cf. Nic. c. 13, 5 *ἦν γὰρ ἐφ' ἡγεμονίας τινὸς τεταγμένος*, Lys. c. 23, 5 *οὐ παρεῖχεν αὐτῷ πράξεων ἀφορμὰς οὐδ' ἔταττεν ἐφ' ἡγεμονίας.*

32. **πρὸς ταῦτα**, i.e. in obtaining these commands.

35. **ἀστεῖα**, 'good', 'commendable': *ἀστεῖος* is used in later Greek to denote anything good of its kind, as *ἀστεῖος οἶνος* Sympos. c. 2, 4 p. 620 C, *ἀστεῖος ἄρχων* Them. c. 5, 4. Translate (not, as Stewart, 'by magnifying the clever things which he did' but), 'embellishing (by his praise) and amplifying, helping to set off to the best advantage, the good qualities that his nature manifested'. There is a similar use of *ἐκφέρειν* in c. 36, 1 and of *συναύξειν* in Polybius 6, 15, 7 *συναυξῆσαι καὶ ἐκτραγῳδῆσαι τὰς ἐπιτυχίας.*

CHAPTER IV

§ **1.** l. **1.** It is not known for certain in what year this battle between the Corinthians on the one hand and the Argives and Cleonaeans on the other took place; probably between 368 and 366 B.C. when Corinth took part in the struggle between Sparta and Thebes.

Κλεωναίους: the inhabitants of Cleonae, a small town situated on the road from Corinth to Argos, with the latter of which towns it was closely connected. Its position on a hill, encircled by buildings, justified the Homeric epithet *ἐϋκτιμέναι* (Il. II 570). The Nemean games were celebrated in its territory; hence the festival is called by Pindar (Nem. IV 27) *ἀγὼν Κλεωναῖος*. Cf. Plut. Arat. c. 28, 3.

4. **καταλαμβάνει**, historical present (HA. § 828), 'overtakes', 'befalls'. Cf. Dem. 259, 7 *ἂν κίνδυνός τις αὐτοὺς καταλαμβάνῃ.*

5. **ὀξύς**: cf. Aem. Paul. c. 16, 3 *ὀξὺν ἀγῶνα περὶ τοῖς ἄκροις γενέσθαι καὶ κίνδυνον.* **ἀπεσείσατο**, 'threw him': Fab. Max. c. 16, 3 *τὸν Παῦλον τρωθεὶς ὁ ἵππος ἀπεσείσατο*, Xen. Cyr. VII i 37, Herod. IX 22. **πληγῇ περιπεσών**, 'receiving a cut'. Cf. Poplic. c. 16, 5 *τραύμασι νεανικοῖς περιπεσών*, Cam. c. 2, 2 *προιππεύων τοῦ στρατοῦ καὶ πληγῇ περιπεσὼν εἰς τὸν μηρὸν οὐκ ἀνῆκεν*, Alc. c. 7, 3 *τοῦ Ἀλκιβιάδου τραύματι περιπεσόντος*, Alex. c. 28, 1 *πληγῇ περιπεσὼν ὑπὸ τοξεύματος.* The order is: *ὁ ἵππος πληγῇ περιπεσὼν ἀπεσείσατο αὐτὸν εἰς τοὺς πολεμίους.*

7. **ἐσκορπίσθησαν**: according to Phrynichus p. 318 Lobeck, an Ionism for *ἐσκεδάσθησαν.*

§ **2.** l. **10.** **τοῦ Τιμοφάνους κειμένου**, 'Timophanes, as he lay on the ground'.

12. πληγὰς ἐκ χειρός, *vulnera ab hostibus cominus pugnantibus illata*)(*ἀκοντίσματα*. Cf. Anton. c. 45, 5 *τοῖς ὑσσοῖς παίοντες ἐκ χειρός*, Philop. c. 10, 8 *διαλαβὼν τὸ ξυστὸν ἐκ χειρὸς ὠθεῖ*, Xen. Cyr. VI ii 16 *ὡς ἐκ χειρὸς τὴν μάχην ποιησόμενος*.

15. δεδιότες, μὴ πάθοιεν...τὴν πόλιν: i.e. *μὴ πάθοιεν οἷα καὶ πρότερον* (*ἔπαθον*), *ἀποβαλόντες τὴν πόλιν ὑπὸ τῶν συμμάχων*, *verentes ne accideret sibi, quod etiam priori tempore* (*acciderat*), *cum sociorum fraude amitterent urbem* (Held).

οἷα καὶ πρότερον: the reference is to its capture by the Argives in the Corinthian war 393 B.C., Ol. 96, 4, when they put an end to the struggle between the aristocracy and the commons, but maliciously sought to take possession of the city and its territory. Xen. Hell. IV iii 34 *οἱ Ἀργεῖοι τὴν Κόρινθον Ἄργος ἐπεποίηντο*, iv 2 ff, V i 36, Diod. XIV 92. At a later period the Argives had to give it back, Xen. Hell. V i 34.

17. ἐψηφίσαντο κτλ.: 'To arm the people was regarded as dangerous to the existing oligarchy (Aristot. Pol. VIII (V) 5, 9 p. 1306a, 21): accordingly it was judged expedient to equip a standing force of 400 paid foreign soldiers as a permanent garrison in the strong and lofty citadel'. *Grote.* This was in 366 B.C.=Ol. 103 2/3, shortly before the negotiations for the separate peace, which Corinth, Phlius and Epidaurus concluded with Thebes (Xen. Hell. VII iv 10 *ἐφ' ᾧτε ἔχειν τὴν ἑαυτῶν ἑκάστους*). This arose from their fear of the Athenians who had a garrison at Corinth, the removal of which would then be brought about. The revolution there was in 366/5 B.C., and the assassination of Timophanes, between which and Timoleon's appointment Plutarch places an interval of about twenty years (c. 7, 1; Comp. Timol. c. P. Aem. c. 2 *ἐτῶν εἴκοσι τὸ βῆμα καὶ τὴν ἀγορὰν ἰδεῖν οὐχ ὑπέμεινε*) in 364 B.C.=Ol. 104, 1. See Corn. Nep. *Tim.* c. 1.

§ **3.** l. **18. ἄρχοντα κατέστησαν:** HA. § 726. **τῶν καλῶν καὶ δικαίων ὑπεριδών,** 'disregarding honour and justice'. The accusative is the normal case after *ὑπεροράν*, but the verb, being used in the sense of *καταφρονεῖν*, here takes its construction.

19. ἐπέραινεν ἐξ ὧν ποιήσεται τὴν πόλιν ὑφ' αὑτῷ, 'devised means for getting the city into his own power'. Cf. Caes. c. 28, 5 *παντὸς μᾶλλον ἐπέραινεν ἐξ ὧν ἀναδειχθήσοιτο δικτάτωρ*, and for the use of the future to mark a purpose, Mar. c. 11, 2 *γῆς χρῄζοντες ᾗ θρέψει τοιοῦτο πλῆθος*, Pyrrh. c. 26, 2 *ἐζήτει πόλεμον ᾧ θρέψει τὸ στράτευμα*.

6 **21. ἀνελών:** c. 1, 1. **ἀκρίτους,** 'without a form of trial'. **ἀνέδειξεν...τύραννον,** 'declared himself tyrant', not as Stewart, 'showed his tyrannical disposition by putting to death etc.' See Gr. Ind. *s. v.* **ἀναδεικνύναι.**

23. ποιούμενος, 'regarding', 'accounting', HA. § 726.

25. ἀφέντα τὴν μανίαν καὶ δυστυχίαν τῆς ἐπιθυμίας ἐκείνης,

'renouncing that mad and unfortunate ambition'. Cf. Cic. or. p. Sull. 25, 70 *insaniam libidinum*, 'mad caprices'.

27. ἐπανόρθωσιν, 'amends', 'reparation'. Cf. Polyb. 1, 11, 2. In the Introd. chapter l. 14 it is used in a different sense. **πρὸς τοὺς πολίτας** to be taken with *τῶν ἡμαρτημένων*.

§ **4.** l. **28. ἀπωσαμένου**, sc. *αὐτόν* or *τὴν παράκλησιν αὐτοῦ*. On the use of *οὕτως* after participles as a corroborating word see Xen. Oecon. p. 111[a]. For the long period *ἐπεὶ δέ—καταφρονήσαντος*, cp. c. 22, 3. **τῶν οἰκείων**: partitive gen. 'one of his kinsmen'.

31. Σάτυρον: the name *Ὀρθαγόρας* may have been given him to mark the character of his prophecies. 'The presence of the prophet seems to shew, that they had just been offering sacrifices to ascertain the will of the gods respecting what they were about to do'. *Grote*.

Θεόπομπος, Ἔφορος—Τίμαιος: see Introduction.

33. ἀνέβη: 'went up' to the citadel (Akrokorinthos), which no doubt Timophanes had taken possession of. Cp. Aristot. *Pol.* VIII 59.

34. ἀλλὰ νῦν γε: supply *εἰ μὴ πρότερον*, 'now at least', 'even yet'. Cf. Dem. Olynth. III 33 *ἐὰν οὖν ἀλλὰ νῦν γ' ἔτι ἐθελήσητε στρατεύεσθαι*, Soph. El. 411 *ὦ θεοὶ πατρῷοι, συγγένεσθέ γ' ἀλλὰ νῦν*, Oed. Col. 1276 *πειράσατ' ἀλλ' ὑμεῖς γε κινῆσαι—τὸ στόμα*.

35. χρησάμενον λογισμῷ μεταβαλέσθαι, 'to listen to reason and change his mind': cf. Ant. c. 50, 4 *ὁ δὲ λογισμῷ χρησάμενος οὔτ' ἐμέμψατο τὴν προδοσίαν*, Arat. c. 38, 1, 43, 6 *τῷ λογισμῷ χρώμενος*, *suo iudicio usus*.

§ **5.** l. **37. ὁ μὲν Τιμολέων κτλ.**: Diodorus XVI 65 differs from Plutarch as to the circumstances. He informs us that Timoleon slew his brother with his own hand in the market-place. But Plutarch's account is supported by the authority of Nepos, who says that Timoleon was not actually present at the moment of his brother's death, but stood out of the room to prevent assistance from arriving. 'That Telekleides was present' says Grote 'and took part in the deed seems to be implied in an indirect allusion (c. 7, 2), where he says to Timoleon after his nomination to the Sicilian command *ἂν νῦν καλῶς ἀγωνίσῃ, τύραννον ἀνῃρηκέναι δόξομεν· ἂν δὲ φαύλως ἀδελφόν*'. But here *δόξομεν* means *putabimus*, not, as Grote seems to think, *videbimur*: see my n. *ad l.*

38. συγκαλυψάμενος, 'muffling up', 'hiding his face'.

CHAPTER V

§ **1.** l. **1. οἱ κράτιστοι**: see n. to c. 1, 3.

4. χρηστὸς ὤν, 'though a kind-hearted, good-natured, considerate man'. Cf. Cat. ma. c. 5, 2 *ἵππων ἀπειρηκότων ὑπὸ πόνου*

τροφαὶ τῷ χρηστῷ προσήκουσιν, Cam. c. 17, 3 *χρηστοὺς καὶ φιλοικτίρμονας*, Phoc. c. 10, 2 *ὥστε θαυμάζειν ὁπόθεν τραχὺς οὕτως ἀνὴρ καὶ σκυθρωπὸς ἐκτήσατο τὴν τοῦ χρηστοῦ προσηγορίαν*, ib. 6, 2 *εὐμενὴς ὢν καὶ χρηστός*, Theocr. Idyll. XV 75 *χρηστοῦ κοικτίρμονος ἀνδρός*.

5. τῆς οἰκίας, 'his family'.

6. τοῦ συμφέροντος, 'expediency'. **ἀριστεύοντα**, *fortiter pugnantem*. See Gr. Ind. *s. v.* Stewart's version 'He had distinguished himself in his country's cause by saving his brother's life' is characteristic.

§ 2. l. 9. οἱ μὴ δυνάμενοι, G. § 283, 4, HA. § 1025 *a*. **ζῆν ἐν τῇ δημοκρατίᾳ**: see n. to c. 3, 1.

10. πρὸς τοὺς δυνάστας ἀποβλέπειν, 'to look solely to (depend for support upon) the oligarchical party'. The preposition intensifies the meaning of the verb, implying abstraction, absorption, as in *ἀπεκδέχεσθαι*, *ἀποκαραδοκεῖν* (Epist. Philipp. i 20), *ἀποθεωρεῖν*. Cf. Tib. Gracch. c. 12, 2 *πρὸς τοὺς πλουσίους ἀπέβλεψεν*, Fab. c. 17, 5 *αὐτὸς ὢν καὶ ῥώμη καὶ δύναμις ἀρχῆς ἁπάσης πρὸς ἐκεῖνον ἀποβλεπούσης*, Lyc. c. 30, 5 *πρὸς τὴν τῶν Σπαρτιατῶν πόλιν ὥσπερ παιδαγωγὸν . . ἀποβλέποντες*, Thes. c. 31 *ὅπως ἀντὶ πολλῶν βασιλέων πρὸς ἕνα δεσπότην ἀποβλέπωσι*.

7 **13. μυσῶδες**, i. q. *μυσαρόν*, *impurum*, 'abominable'.

εἰς ἀθυμίαν περιέστησαν, 'reduced him to a state of despondency'. Cf. Pomp. c. 13, 3 *εἰς τοὺς ἐσχάτους περιστῆσαι (αὐτὸν) κινδύνους*.

16. ἐβάδιζε παραμυθησόμενος, 'went for the purpose of talking her over'. On the verb *βαδίζειν* see my Gr. Ind. to *Life* of Nicias p. 172[a].

§ 3. l. 18. τότε δή, *tum demum*, 'not till then'.

21. ὡς διαφθερῶν ἑαυτόν, 'with the intention of starving himself to death', G. § 277, 3 Note 2, HA. § 969, § 978.

22. οὐ περιιδόντων scil. *αὐτὸν ἀπέχεσθαι τροφῆς*. **πᾶσαν δέησιν...προσενεγκαμένων**, 'employing every (possible) entreaty and means of compulsion'; *προσενεγκάντων* would have been more in accordance with Attic usage in this sense. Cf. Polyb. 1, 18, 11 *πᾶσαν σπουδὴν καὶ μηχανὴν προσφερόμενος*.

23. ἔγνω ζῆν καθ' ἑαυτὸν ἐκ μέσου γενόμενος, 'he determined to live by himself out of the world'. Comp. Nic. c. Crass. c. 2, 4 *ἐκ μέσου γενόμενον καθῆσθαι πλέκοντα τῆς ἀταραξίας σεαυτῷ στέφανον*. The opposite is expressed in Cat. ma. c. 11, 5 *συντείνας ἑαυτὸν ἐν μέσῳ παρεῖχε καὶ φίλοις χρῆσθαι καὶ πολίταις*.

26. ἀδημονῶν, 'in great distress of mind'.

Hesych. *ἀδημονεῖ: ἀκηδιᾷ, ἀγωνιᾷ*. Suid. *ἀδημονῶ: τὸ λίαν λυποῦμαι*. and *ἀδημονῶν = ἀγωνιῶν, ἀκηδιῶν*. Cf. Plato Theaet. p. 175 D *ἀδημονῶν τε καὶ ἀπορῶν*, Phaedr. p. 251 D *ἀδημονεῖ τῇ ἀτοπίᾳ τοῦ πάθους*, Xen. Hell. IV iv 3 *ὥστ' ἐνίους ἀδημονῆσαι τὰς ψυχάς*, Dem. de fals. leg. p. 402, 2 *ἀδημονούσης τῆς ἀνθρώπου καὶ οὔτε ἐθελούσης οὔτε ἐπισταμένης (ᾄδειν)* (where Shilleto's

version 'feeling herself not at home' will not stand, the derivation from δῆμος being now quite exploded), Plut. De ed. puer. c. 7 p. 5 B μεταμελοῦνται (οἱ πατέρες) τὴν τῶν τέκνων (προδεδωκότες) παιδείαν, ὅτε οὐδὲν ὄφελος, τοῖς ἐκείνων ἀδικήμασιν ἀδημονοῦντες, de san. praec. c. XIV p. 129 B γίνονται ὀξεῖς καὶ μικρόλυποι καὶ δακρυρροοῦσι καὶ ἀδημονοῦσιν, Qu. Rom. c. 35 p. 272 F, Anton. c. 51 ἀδημονῶν ἦλυε.

CHAPTER VI

§ **1.** l. **1.** **αἱ κρίσεις**, *animi proposita* (Wyttenbach), *sententiae atque iudicia quibus quis ad agendum permoveatur* (Held).

2. **λόγου**, 'reason'. Cf. Dion. c. 4, 3 ὡς πρῶτον ἐγεύσατο λόγου καὶ φιλοσοφίας ἡγεμονικῆς.

3. **σείονται**, *vacillant*.

4. **τῶν τυχόντων...ψόγων**, 'casual (ordinary) expressions of praise and dispraise'. Cf. Mar. c. 28, 1 τὸ παρὰ τὰς μάχας ἀνέκπληκτον καὶ στάσιμον ἐν ταῖς ἐκκλησίαις ἀπέλιπεν αὐτὸν ὑπὸ τῶν τυχόντων ἐπαίνων καὶ ψόγων ἐξιστάμενον.

7. **τὴν δόξαν ἀφ' ἧς πράττεται**, 'the sentiment which constitutes its spring of action'.

§ **2.** l. **8.** **ἵνα πράττωμεν δοκιμάσαντες**, 'that we may be perfectly satisfied in what we do', 'first make up our minds and then act'; the participle here containing the leading idea of the sentence.

9. **τὰ πλήσμια τῶν ἐδεσμάτων**, 'viands that cloy'. Galb. c. 19, 5 τῆς ἡδονῆς ἀφαιροῦσα τὸ πλήσμιον, Mor. p. 655 E ὁ δ' Ἁγίας ἔφη τὸ γλυκὺ πανταχοῦ προσίστασθαι (*offendere*) καὶ πλήσμιον εἶναι, p. 621 C πανταχοῦ πλήσμιον τὸ ἄκρατον.

12. **δι' ἀσθένειαν**, 'out of sheer weakness'.

16. **οὐδ' ἂν πταίσωσιν**, 'not even should the enterprises be un- 8
successful'. Cf. Aem. Paul. c. 26, 6 τὸν ἔλεον ὃ μόνον ἡ τύχη τῶν ἐπταικότων οὐκ ἀφαιρεῖται, Pyrrh. c. 4, 3 πταίσαντα Δημήτριον οὐκ ἐγκατέλιπεν, Cat. min. c. 59 fin. κατορθοῦσιν ἢ πταίουσιν, Sertor. c. 6, 1 καταφυγὴ τοῖς πταίουσιν ἐνταῦθα τῶν φίλων ἐσόμενος, Mor. p. 70 A Ῥωμαίοις συμβαλὼν ἔπταισε καὶ ἔφυγε. See Gr. Ind. *s. v.*

'The antithesis, between Plutarch and the modern European point of view, is here pointed; though I think his criticisms unwarranted. There is no reason to presume that Timoleon ever felt ashamed and repentant for having killed his brother. Placed in the mournful condition of a man agitated by conflicting sentiments, and obeying that which he deemed to carry the most sacred obligation, he of necessity suffered from the violation of the other. Probably the reflection that he had himself saved the life of Timophanes, only that the latter might destroy the liberties of his country—contributed materially to his ultimate resolution; a resolution, in which Aeschylus, another near relative, took even a larger share than he'. GROTE, *Hist. of Greece*, XI p. 200.

§ **3.** l. **17.** On the death of Alexander (B.C. 323), almost the whole of Greece revolted against Macedonian rule. The allied Greeks under Leosthenes at Heraclea, not far from Thermopylae,

defeated Antipater who had been appointed commander-in-chief in Europe, and shut him up in Lamia, at the entrance to Thessaly. The approach of Leonnatus, though he was defeated by the Greeks in a cavalry engagement and slain, raised the blockade of Lamia, whereupon Antipater effected a junction with the remnant of his army and defeated the Greeks at Krannon. Athens was compelled to change its constitution and to admit a Macedonian garrison into Munychia. Cf. Diodor. XVIII 16—18, Plut. Phoc. c. 26, Dem. c. 27.

The same story is told in the *Life* of Phocion c. 23, 4: πρῶτον μὲν γὰρ ὁ Λεωσθένης λαμπρὸς ἤρθη ταῖς πράξεσι, τῶν τε Βοιωτῶν μάχῃ κρατήσας καὶ τὸν Ἀντίπατρον εἰς Λαμίαν συνελάσας· ὅτε καί φασι τὴν μὲν πόλιν ἐλπίδος μεγάλης γενομένην ἑορτάζειν εὐαγγέλια συνεχῶς καὶ θύειν τοῖς θεοῖς, τὸν δὲ Φωκίωνα πρὸς τοὺς ἐλέγχειν αὐτὸν οἰομένους, καὶ πυνθανομένους εἰ ταῦτ' οὐκ ἂν ἤθελεν αὐτῷ πεπρᾶχθαι 'Πάνυ μὲν οὖν' φάναι 'βεβουλεῦσθαι δ' ἐκεῖνα'; and again in the Apophthegm. p. 188 D τοῦ δὲ Λεωσθένους εἰς τὸν πόλεμον ἐμβαλόντος τὴν πόλιν ἐλπίσι λαμπραῖς πρὸς τὸ τῆς ἐλευθερίας ὄνομα καὶ τῆς ἡγεμονίας ἐπαιρομένην, τοὺς λόγους αὐτοῦ ταῖς κυπαρίττοις ἀπείκαζε· 'Καλοὶ γὰρ ὄντες' ἔφη 'καὶ ὑψηλοὶ καρπὸν οὐκ ἔχουσι'. Κατωρθωμένων δὲ τῶν πρώτων καὶ τῆς πόλεως εὐαγγέλια θυούσης, ἐρωτηθείς, εἰ ταῦτα ἤθελεν οὕτω πεπρᾶχθαι, 'Πεπρᾶχθαι μὲν οὖν' ἔφη 'ταῦτα, βεβουλεῦσθαι δ' ἐκεῖνα'. Cf. Valer. Max. III. 8 Ext. 2.

21. **ἐβούλετο ἄν**: the protasis εἰ οἷόν τ' ἦν *si fieri posset* is implied, cf. Lat. *vellem*, *mallem*, *nollem*. The Indicative is used, because it is too late for his wish to be realised. HA. § 895, G. § 222.

22. **ἐκεῖνα**, i.e. the counsel he had formerly given. **σφοδρότερον**, *vehementius*, *asperius*: to be taken with both ἔφη and ἀπεκρίνατο, as belonging to the two corresponding members of the clause αἰτοῦντος μέν...ἀποκτείναντος δέ. **Ἀριστείδης ὁ Λοκρός**, Aristeides of Locri Epizephyrii in Lower Italy. The citizens of this place, unlike those of Rhegium, had granted Dionysius I. permission to choose a Locrian wife. His choice fell upon Doris, the daughter of a citizen of distinction named Xenetos, by whom he had three children, the eldest being Dionysius II.

'It is remarkable' says Grote (Vol. X. p. 663) 'that Aristotle comments upon this acquiescence of the Lokrians as an act of grave imprudence, and as dictated only by the anxiety of the principal citizens, in an oligarchical government, to seek for aggrandisement to themselves out of such an alliance. The request would not have been granted (Aristotle observes) either in a democracy or in a well-regulated aristocracy, Polit. V. c. 6, 7 p. 1307 a, 28 ἡ Λοκρῶν πολιτεία ἀπώλετο ἐκ τῆς πρὸς Διονύσιον κηδείας· ὃ ἐν δημοκρατίᾳ οὐκ ἂν ἐγένετο, οὐδ' ἂν ἐν ἀριστοκρατίᾳ εὖ μεμιγμένῃ'.

23. **αἰτοῦντος αὐτὸν γυναῖκα...μίαν τῶν θυγατέρων**: observe the three accusatives,—the double object and predicate. For the first the genitive with παρά might have been used, as Cam. c. 23, 2 αἰτεῖν παρὰ τῶν Ῥωμαίων παρθένους ἐλευθέρας γυναῖκας. See HA. § 724, § 726, G. § 164, § 166.

25. **ἥδιον ἂν ἰδεῖν νεκρὰν κτλ.**, 'that he would be more pleased to see her a corpse than united to a tyrant'. The infinitive

with ἄν represents the potential optative of a direct statement (ἥδιον ἂν ἴδοιμι). For *συνοικοῦσαν* cf. Ti. Gracch. c. 1, 3 with my note.

§ **4.** l. **28.** **πρὸς ὕβριν**, 'scornfully', 'insultingly'. Cf. Nic. c. 27, 3, Ti. Gr. c. 12, 3. So *πρὸς βίαν*, 'forcibly', *πρὸς ἡδονήν*, 'pleasurably'. **εἰ**, 'whether'.

30. **τοῖς εἰρημένοις μὴ μεταμέλεσθαι**, 'that he was not sorry for what he had said'. The construction of *μεταμέλεσθαι* with the dat. is unusual, see Gr. Ind. *s.v.* The **μή** for *οὐ* is of course unclassical; see n. to c. 3, 1.

31. **ἴσως**, *sane*, *profecto*, a favourite word with Plutarch. **τελειοτέρας**, not of course, as Stewart, 'a more perfect virtue than Phocion's', because *ταῦτα* refers to both the cases quoted, but 'a more than usually perfect, relatively superior, virtue'.

32. **ἀρετῆς ἐστι**, predicate genitive of characteristic, HA. § 732 d.

CHAPTER VII

§ **1.** l. **4.** **κατέκλασε**, 'broke down', 'unmanned'. Cf. Hom. Od. IV 538 *ἔμοιγε κατεκλάσθη φίλον ἦτορ, κλαῖον δ' ἐν ψαμάθοισι καθήμενος*, Plat. Phaed. p. 117 D *κλαίων καὶ ἀγανακτῶν οὐδένα ὅντινα οὐ κατέκλασε τῶν παρόντων*, Plut. Fab. Max. c. 11, 5 *αὐτοῦ δὲ τοῦ Μινουκίου τὸ θράσος κατακέκλαστο*. The compound *ἐπικλᾶν* is more commonly used by Plutarch in this sense.

7. **ἅψασθαι**: cf. Proem § 1 l. 1 *ἅψασθαι γραφῆς*.

§ **2.** l. **7.** **ἀναγορευθέντος**: see Gr. Ind. *s.v. ἀναγορεύειν*.

8. **δεξαμένου**, 'accepting him', 'approving the nomination'.

13. **τύραννον ἀνῃρηκέναι δόξομεν**, 'we shall consider that it is a tyrant that you have destroyed', 'we shall regard you as a tyrannicide, otherwise as a fratricide': *σέ* being implied from the preceding *ἀγωνίσῃ*. From not perceiving this, Stewart adopts Grote's erroneous conclusion that Telekleidês took part in the murder of Timophanês. See on c. 4, 5. Diod. Sic. XVI 65 represents this not as a *mot* of Telekleidês but as a formal vote of the *γερουσία*: *διεβεβαιώσαντο γάρ, ἐὰν μὲν καλῶς ἄρξῃ τῶν Συρακοσίων, κρίνειν αὐτὸν τυραννοκτόνον, ἐὰν δὲ πλεονεκτικώτερον, ἀδελφοῦ φονέα.*

§ **3.** l. **18.** **αὑτοῦ** for reflexive. Meisterhans *Grammatik* 9
§ 59, 5 ed. 2 says that this usage is common in inscriptions of the imperial age.

20. **ἀναφανδόν**: to be taken with *προσθέμενος* and *ἔπραττε*.

21. **ἔπραττε...ὅπως...ἔσται τύραννος**: HA. § 885, G. § 217.

§ **4.** l. **24.** **διαφύγωσιν αἱ πράξεις αὐτόν**, 'he should let slip the opportunity of action'. Cf. Alc. c. 35, 3 *σπουδάσαντα γὰρ οὐδὲν ἂν διαφυγεῖν*, Dem. 139, 17 *ὃ δὴ λοιπόν ἐστι καὶ πάλαι μὲν ἔδει, διαφεύγει δ' οὐδὲ νῦν, τοῦτ' ἐρῶ*, but in Pelop. c. 8, 5 *παρὰ τοσοῦτον ἦλθον αἱ μέγισται τῶν πράξεων . . διαφυγεῖν τὸν καιρόν.*

26. οὐδὲν δέον sc. *ἐστί*, 'there is no occasion': HA. § 611 a.

πράγματα καὶ δαπάνας ἔχειν πλέοντας, 'to put themselves to the trouble and expense of sailing.' Cf. Xen. Mem. I ii 9 *πολλὰ πράγματα ἔχειν αὐτούς τε καὶ ἄλλοις παρέχειν*, Hell. IV v 19 *πράγματα εἶχόν τε καὶ παρεῖχον τοῖς ἐν τῷ ἄστει*, Cyr. I iii 4, iv 5, VI i 10, VIII ii 21. The corresponding Latin phrases are *negotium habere* and *negotium exhibere alicui*.

28. παραφυλαττομένων, 'being on the look-out for'. The active of this verb is of frequent occurrence in Plutarch, as in c. 19, 3; see my n. on Them. c. 26, 1. The middle is found in Polybius (I 46, 4): it is here used to emphasize the fact of their doing so in their own interest, as Schaefer remarks; 'Carthaginienses dicuntur sibi cavisse observando classem Corinthiorum'.

29. ναυσὶ πολλαῖς: HA. § 774.

30. ἐκείνων sc. *τῶν Κορινθίων*. **ποιήσαιτο**, 'had (already) made' (not, as Stewart, 'should be obliged to make'): optative of indirect discourse, HA. § 932, 2^b, G. § 247.

§ **5.** l. **32. εἰ καὶ ἠπίως εἶχε πρότερον**, 'although he was lukewarm and indifferent before'.

35. συγχορηγῆσαι, 'helped with subsidies'. Cf. Rom. c. 6, 1 *τοῦ Νομήτορος συγχορηγοῦντος τροφὰς κρύφα τοῖς τρέφουσι* and on the various uses and constructions of *χορηγεῖν* see my n. to Sull. c. 12, 2. For the dat. after the prep. in composition cf. c. 8, 1.

CHAPTER VIII

§ **1.** The departure of the expedition did not take place until the end of the winter of 344 B.C. = Ol. 109, 1. Clinton *F. H.* p. 269.

1. τοῖς στρατιώταις: He could not muster more than 1000, reinforced afterwards on the voyage to 1200. A few of the principal Corinthians—Eukleides, Telemachus and Neon, among them—accompanied him. But the soldiers seem to have been chiefly miscellaneous mercenaries,—some of whom had served under the Phokians in the Sacred War (recently brought to a close), and had incurred so much odium as partners in the spoliation of the Delphian temple, that they were glad to take foreign service anywhere (c. 30, 4, Diod. XVI 66, Plut. de ser. num. vind. p. 552). GROTE *H. G.* XI p. 201.

2. ὧν ἔδει, *iis rebus quibus opus erat*, serves as the subject of *πορισθέντων*. **αἱ ἱέρειαι τῆς Κόρης**: Diodorus says more correctly *τῶν τῆς Δήμητρος καὶ Κόρης ἱερειῶν*. Pausanias II iv 7 mentions the Temple of Dêmêtêr and Persephonê in Corinth.

3. ὄναρ, adverbially, 'in a dream'. HA. § 215 b, G. § 160, 2. **ἔδοξαν ἰδεῖν**, *sibi visae sunt videre*, 'fancied that they saw'. Cf. § 3 l. 18 and see my note to *Life* of Themistokles c. 26, 2.

4. πρὸς ἀποδημίαν τινὰ στελλομένας, (not, as Langhornes and Clough, 'in a travelling garb', or, as Stewart, 'dressed for a journey', as if the Greek were *ἐσταλμένας*, but) 'getting ready for a journey'.

5. **Τιμολέοντι συμπλεῖν**: HA. § 775, G. § 187.

6. **κατασκευάσαντες**: or, as Diodorus (XVI 66) more probably states, gave a new name to one already equipped (*Langhornes*).

7. **τοῖν θεαῖν ἐπωνόμασαν**, 'named it after', 'called it the galley of, the two goddesses'. See Gr. Ind. *s. v.* ἐπονομάζειν, and for τοῖν θεαῖν my note to Nic. c. 1, 3, Alcib. c. 19, 3 Θεσσαλοῦ τοῦ Κίμωνος εἰσαγγείλαντος Ἀλκιβιάδην ἀσεβεῖν περὶ τὼ θεώ, c. 22, 3 Θέσσαλος Ἀλκιβιάδην εἰσήγγειλεν ἀδικεῖν περὶ τὼ θεὼ τὴν Δήμητρα καὶ τὴν Κόρην. That the whole of the island of Sicily was sacred to Dêmêtêr and her daughter we learn from Cicero, see l. 26. On the practice of naming ships, see Index I. *s. v.*

§ **2.** l. **9.** **τὸ μαντεῖον**, 'the place where the oracular responses were delivered', the subterranean oracular chamber, below the floor of the adytum, the cell spoken of as πολυστεφῆ μυχόν by Aeschylus Eumen. l. 39.

10. **γάρ**, 'namely', explains the nature of the σημεῖον, c. 19, 1. **ταινία**, *lemniscus*, a pendent riband given to conquerors in sign of victory, Thuc. IV 121, 1, Xen. Hell. V 1, 3, Diod. XVII 101. Such fillets or ribands were often hung up in the interior of temples as ἀναθήματα. See Gr. Ind. *s. v.*

11. **ἀπορρυεῖσα**, 'slipping off'. **φερομένη**: see Gr. Ind. *s. v.*

12. **Νίκας ἐμπεποικιλμένας**, (not, as Stewart, 'symbols of victory', but) 'figures of Victory embroidered upon it'. So Νῖκαι are used for 'statues of Victory' Mor. p. 349 C ὧν τὰς Νίκας ὁρᾶν μοι δοκῶ προσερχομένας, Sertor. c. 22, 2 Νῖκαι πεποιημέναι δι' ὀργάνων ἐπιδρόμων, χρύσεα τρόπαια καὶ στεφάνους διαφέρουσαι, κατήγοντο, Sull. c. 6, 1 ἀνέθηκε Νίκας τροπαιοφόρους, c. 11, 1.

13. **ὡς**, for ὥστε consecutive, 'so that'. Cp. c. 10, 2 and see my Gr. Ind. to Xen. Cyr. I p. 354[b]. Observe the force of the present participle **στεφανούμενον**, 'it appeared as if he was being crowned'.

§ **3.** l. **15.** **ἔχων...καὶ προσπαρασχόντων**: This connexion of participles of different form by copulative and adversative conjunctions is not peculiar to Plutarch, but found in the best Greek writers. Cf. c. 3, 1, c. 19, 1, C. Gracch. c. 11, 2 ἐπανῆλθεν εἰς Ῥώμην, πιέζεσθαι τὸν Φούλβιον ὑπὸ τοῦ Δρούσου πυνθανόμενος καὶ τῶν πραγμάτων τῆς αὐτοῦ παρουσίας δεομένων, Pelop. c. 20, 1 ἐξιὼν μὲν ἐκ τῆς οἰκίας ὁ Πελοπίδας καὶ τῆς γυναικὸς ἐν τῷ προπέμπειν δακρυούσης εἶπεν κτλ., Marc. c. 24, 6 παρατάξας τὸ στράτευμα καὶ καταβάντος Ἀννίβου συνέβαλε μάχην.

16. **Λευκαδίων**: Leukas (*hod.* Santa Maura) and Corcyra (*hod.* Corfu), the northernmost island in the Ionian sea off Epirus, were both colonies of Corinth. The Leucadians, unlike the Corcyraeans, had always remained faithful to their mother state.

17. **ἐμβαλὼν εἰς τὸ πέλαγος**, 'putting out to the open sea', i.e. from Corcyra.

18. **ἔδοξεν...τὸν οὐρανόν...ἐκχέαι**: see n. to l. 3.

20. **ταῖς μυστικαῖς ἐμφερής**, 'like the torches used at the Sacred Mysteries'. On the fifth day of these there was a procession of the initiated carrying torches into the temple of Dêmêtêr at Eleusis. Cf. Diod. XVI 66 *ἐπεραιοῦτο δέκα ναυσὶ τὸν Ἰόνιον καλούμενον πόρον. ἴδιον δέ τι καὶ παράδοξον συνέβη γενέσθαι τῷ Τιμολέοντι κατὰ τὸν πλοῦν, τοῦ δαιμονίου συνεπιλαβομένου τῆς ἐπιβολῆς καὶ προσημαίνοντος τὴν ἐσομένην περὶ αὐτὸν εὐδοξίαν καὶ λαμπρότητα τῶν πράξεων· δι' ὅλης γὰρ τῆς νυκτὸς προηγεῖτο λαμπὰς καιομένη κατὰ τὸν οὐρανόν, μέχρις οὗ συνέβη τὸν στόλον εἰς τὴν Ἰταλίαν καταπλεῦσαι.*

21. **συμπαραθέουσα τὸν αὐτὸν δρόμον**: HA. § 715 b, G. § 159 Rem. **ᾗ...τῆς Ἰταλίας** i.q. *ταύτῃ τῆς Ἰταλίας ᾗ, in eum ipsum Italiae locum, quem petebant gubernatores, delata est fax* (Held). Cf. HA. § 757, G. § 182, 2.

22. **ἐπεῖχον**, 'were steering to', 'making straight for'. Cf. Anton. c. 66, 4 *τῷ πνεύματι χρωμένας ὁρῶντες καὶ ἐπεχούσας (τὰς ναῦς) πρὸς τὴν Πελοπόννησον.* The compound *κατέχειν* means *appellere*, 'to land at a place'.

§ 4. l. 24. **τὰς θεὰς συνεφαπτομένας...προφαίνειν ἐξ οὐρανοῦ τὸ σέλας**, 'that it was the goddesses who manifested the light from heaven, as taking part with them in the expedition', rather than, as Stewart, 'that the light from heaven showed that the two goddesses were joining the expedition'.

26. **ἱερὰν τῆς Κόρης**: HA. § 754 c. The *locus classicus* on this subject is Cic. or. in Verr. IV 48, 106 f. Cf. Theocr. *Idyll.* XVI 83

> *Κούρη θ' ᾗ σὺν ματρὶ πολυκλήρων Ἐφυραίων*
> *εἴληχας μέγα ἄστυ παρ' ὕδασι Λυσιμελείας.*

Two of the most renowned of the temples of Syracuse were those of Dêmêtêr and Cora, or Ceres and Proserpine, of which two divinities the heads occur more frequently than any others on the coins of Syracuse. Their temples were built or renewed by Gelon about 480 B.C. (Diod. XI 26). They stood in the unprotected suburb of Temenitis and hence were exposed to be plundered by Himilcon and the Carthaginians in 396 B.C., but sustained probably no great damage on that occasion (Diod. XIV 63). They were afterwards enclosed within the walls of Neapolis; for Cicero describes Neapolis as containing the theatre, the temenos of Apollo and the temples of Ceres and Libera.—LEAKE *Notes etc.* p. 10, p. 32, p. 91.

τὰ περὶ τὴν ἁρπαγήν a periphrasis for *τὴν ἁρπαγήν*. Cf. Rom. c. 13, 1 *τὸ περὶ τὴν ἁρπαγὴν ἐτολμήθη τῶν γυναικῶν*, ib. c. 14, 2 *τὰ περὶ τὴν ταλασίαν.*

27. **αὐτόθι** i.q. *αὐτοῦ.*

28. **ἀνακαλυπτήριον**: The bridegroom made a present to the bride on the third day after the wedding, when she first appeared without her maiden veil. The festival was called *ἀνακαλυπτήρια*; it played an important part in the cult of Dêmêtêr and Persephone: *ἐν γὰρ τῇ Σικελίᾳ τὰ τῆς Περσεφόνης ἀνακαλυπτήρια ἐτελεῖτο.* Schol. Pindar. *Ol.* 6, 60, Wesseling on Diod. Sic. V c. 2.

CHAPTER IX

§ **1.** l. **1.** **μὲν οὖν**: see n. to c. 3, 2. **2. σπεύδοντες, ὡς τὸ πέλαγος διαπλέοντες,** 'making haste, as they were crossing the open sea'. But see critical notes.

3. ἐκομίζοντο παρὰ τὴν Ἰταλίαν, 'they were sailing along (not, as some, 'they were nearing') the coast of Italy'. Diod. XVI 66: *καταπλεύσαντος τοῦ στόλου χωρὶς κινδύνων εἰς τὸ Μεταπόντιον τῆς Ἰταλίας, ἐπικατέπλευσε Καρχηδονία τριήρης ἔχουσα πρεσβευτὰς Καρχηδονίους· οὗτοι δ' ἐντυχόντες τῷ Τιμολέοντι διεμαρτύραντο μὴ κατάρχειν πολέμου μηδ' ἐπιβαίνειν τῇ Σικελίᾳ. ὁ δὲ Τιμολέων, ἐπικαλουμένων αὐτὸν τῶν Ῥηγίνων..., ἐξέπλευσεν εὐθέως ἐκ τοῦ Μεταποντίου.*

§ **2.** l. **7.** **νενικηκὼς κτλ.** Hiketas had withdrawn from the siege of Syracuse, because of the many difficulties he encountered, especially the want of provisions, towards Leontini. Dionysius marched out and attacked his rear. But Hiketas facing about defeated him, killed more than 3000 of his men, and pursuing him into the city, got possession of a part of it. Dionysius was compelled to throw himself into the Nasos, as it was called, surrendering all but this and the acropolis. Three days after this adventure, Timoleon sailed to Rhegium, where 20 Carthaginian triremes awaited his arrival, to force him to return. Diod. XVI 68.

The fort at the Euryâlos had been enlarged (by Dionysius the elder) and completed to the point of grandeur which its present remains indicate. The whole slope of Epipolae became thus bordered and protected by fortifications, from its base at Achradina to its apex at Euryâlus. And Syracuse now comprised five separately fortified portions,—Epipolae, Neapolis, Tychê, Achradina and Ortygia (cf. Cic. or. in Verr. IV 52—53), each portion having its own fortification, though the four first were included within the same outer walls. Syracuse then became the largest fortified city in all Greece; larger even than Athens in its then existing state, though not so large as Athens had been during the Peloponnesian war, while the Phaleric wall was yet standing.

9. τὴν ἀκρόπολιν καὶ τὴν καλουμένην Νῆσον: Ortygia was originally an island according to Thucydides (VI 3, 2) although in his time a peninsula; and it appears to have been known as 'the Island,' even when in its latter state...Dionysius I. made a communication between the greater and lesser harbour, when he converted the isthmus into a fortress; for we find in all subsequent times not only that Ortygia was generally known by the name of the island (ἡ Νᾶσος), but that it was distinguished as such from the fortress, which was called the Acropolis of Syracuse, although situated in its lowest part (Diod. Sic. XIV c. 7, c. 42).—LEAKE *Notes on Syracuse* p. 22 f.

10. συνεσταλμένον, 'pent up', 'hemmed in'. Cf. Cam. c. 2 fin. *συνεστάλησαν εἰς τὰ τείχη*, Sull. c. 9, 6 *συνέστειλαν αὐτοὺς εἰς τὸ τεῖχος*, and see my note on Nic. c. 26, 4. **συνεπολιόρκει,** i.e. *ἐπολιόρκει σὺν τοῖς Συρακοσίοις*, 'joined (the Syracusans) in besieging him'.

11. φροντίζειν...ὅπως οὐκ ἐπιβήσοιτο: After verbs which signify attention, care or effort the object of the endeavour is usually expressed by *ὅπως μή*, not *ὅπως οὐ*. In this passage *οὐκ ἐπιβήσοιτο* might be considered as forming one notion = *ἀπωσθήσαιτο*, but see Gr. Ind. *s. v. μή*. Observe that the future optative can only be used in indirect discourse, HA. § 855 a, § 885 a.

Cf. Coriol. c. 19, 2 *σκοπούντων ὅπως τόν τε Μάρκιον οὐ προήσονται, τόν τε δῆμον αὖθις οὐ παρέξουσιν ἐκταράττειν τοῖς δημαγωγοῖς*, Lycurg. c. 27 fin. *διὸ μᾶλλον ᾤετο χρῆναι φυλάττειν τὴν πόλιν, ὅπως ἠθῶν οὐκ ἀναπλησθήσεται πονηρῶν*, Nic. c. 16, 4 *Νικίας ὅπως οὐ μαχεῖται στρατηγῶν*, Fab. Max. c. 10 fin. *σκοπεῖν ὅπως τοῦ νενικημένου ὁ νενικηκὼς οὐ φανεῖται μᾶλλον ὀλιγωρῶν τῆς σωτηρίας αὐτῶν*, Lys. c. 17, 8, Comp. Alcib. cum Coriol. c. 1, 3, Comp. Ages. cum Pomp. c. 2, 2.

11 **13. ἀπωσθέντων ἐκείνων**, *repulsis illis*, i.e. *Corinthiis*.

14. διανεμοῦνται; notice the change of mood: the future indicative even after a secondary tense is more commonly retained than the fut. optative, HA. § 885 a, G. § 217, *M. and T.* § 26 Note 1 (*a*).

16. πρεσβευταί i.q. *πρέσβεις*, found in inscriptions after 250 B.C., Meisterh. *Gr.* p. 112.

17. τοῖς πραττομένοις ὁμοίους, 'proposals like (i.e. as bad as) his proceedings'.

§ 3. l. 17. παραγωγαὶ εὐπρεπεῖς καὶ προφάσεις, 'specious impostures and colourable pretences with a view to base purposes'. See cr. n. The two words are found together elsewhere as Sull. c. 28, 2 *ἀεί τινα παραγωγὴν καὶ πρόφασιν ἐμβάλλων*, Mor. p. 26 A *μηδὲ προφάσεις λέγων μηδὲ παραγωγάς τινας εὐπρεπεῖς ἐπὶ πράγμασι φαύλοις μηχανώμενος, πιθανὸς ἴστω καὶ πανοῦργος* (*ὁ νέος*), Cat. mi. c. 63, 4 *οὐκέτι σκήψεις οὐδὲ παραγωγὰς πλασσομένοις*.

20. σύμβουλον...καὶ κοινωνὸν εὖ διαπεπραγμένων ἁπάντων, 'as counsellor and partner in all his successes'.

23. μικρὸν ἀπολείποντος: see n. to c. 1, 1. For *ὡς* with participle to denote the reason alleged or conceived by the actor or speaker, see HA. § 978. **συνῃρῆσθαι**: see Gr. Ind. *s. v. συναιρεῖν*.

24. μάχεσθαι πρὸς βιαζομένους, 'to oppose them if they should try to force a passage'.

§ 4. l. 26. πρεσβεύμασι, *legatis*. Cp. c. 17, 1 l. 7.

28. ἤχθοντο ὑβρισμένοι, 'they were indignant at the affront which had been put on them', HA. § 983, G. § 279, 1.

30. οὓς σαφῶς ἑώρων...τυραννίδος: sensus est: *videbant fore, ut Siculorum pars a Carthaginiensibus permitteretur Hicetae, ut mercedem haberet proditionis* (i.e. quod Carthaginiensibus eos prodidisset), *pars ab Hiketa traderetur Carthaginiensibus, ut mercedem haberent tyrannidis* (i.e. quod in tyrannide Syracusarum capessenda ipsum adiuvissent). Ita in vit. Agidis c. 7 extr. *διαβάλλων τὸν Ἆγιν*,

ὡς τυραννίδος μισθὸν τοῖς πένησι τὰ τῶν πλουσίων προτείνοντα κτλ., dicitur *τυραννίδος μισθός merces* quam promittere insimulatur (a Leonida) Agis pro *tyrannide* ipsi concessa (*Held*).

32. **ἐδόκει δ' ἀμήχανον** (*εἶναι*) **ὑπερβαλέσθαι** ('to overcome') **καὶ τὰς αὐτόθι** (at Rhegium) **ναῦς διπλασίας ἐφορμούσας** ('since there were twice as many as their own riding there') **καὶ τὴν ἐκεῖ** (i.e. 'as well as the force at Syracuse under Hiketas', which was besieging Dionysius in the Νᾶσος), **ᾗ στρατηγήσοντες ἥκοιεν** ('which they were come to take the lead of' i.e. which they expected would have put themselves under their command, as became a colony (cf. Thuc. I 38), and not regard them as merely *σύμβουλοι* etc., which Hiketas proposed to do. Diod. Sic. XVI 65 *Συρακούσιοι τυραννίσι πολλαῖς καὶ ποικίλαις δουλεύειν ἀναγκαζόμενοι πρέσβεις ἔπεμψαν εἰς Κόρινθον, ἀξιοῦντες αὐτοῖς ἀποστεῖλαι στρατηγὸν τὸν ἐπιμελησόμενον τῆς πόλεως καὶ καταλύσοντα τὴν τῶν τυραννεῖν ἐπιβαλομένων πλεονεξίαν.*

CHAPTER X

§ 1. l. **1.** **οὐ μὴν ἀλλά**, an elliptical expression, 'however', 'nevertheless', i.e. notwithstanding his indignation. There is an instance of the unabridged construction in c. 34, 4.

2. **ἐντυχών**, *collocutus*: cf. c. 26, 3.

3. **ἐπιεικῶς**, *placide, sedate*: cf. c. 1, 3. **οἷς κελεύουσι**: attraction for *τούτοις ἃ κελεύουσι*.

4. **τί γὰρ ἂν καὶ περαίνειν**, 'for what *would* he gain by withholding compliance?' A subordinate verb, depending on an infinitive in indirect discourse, is sometimes attracted into the infinitive, when the clause in which it stands is part of the quotation, HA. § 947. The question is here a rhetorical one, equivalent to an assertion, *οὐδὲν ἂν περαίνειν*. In direct discourse it would have been *τί γὰρ ἂν καὶ περαίνοι ἀπειθῶν*; or speaking in the first person, *τί γὰρ ἂν περαίνοιμι ἀπειθῶν*; The participle **ἀπειθῶν** = *εἰ ἀπειθοίη* contains the protasis.

5. **φίλης κοινῆς**, 'a common friend of both parties'.

6. **ἀκούσας καὶ εἰπὼν ἀπαλλάττεσθαι**, 'to hear and reply before he went away'.

7. **πρὸς ἀσφάλειαν**: he means his justification before his own countrymen.

8. **κἀκείνους**: i.e. the Carthaginians and the envoys of Hiketas. **12**

9. **οἷς ἐπαγγέλλονται** i.q. *τούτοις ἃ ἐπαγγέλλονται*, 'their engagements'. **δήμῳ...παρακαταθεμένους**, 'if they confided their articles of agreement to the protection of the people, as witnesses thereto'.

§ 2. l. **10.** **ταῦτα ὑπέτεινεν**, 'he made this overture'.

11. ἐπὶ τῇ διαβάσει, 'with a view to effect a passage across' the strait: une ruse qu'il leur brassoit pour couvrir son passage (*Amyot*). Cf. c. 9, 3.

12. συνετέχναζον, sc. *αὐτῷ*.

13. ἐν Κορινθίοις, *penes Corinthios*. Cf. Soph. Oed. R. 314 *ἐν σοὶ γάρ ἐσμεν*.

16. ὡς...τρέπεσθαι: see n. to c. 8, 2.

18. μήκει λόγων i.q. *μακροῖς λόγοις*, 'a long speech'. Held compares Flam. c. 3, 3 *κάλλη δὲ δένδρων καὶ χλωρότητα ὕλης οὐκ ἔχουσιν*, Caes. c. 42, 3 *ἠσκημένοι ὅπλων λαμπρότητι*, Marc. c. 15, 1 *λίθων ὑπέρογκα μεγέθη*. **ἕτερος**: in partitive apposition to the subject of *ἐχρῶντο*: G. § 137 Note 2, HA. § 624 d.

§ **3.** l. 19. **ἄλλως** i.q. *μάτην*, *temere*, explained by the preceding *πρὸς οὐδὲν τέλος*: cf. c. 14, 3.

20. ἕως ἀναχθῶσιν: on the omission of *ἄν*, which is common in Plutarch, see HA. § 921 a, G. *M. and T.* § 66, 2 Note 3.

22. ἀνυπόπτως, passive 'without being suspected'.

23. παρέχοντος δόκησιν ὅσον οὔπω...ἀνίστασθαι, 'leading them to expect that he was just on the point of rising to speak'. For **ὅσον οὔπω,** *tantum nondum*, *iam iam*, cf. c. 16, 4, Nic. c. 18, 6.

25. ἀνῆχθαι, 'had put to sea'. The Carthaginians believed that the departure of these nine galleys for Corinth had been agreed upon between the officers of both parties, and that the tenth was left behind to carry Timoleon to Hiketas (*Langhornes*).

26. ἐκείνου for *αὐτοῦ*, sc. Timoleon. Held compares Flam. c. 7, 1 *ἀπέστειλε καὶ ὁ Τίτος παρ' αὐτοῦ τοὺς πράξοντας ὅπως ἐπιψηφίσηται ἡ σύγκλητος χρόνον αὐτῷ τοῦ πολέμου μένοντος, εἰ δὲ μή, δι' ἐκείνου* (scil. *Τίτου*) *τὴν εἰρήνην γενέσθαι*. See my n. to Ti. Gracch. c. 12, 2 l. 13.

§ **4.** l. 29. **Ταυρομένιον**: It was at Tauromenium (mod. *Taormina*) also that Pyrrhus landed B.C. 278 at the invitation of its tyrant Tyndarion. The town was situated halfway between Catana and Messana: it was founded after the destruction of Naxos B.C. 403 by Dionysius I., who assigned the territory of the ruined city to the Siculi. They however did not occupy the site of that city, but established themselves on the hill of Taurus B.C. 396, and called the new town Tauromenium (Diodor. XIV 58, 59). It became subject to Dionysius four years afterwards, when he expelled most of the settlers and replaced them with his own mercenaries (ib. 96). Nothing more is heard of Tauromenium till B.C. 358, when Andromachus got together all the Naxian exiles and settled them there (Diod. XVI 7), and it now for the first time became a Greek city and took the place of Naxos. The position of the city on a very steep and almost inaccessible rock some 900 feet above the sea, with its Arx still higher by 500 feet, made it an important fortress during the Roman wars in Sicily. Its occupation by the insurgent slaves in the Servile war B.C. 134—132 enabled them to defy the consul Rupilius for a considerable time, and Sextus Pompeius held it against Octavius a century afterwards B.C. 36. It then became a *colonia*.

It was the last stronghold of the Byzantine Empire in the island, but it fell into the hands of the Saracens A.D. 908 after a siege of two years and was totally destroyed. Its ruined theatre is one of the most famous monuments in Sicily, as well on account of its remarkable preservation as for the exquisite beauty of its situation.

τῆς Σικελίας: a partitive genitive denoting a country or place with the name of a single point in it. Cf. Thuc. I c. 111, 2 *τῆς Ἀκαρνανίας εἰς Οἰνιάδας ἐστράτευσαν*, Xen. Hell. II i 10 *ὡρμίσαντο τῆς Χερσονήσου ἐν Ἐλαιοῦντι.*

30. **ὑποδεχομένου**, 'giving them a friendly reception'.

31. **ἔκπαλαι**, i.q. *ἐκ παλαιοῦ*: See my n. to Them. c. 30, 1.

33. **Τιμαίου**: see Introduction *on Sources etc.*

37. **φανερὸς ἦν διακείμενος**, the personal for the impersonal construction; G. § 280 Note 1, HA. § 981.

38. **ἀλλοτρίως**, 'unfavourably'. See Gr. Ind. *s. v.*

§ 5. l. 38. **διὸ καὶ Τιμολέοντι κτλ.**: Diod. XVI 68: *ὁ δὲ τῆς πόλεως ταύτης ἡγούμενος, διαπαντὸς πεφρονηκὼς τὰ τῶν Συρακουσίων, Ἀνδρόμαχος φιλοφρόνως ὑπεδέξατο τοὺς διωκομένους καὶ πολλὰ συνεβάλετο πρὸς τὴν σωτηρίαν αὐτῶν.*

CHAPTER XI

§ 1. l. 3. **ἐν τῷ κατεστρατηγῆσθαι** to be taken with *διατριβὴν παρεῖχον*. Cf. Diod. *l.c.*: *οἱ δὲ Καρχηδόνιοι καταστρατηγηθέντες ἐπεβάλοντο διώκειν τοὺς περὶ τὸν Τιμολέοντα· ἐκείνων δὲ προειληφότων ἱκανὸν διάστημα, καὶ τῆς νυκτὸς ἐπιλαβούσης, ἔφθασαν οἱ περὶ τὸν Τιμολέοντα ἀποπλεύσαντες εἰς τὸ Ταυρομένιον.* For the history of the verb *καταστρατηγεῖν* see my note to Nic. c. 20, 5. **διατριβήν**, 'pastime', 'diversion'. Cf. Pericl. c. 4, 2 *ὁ Δάμων... ὡς μεγαλοπράγμων καὶ φιλοτύραννος ἐξωστρακίσθη καὶ πάρεσχε τοῖς κωμικοῖς διατριβήν*, Lucull. c. 27, 2 *τοῖς κολακεύουσιν αὐτὸν διατριβὴν παρεῖχεν*, Arat. c. 34, 1. On the various other uses of this word see my n. to Them. c. 2, 3. 13

4. **εἰ**, 'that'. On the negative *οὐκ* after *εἰ* see Gr. Ind. *s. v. οὐ*. *Fides Punica* was proverbial, not amongst Romans only. Strabo III p. 259 B speaks of *ψεῦσμα Φοινικικόν*, Erasm. Adag. p. 751.

§ 2. l. 6. **δ' οὖν**, 'however', used in returning to the main narrative, after a digression.

8. **βαρβαρικῶς**: Plutarch is fond of contrasting Hellenic and non-Hellenic manners; Mor. p. 29 F *Ἑλληνικὸν οὖν καὶ ἀστεῖον ἡ πρόνοια, βαρβαρικὸν δὲ καὶ φαῦλον ἡ θρασύτης*, p. 30 C, *ὡς βαρβαρικοῦ τοῦ ἱκετεύειν καὶ ὑποπίπτειν ἐν τοῖς ἀγῶσιν ὄντος· Ἑλληνικοῦ δὲ τοῦ νικᾶν μαχόμενον ἢ ἀποθνήσκειν.* **ἀνατεινάμενος**, *minitatus.*

ἀνατείνειν is properly 'to hold up', 'put forth', and especially with the accessory notion of a threatening attitude, as in Xen. Cyr. VII i 34 ἀνατεινάμενοι τὰς μαχαίρας. Hence in the middle it is used, like Lat. *intentare*, (1) with an object accusative in the sense of holding something up as a threat, *metum alicui intendere* v. *incutere*, as by Polyb. 2, 52, 1 ἀνατεινόμενος αὐτοῖς τὸν φόβον, 31, 21, 13 ἀναταθεὶς (αὐτοῖς) τὸν φόβον τοῦτον, 2, 44, 3 ἐπανατείνεσθαι φόβους τινί, Diod. Sic. XIV 3 ἀνετείνατο τῷ Θηραμένει τὰς μεγίστας ἀπειλάς, Dion. Halicarn. VII 53, Dio Chrys. Or. IV 81 D, Dem. p. 389, 11 οὐδὲν ἂν ὑμῖν εἶχε ἐπανατείνασθαι φοβερόν. (2) absol. 'to threaten' as in Polyb. 5, 55, 1, 5, 58, 1, Dio Chrys. Or. IX p. 139 B ἀνατειναμένου δὲ καὶ σπουδάσαντος οὐχ ὑπέμενον τὴν παρρησίαν; sometimes also with the dative as Polyb. 4, 82, 8 τοὺς μὲν παρακαλῶν, τοῖς δ' ἀνατεινόμενος, and even with dependent infinitive as 4, 18, 10 ἀνετείνοντο διαρπάσειν τὰ θρέμματα, 15, 29, 14 ἃ κατὰ τῶν πέλας ἐπανετείνετο πράξειν, Plut. Mor. p. 36 D τιμάν τ' ἀντέτασθε (a quotation from Euripides according to Musgrave's correction of the text). Hence the derivative substantives ἀνάτασις and ἐπανάστασις in later Greek assume the meaning of 'a threat', as in Polyb. 4, 4, 7; 30, 4, 2; 30, 7, 8; Ioseph. Bell. 1, 10, 9 παρακαλοῦντες αὐτὸν ἀπειλῇ καὶ ἀνατάσει μόνῃ μετρῆσαι τὴν ἄμυναν, Philo Jud. de Joseph. p. 558 E διὰ τὰς σὰς ἐπαναστάσεις *propter minas tuas;* and the adj. ἀνατατικός that of 'threatening', as ἀνατατικὴ ἐπιστολή, *minaces litterae*, Polyb. 5, 43, 5, Diod. Sic. V c. 31 ἀπειληταὶ καὶ ἀνατατικοί.

9. εἰ μὴ ἐκβάλλει τοὺς Κ., 'if he is not prepared to turn the Corinthians out of the town'. See cr. n.

10. τέλος, adv. 'finally'. **ὑπτίαν**, *supinam*, 'with the palm upward'. Cf. Arist. Eccl. 782, where, it is said, the images of the gods

> ἕστηκεν ἐκτείνοντα τὴν χεῖρ' ὑπτίαν
> οὐχ ὥς τι δώσοντ' ἀλλ' ὅπως τι λήψεται.

11. καταστρέψας, 'turning it upside down' i.q. πρηνῆ (*pronam*) προτείνας l. 14.

§ 3. l. 19. ὅτε, 'on which occasion', i.e. on the arrival of the Carthaginian triremes. Plutarch is fond of thus connecting sentences by the relative particle—much in the Latin fashion—where Attic writers would use the demonstrative (τότε). Cf. c. 23, 5 and see my n. to Sull. c. 4, 5 and add to the instances there quoted Them. c. 11, 3, Brut. c. 4, 3, Sertor. c. 19, 3, Pomp. c. 17, 3, Phoc. c. 36, 2, Dem. c. 17, 4, c. 27, 8; sometimes ὅτε δή is used, as in Alex. c. 49, 7, c. 76, 3, Artax. c. 20, 5.

21. ἀπογνῶναι τὴν σωτηρίαν, 'despaired of their deliverance', 'gave themselves up for lost'. On the various constructions of this verb see my n. to Ti. Gracch. c. 5, 2. **τοῦ λιμένος**, 'the Great Harbour', called λιμὴν κατ' ἐξοχήν: the smaller one (Lakkius) was commanded by Dionysius from Ortygia. According to Diodorus (XVI 69) the Carthaginians had 150 men of war, 50,000 foot.

24. ὥσπερ ἐκ κρασπέδου...τῆς πολίχνης for ἐκ τῆς πολίχνης ὥσπερ ἐκ κρασπέδου: For the omission of the preposition in the correlative clause see n. to Prefatory chapter § 1 l. 3.

26. ἐπ' ἐλπίδος ἀσθενοῦς: cf. c. 13, 4 *ἐπὶ χρήματων*, Anton. c. 52, 2, Pomp. c. 27, 4, Brut. c. 47, 3 *ἐπ' ἐλπίδων μεγάλων καὶ φρονήματος γεγονώς*, Cic. c. 47, 4 *ἐκεῖ διενυκτέρευσεν ἐπὶ δεινῶν καὶ ἀπόρων λογισμῶν*, Cat. ma. c. 17, 2 *στρατηγῶν ἐπὶ τιμῆς καὶ δυνάμεως τοσαύτης ὅσην οὐδεὶς εἶχε κτλ.*, Sol. c. 22, 1 *ἐπ' ἀδείας*, Caes. c. 2, 6 *ἐπὶ σχολῆς*.

28. ἀναγκαίας, 'barely enough', 'scanty'. Cf. Nic. c. 26, 4 *συσταλεὶς εἰς ἀναγκαίαν δίαιταν* with my n.

§ **4.** l. **30. τοὺς ἡγουμένους**, *duces:* G. § 276, 2, HA. § 966. 14

31. Καλλίππου: on Kallippos, the murderer of Dion, see Introduction. The Spartan Pharax had taken part with Herakleidês against Dion (Dion, c. 48, 5, c. 49) and made himself odious by his profligacy and violence. When Dionysius II. retired to Locri he was the commander of the tyrant's standing army. See Comp. Tim. et Aem. P. c. 2, Athenae. c. XII 51.

34. καταλύειν τοὺς μονάρχους, *se velle exscindere tyrannos:* infinitive of the conative imperfect (not, as some take it, dependent upon *ὑπέρ*, as if *ὑπὲρ τοῦ κ.*). On the use of *καταλύειν* as the technical word for 'the overthrow of an established government or person in authority' see Gr. Ind. *s. v.*

35. χρυσὸν ἀπέδειξαν, 'made them appear as gold in comparison': a proverbial expression, for which cf. Sertor. c. 5, 2 *ὥστε χρυσὸν ἀποδεῖξαι (τὸν Κίνναν καὶ Μάριον) τὰ τοῦ πολέμου κακά*, Plat. *Epist.* VII p. 324 D *ὁρῶν δήπου (ὁ Πλάτων) τοὺς ἄνδρας (τοὺς Τριάκοντα) ἐν χρόνῳ ὀλίγῳ χρυσὸν ἀποδείξαντας τὴν ἔμπροσθεν πολιτείαν*.

37. τοὺς καταστρέψαντας sc. *τὸν βίον*, 'those who ended their days'. Cf. Them. c. 31, 4, Sull. c. 37, 1, Ti. Gr. c. 21, 4.

τῶν ἐπιδόντων, 'than those who lived to see'. Cf. c. 13, 5, c. 15, 2; and see Gr. Ind. to *Gracchi* p. 218[a].

CHAPTER XII

§ **1.** l. **1. οὐδὲν...βελτίονα**, 'in no degree better'. With other neuter adjectives the dative is used, the only other exceptions being *τί* and sometimes *ὀλίγον* and *πολύ*, HA. § 781 a.

2. ταὐτὰ...σοφίσματα: a reminiscence of Thucydides VI c. 77, *νῦν ἐφ' ἡμᾶς ταὐτὰ παρόντα σοφίσματα*.

3. δελεάσματα, 'baits'. The word, of which the usual form is *δέλεαρ*, occurs in Arist. Eq. 789.

4. φιλανθρώπων: cf. Ti. Gracch. c. 10, 2 *τὸν φ. νόμον*, c. 11, 3 *λόγους προσφέρων φ.*, Dem. p. 1102, 25. So Polybius often uses *τὰ φιλάνθρωπα* for 'acts of kindness'. The word *φιλανθρωπία* does not imply the principle of benevolence, love of humanity, in the modern sense. **μεταβολὴν δεσπότου καινοῦ**, *ut pro pristino domino acciperent novum*, 'change to a new master', cf. Thuc.

VI 18, 8 *γιγνώσκω πόλιν μὴ ἀπράγμονα τάχιστ' ἂν ἀπραγμοσύνης μεταβολῇ διαφθαρῆναι.* See n. on *μεταβάλλειν* c. 1, 1.

5. τιθασευομένους: the present participle expresses the attempt made to render them docile.

6. διεκρούοντο, *repudiabant*, 'declined'. Cf. Nic. c. 6, 2 *τὰς ἐργώδεις πάνυ καὶ μακρὰς ἐπειρᾶτο διακρούεσθαι στρατηγίας*, Mor. p. 168 E *διεκρούσατο τοὺς βοηθοῦντας*, p. 70 D *τοὺς λοιδοροῦντας ἀνακόπτων καὶ διακρουόμενος*, p. 630 D *τὰ τοιαῦτα διακρούονται καὶ παρατρέπουσι*, Sull. c. 38, 1, Caes. c. 66, 4 *διεκρούετο τὰς δεήσεις*, T. Gracch. c. 10, 1 *διεκρούετο τὸν νόμον.*

§ 2. l. 7. Ἀδρανιτῶν: the town of Adranon (or Hadranon), now *Aderno*, was founded by Dionysius I. on a hill near the southwest slope of Aetna. It was sacred to Adranos, a god of Fire and War, of Oriental origin, whose temple in the vicinity of the town was guarded by a hundred (? or 1000) dogs, Diod. XIV 37 *τούτων δὲ πραττομένων* (Ol. 95, 1) *Διονύσιος ἐν τῇ Σικελίᾳ πόλιν ἔκτισεν ὑπ' αὐτὸν τὸν τῆς Αἴτνης λόφον καὶ ἀπό τινος ἐπιφανοῦς ἱεροῦ προσηγόρευσεν αὐτὴν Ἀδρανόν.*

10. οἱ μὲν Ἱκέτην προσαγόμενοι, 'some of them being for (in favour of) calling in the assistance of Hiketas, others for sending proposals to Timoleon'. For **διαπεμπόμενοι**, see Gr. Ind. *s. v.*

§ 3. l. 12. ἀπ' αὐτομάτου, *fortuito*, 'as fortune would have it'.

13. εἰς ἕνα καιρόν, 'at one and the same time'. Cf. Soph. Ant. 510 *ὅμαιμος ἐκ μιᾶς*, Plat. legg. p. 627 C *πολλοὶ ἀδελφοί που γένοιντ' ἂν ἑνὸς ἀνδρός τε καὶ μιᾶς υἱεῖς.*

16. χιλίων διακοσίων: Diodorus (XVI 68) says *τοὺς ἅπαντας ἔχων οὐ πλείους τῶν χιλίων.*

17. ἀναλαβών, 'taking with him'. See Gr. Ind. *s. v.*

20. οὐ πολὺ μέρος τῆς ὁδοῦ προέλαβε, 'did not get much of a start'. Cf. c. 31, 2; Thuc. IV 33, 3 *προλαμβάνοντες ῥᾳδίως τῆς φυγῆς*, Herod. III 105 *ὥστε, εἰ μὴ προλαμβάνειν τοὺς Ἰνδοὺς τῆς ὁδοῦ, οὐδένα ἂν σφεων ἀποσώζεσθαι*, Diod. Sic. XVI 94 *προλαβὼν τῆς διώξεως*, Polyaen. Strat. VII 29, 2 *πολὺ τῆς ὁδοῦ προλαβὼν ἀπιὼν ᾤχετο.* For the gen. *ὁδοῦ* cf. Thuc. IV 47, 2 *ἐπετάχυνον τῆς ὁδοῦ τοὺς σχολαίτερον προσιόντας*, Soph. Oed. C. 1165 *ἀπελθεῖν ἀσφαλῶς τῆς δεῦρ' ὁδοῦ*, Arist. Av. 1011 *ὑπαποκίνει τῆς ὁδοῦ*, Pac. 1155 *τῆς αὐτῆς ὁδοῦ Χαρινάδην τις βωσάτω.*

15 **§ 4. l. 25. λοχαγοί**, commanders of a *λόχος*, in which the number of men varied from 16 to 100; while the *τάξις* numbered 1000 men. **ἐπέστησαν**, 'made them halt'.

ὡς...χρησόμενοι προθυμοτέροις, 'expecting to find them more vigorous'. Cf. Sull. c. 5, 3 with my note, c. 6, 9; c. 16, 7, Xen. Hier. c. 5, 4, Oecon. c. 13, 10.

26. ἐμφαγοῦσι, 'after making a hasty meal'.

27. ἐπιπορευόμενος, 'visiting', 'coming to them'. Cf. Lucull.

c. 12, 1 *τὸν Ἑλλήσποντον ἐπιπορευόμενος*, Alex. c. 31, 4 *ἐπιπορευόμενος τὰς τάξεις*, Arat. c. 7, 5 *φῶτα πολλὰ καὶ θόρυβος ἦν τῶν ἐπιπορευομένων*. The word is not used by classical writers: it is sometimes used by Polybius in the sense of 'marching over' a country.

28. **ταῦτα μὴ ποιεῖν**, 'not to do so' i.e. *μὴ ἐπιστῆσαι*. Of this vicarious use of *ποιεῖν* see exx. in my lex. to Xen. Oecon. *s. v.* p. 127* b. **ἄγειν**, 'to lead on' their men, or it may be intrans. 'to advance'.

29. **ὡς εἰκός**, sc. *ἦν ἀσυντάκτους αὐτοὺς εἶναι ἄρτι πανομένους ὁδοιπορίας*.

§ **5.** l. **31.** **λέγων ἅμα ταῦτα**, 'while he was thus speaking', G. § 277, 6 Note 1, HA. § 976.

34. **καὶ τούτους**, sc. *τοὺς σταδίους*.

37. **ἀνῃρέθησαν**: c. 1, 1.

38. **δὶς τοσοῦτοι** i.q. *διπλάσιοι*. Cf. Mar. c. 27, 2, Mor. p. 146 B: so *τρὶς τοσοῦτοι* for *τριπλάσιοι* Alex. c. 60, 8, *πολλάκις τοσοῦτοι* Pyrrh. c. 19, 5, Dion c. 14, 2, Plat. Rep. p. 330 B, *πολλάκις μυρίοι* Theaet. p. 175 A, de legg. IV p. 706 C, VII p. 810 D.

§ **6.** l. **42.** **πυλῶνες**: see Gr. Ind. *s. v.*

44. **ἐκ τῆς αἰχμῆς ἄκρας**, 'from the tip of its point', HA. § 671, G. § 142, 4, Note 4.

45. **ῥεόμενον**: see Gr. Ind. *s. v.* Schol. Apoll. Rhod. IV 1284 *ὅταν μέλλῃ τι συμβαίνειν χαλεπόν, εἴωθε τὰ ἀγάλματα ἱδροῦν*, I. Lydus *de ostentis* c. 8.

CHAPTER XIII

§ **1.** l. **1.** **ἐσήμαινε**, 'presaged'. Cf. *σημεῖον* c. 8, 2.

4. **πόλεις**: one of them, according to Diodorus, was Tyndaris on the North Coast. On Mamercus see c. 31, Nep. Tim. c. 2.

§ **2.** l. **7.** **τὸ δὲ μέγιστον**, 'and what was of most importance', a neuter adj. in apposition with the sentence which follows, cf. Nic. c. 20, 3, and see HA. § 626 b.

8. **ἀπειρηκὼς ταῖς ἐλπίσι**, not 'having renounced his hopes', but 'having flagged, become weary, in his expectations'. Cf. c. 34, 3 *δυσθυμῶν ταῖς ἐλπίσι*.

9. **μικρὸν ἀπολείπων ἐκπολιορκεῖσθαι**: cf. c. 9, 3. 16

11. **ἔπεμψεν...παραδιδούς**, 'sent offering to capitulate'. The capitulation of Dionysius followed, according to c. 16, 1, fifty days after Timoleon's landing in Sicily, that is in 344 B.C. Diodorus

places it and the surrender of Ortygia *after* the capture of the other portions of Syracuse by Timoleon.

Diodorus asserts (XVI 68) that Timoleon, following up his victory over Hiketas near Adranum, entered Syracuse before him; and that in the next year he was in possession of all the city (τὰ λοιπὰ τῆς πόλεως, 69) except Achradina and Neapolis, which remained in the hands of Hiketas. But this is not consistent with the continuance of Timoleon at Adranum in the former year, or with his having been joined near Messana by the troops from Rhegium, before he advanced against Syracuse; and it is still more inconsistent with his last victorious attack upon Hiketas, when it clearly appears that the latter had been previously in possession of all Syracuse except the island and Achradina, which had been taken by Neon. LEAKE, *Notes on Syracuse* p. 97 Note 1.

Cobet *N. L.* p. 357 says; 'dicitur Graece aut *οἱ Ἀθηναῖοι ἔπεμψαν πρέσβεις ἐροῦντας τάδε* aut *ἔπεμψαν λέγοντες τάδε*'. Cf. Xen. Cyr. V iii 53 *ἐπὶ τὸν ὑστερίζοντα ἔπεμπε καλῶν*. But Meisterhans *Gramm.* 201, 8 quotes an inscription with part. praes., *πεμψάτω ἀγγέλλοντας*.

15. τοὺς περὶ Εὐκλείδην καὶ Τηλέμαχον, 'Euclides and Telemachus'; *οἱ περί τινα*, to designate the person only whose name follows *περί*, is a frequent Hellenism in the writers of the decadence. Cf. c. 18, 1, 3; c. 24, 4; c. 30, 2 etc., Them. c. 7, 3 with my note, Pomp. c. 59, 3 *οἱ περὶ Λέντλον ὑπατεύοντες*, Thes. c. 20, 5 *ὧν τὴν μὲν τοὺς περὶ Στάφυλον τεκεῖν*, Polyb. 31, 19, 5 *τῶν περὶ τὸν Εὐμένη καὶ Περδίκκαν τελευτησάντων*.

18. ἐφορμούντων πολεμίων, 'since there was an enemy blockading the port', i.e. the Carthaginian ships, c. 11, 3. It was of course impossible for them to effect an entrance on the land side.

§ **3.** l. **20. τὴν ἀκρόπολιν**: Besides the old fortress in the middle of the Nasos, built by the first settlers, there was a more recent one, the Tyrant's Castle, according to Diodorus (XIV 7) erected by Dionysius I behind the wall which he built immediately outside of the mole connecting the island with Sicily. The walls of this citadel were so extended as to embrace the whole of the lesser Harbour or *Portus Lakkius*, closing it up in such a way as to admit only one ship at a time, though there was room for sixty ships within. Cf. Grote *Hist. of Greece* X p. 636 f. who quotes Plato *Epist.* VII 350, III p. 315.

21. μετὰ τῆς παρασκευῆς: Dionysius I, who considered *φόβον καὶ βίαν καὶ νεῶν πλῆθος καὶ βαρβάρων μυρίανδρον φυλακήν* to be the *ἀδαμάντινοι δεσμοί* of his throne (Plut. Dion c. 10), had collected at Syracuse all the best engineers, mechanists, armourers and artisans, whom Sicily or Italy could furnish, and set them to construct machines (amongst them the catapulta, now first devised) and other muniments of war, and to manufacture all sorts of arms, offensive and defensive. Diodorus (XIV 42, 43) tells us that no less than 140,000 shields and 14,000 breast-plates were fabricated, many of them of unrivalled workmanship, destined for the body-guard and the officers. The magazines of arms, missiles, machines and muniments of war in every variety, accumulated in Ortygia, continued stupendous in

amount through the whole of the tyrant's life and even down to the downfall of his son. The historian Philistus had described with much minuteness these warlike preparations of Dionysius. Diodorus has probably abridged from him. GROTE *H. G.* X. p. 665.

23. ἰδέα=*εἶδος*: cf. c. 17, 3 *πᾶσαν ἰδέαν* (*omne genus*) *πολιορκίας*, Thuc. III 81 *πᾶσα ἰδέα θανάτου*, ib. 83, 98, 112.

24. ὅπλων, 'suits of armour'.

25. ἐκ παλαιοῦ: c. 16, 6 *ἐκ πολλοῦ*.

27. λαβών, 'with', HA. § 968 b. Diodorus XVI 70 says *ἀπῆλθεν ὑπόσπονδος ἔχων τὰ ἴδια χρήματα*, Justin 21, 5 *accepto privato instrumento Corinthum in exilium proficiscitur*.

§ 4. l. 30. τότε πρῶτον ἰδιώτης...ὀφθείς: Dionysius was born to absolute power, whereas most other tyrants had raised themselves to it, and some from a mean condition (*Langhornes*).

31. ἐπὶ μιᾶς νεώς, 'with a single ship'. Cf. c. 11, 3 with note, Eur. Phoen. 1476 *καθῆστο Κάδμου λαὸς ἀσπίδων ἔπι* h. e. *clipeis instructus*, Soph. Oed. C. 746 *κἀπὶ προσπόλου μιᾶς χωροῦντα*.

Theopompus stated that Dionysius had gone from Sicily to Corinth in a merchant-ship (*νηῒ στρογγύλῃ*). Timaeus contradicted this assertion, seemingly with his habitual asperity, and stated that Dionysius had been sent in a ship of war (*νηῒ μακρᾷ*). Diodorus copies Theopompus. Polybius (XII 4 *a*, 1, 2) censures Timaeus for cavilling at such small inaccuracies, as if the difference between the two were not worth noticing. Probably the language of Timaeus may have deserved blame as ill-mannered; but the matter of fact appears to me to have been perfectly worth correcting. To send Dionysius in a trireme, was treating him as prisoner in a respectful manner, which Timoleon was doubtless bound to do; and which he would be inclined to do on his own account—seeing that he had a strong interest in making the entry of Dionysius as a captive into Corinth an impressive sight. Moreover the trireme would reach Corinth more speedily than the merchantman. That Dionysius should go in a merchant-ship, was one additional evidence of fallen fortune; and this seems to have been the reason why it was taken up by Theopompus—from the passion, prevalent amongst so many Greek authors, for exaggerating contrasts. GROTE *H. G.* XI p. 214 note 2.

33. τυραννίδι τῇ πασῶν ἐπιφανεστάτῃ: This is the third attributive position of the article, in which the emphatic word is placed first; the first position is *τῇ ἐπιφανεστάτῃ τυραννίδι*, the second *τῇ τυραννίδι τῇ ἐπιφανεστάτῃ*.

35. ἔτη δέκα, from Ol. cii 4=368 B.C., the year of his father's death, to 358 B.C., when Dion took up arms against him; from which time to 346 B.C. he was in a constant state of warfare, but ultimately recovered possession of Syracuse (c. 1, 2). Dion was in power for four years (358—354 B.C.); he was succeeded by Callippus, who continued in power 13 months, at the end of which time he was in his turn dispossessed by Hipparinus, son of Dionysius I, who was tyrant for two years (353—351 B.C.) and was succeeded by Nysaeus, his brother, who in his turn gave way to Dionysius II in 348 B.C.

36. διαφορηθείς, 'distracted', 'worried', lit. 'torn in pieces', as Her. VII 10, 8 *ὑπὸ κυνῶν διαφορεύμενον*. See Gr. Ind. *s. v.*

ἃ ἔπραξε...ὑπερβαλόμενος, i.e. *ἃ ἔπαθεν, (τούτοις) ὑπερβαλόμενος (ταῦτα) ἃ ἔπραξε τυραννῶν*, 'all the mischief he had committed as tyrant being more than repaid on his own head by the sufferings he endured'.

§ **5.** l. **37.** **καὶ γὰρ υἱῶν κτλ.**: After the departure of Dionysius II from Locri, his mother's birth-place, where he had rendered himself an object of general hatred by his licentious and outrageous conduct, the Locrians rose in insurrection, overpowered the reduced garrison, which he had left behind him, and took captive his wife Sophrosyne (who was also his half-sister), his two daughters and his son or sons. The Locrians were not to be seduced by offers of the highest ransom, nor deterred by threats, from satiating the full extremity of vindictive fury. After multiplied cruelties and brutalities, his wife and family were at length relieved from farther suffering and put to death, and their remains were cast into the sea (Strabo VI i 8, Clearchus ap. Athenae. XII p. 541 C, Aelian V. H. VI 12, IX 8, Plut. Mor. p. 84 D).

38. **ἐνηλίκων**, 'grown up', an unclassical word. **θανάτους**, *caedes*, 'violent deaths'. Cf. Xen. Ages. i. 37 *ἄνευ φυγῆς καὶ θανάτων*, Plat. Crit. p. 46 D *δεσμοὺς καὶ θανάτους καὶ χρημάτων ἀφαιρέσεις*.

39. **ἐπεῖδε**; cf. c. 11, 4 note.

17 **44.** **[ταῦτα μὲν οὖν ἐν τοῖς περὶ Δίωνος ἀκριβῶς γέγραπται]**: This is clearly not Plutarch's own statement; see cr. note. What he tells us in Dion c. 58, 4 is irrelevant: *τὴν δ' Ἀριστομάχην* (sister of Dion and wife of Dionysius I) *καὶ τὴν Ἀρέτην* (wife of Dion, sister of Dionysius II), *ὡς ἀφείθησαν ἐκ τῆς εἱρκτῆς, ἀναλαβὼν Ἱκέτης ὁ Συρακούσιος, εἷς τῶν Δίωνος φίλων γεγονώς, ἐδόκει πιστῶς καὶ καλῶς περιέπειν. εἶτα συμπεισθεὶς ὑπὸ τῶν Δίωνος ἐχθρῶν καὶ παρασκευάσας πλοῖον αὐταῖς, ὡς εἰς Πελοπόννησον ἀποσταλησομέναις, ἐκέλευσε κατὰ πλοῦν ἀποσφάξαντας ἐκβαλεῖν εἰς τὴν θάλασσαν. οἱ δὲ ζώσας ἔτι καταποντισθῆναι λέγουσι, καὶ τὸ παιδίον μετ' αὐτῶν. περιῆλθε δὲ καὶ τοῦτον ἀξία ποινὴ τῶν τετολμημένων· αὐτός τε γὰρ ὑπὸ Τιμολέοντος ἁλοὺς ἀπέθανε, καὶ θυγατέρας δύο προσαπέκτειναν αὐτοῦ Δίωνι τιμωροῦντες οἱ Συρακούσιοι.*

CHAPTER XIV

The whole of this Chapter is probably taken from Theopompus, who is said to have been fond of such stories and anecdotes, c. 13, 4 l. 31. The supposition is corroborated by Aelian Var. Hist. VI 12 *λέγει δὲ Θεόπομπος ὑπὸ τῆς ἀκρατοποσίας τῆς ἄγαν αὐτὸν διαφθαρῆναι τὰς ὄψεις, ὡς ἀμυδρὸν βλέπειν· ἀποκαθῆσθαι δὲ ἐν τοῖς κουρείοις καὶ γελωτοποιεῖν. καὶ ἐν τῷ μεσαιτάτῳ τῆς Ἑλλάδος ἀσχημονῶν διετέλει, βίον διαντλῶν ἀλγεινότατον. καὶ ἦν δεῖγμα οὐ τὸ τυχὸν τοῖς ἀνθρώποις εἰς σωφροσύνην καὶ τρόπου κόσμον ἡ τοῦ Διονυσίου ἐκ τῶν τηλικούτων εἰς οὕτω ταπεινὰ μεταβολή*; and by Athenae. x p. 435 d *φιλοπότας δὲ καὶ μεθύσους καταλέγει Θεόπομπος (ἐν τῇ μʹ κἂν τῇ ἑξῆς τῶν ἱστοριῶν* F H G. I 313), *Διονύσιον τὸν νεώτερον, Σικελίας τύραννον, ὃν καὶ τὰς ὄψεις ὑπὸ τοῦ οἴνου διαφθαρῆναι.* Justinus also as the *Excerptor* of Trogus Pompeius depended upon the same

authority in his account of the Life of the tyrant at Corinth, see § 3 l. 20. The stories in Chapter xv which place the tyrant in a more favourable light are taken from another source than Theopompus: that in § 2 l. 16 ff. is from Aristoxenus of Tarentum. See Introduction *on the Sources etc.*

§ **1.** l. **4.** **οἵ τε...οἵ τε**, 'not only these...but those also who etc.'

6. **οἷον ἐρριμμένον...πατήσοντες** 'to trample on him, now that he had been dashed to the ground, as it were, by fortune'; cf. Flam. c. 20, 2 *παρορώντων ἁπάντων δι' ἀσθένειαν καὶ γῆρας ὥσπερ ἐρριμμένον ὑπὸ τῆς τύχης* (*τὸν Ἀννίβαν*), Sull. c. 28, 5, Ag. c. 9, 1 *περιϊδεῖν ἐρριμμένον τὸ ἀξίωμα τῆς Σπάρτης*. For **πατήσοντες** see Gr. Ind. *s. v.* **οἱ πρὸς τὴν μεταβολὴν τρεπόμενοι**, (not, as Langhornes, 'whose sentiments with respect to him were somewhat changed', but) 'who turned their attention to the change in his fortune'.

7. **συμπαθοῦντες** sc. *αὐτῷ* or *τῇ μεταβολῇ*.

8. **πολλὴν...ἀσθενέσι...προδήλοις** are all predicate-adjectives. Observe the chiastic antithesis between *ἀσθενέσι—δύναμιν* and between *αἱ ἄδηλοι καὶ θεῖαι αἰτίαι* and *τὰ ἀνθρώπινα καὶ πρόδηλα*.

§ **2.** l. **10.** **οὔτε φύσεως...οὔτε τέχνης**, sc. *ἔργον τοσοῦτον*. *Οὐδὲν* and *ἐκεῖνο* are both objects of *ἐπεδείξατο*: *οὔτε φ. οὔτε τέχνης* and *ὅσον τύχης ἔργον* both belong to the predicate, and *τὸν Σικελίας κτέ.* is in apposition to *ἐκεῖνο τύχης ἔργον*.

11. **ὅσον**=*οὕτω παράδοξον ὡς*. For the expression *ἔργον* (*fructus, effectus*) *τύχης*, cf. Pomp. c. 74, 4 *ὁρῶ σε οὐ τῆς σῆς τύχης ἔργον ἀλλὰ τῆς ἐμῆς*, i.e. *fortuna mea uteris*, de Alex. fort. or. 1 init. p. 326 E *Δαρεῖος ἦν σὸν* (i.e. Fortune's) *ἔργον, ὃν ἐκ δούλου καὶ ἀστάνδου βασιλέως κύριον Περσῶν ἐποίησας*, Flam. c. 2, 3 *μιᾶς μάχης οὐκ ἦν ἔργον ὁ πρὸς αὐτὸν πόλεμος*. Hence its meaning of 'victim' found in post-classical Greek, as Plut. Eum. c. 17, 4 *πάντως κἀκεῖ κτεινόμενος ὑμέτερον ἔργον εἰμί*, Brut. c. 33, 2 *παράδειγμα τῶν ἀπίστων καὶ ἀπροσδοκήτων ἔκειτο Πομπήϊος Μάγνος, τῆς Θεοδότου ῥητορείας καὶ δεινότητος ἔργον*, Achill. Tat. VII 11 *τῆς τούτων ἐπιβουλῆς γέγονεν ἔργον*, ib. IV 15 *ἔργον γέγονε τῶν βουκόλων*, Lucian Dem. enc. c. 29 *τῆς ὑμετέρας γέγονεν* (*ὁ ἀνὴρ*) *ἔργον ὀλιγωρίας*, Libanius *Epist.* 983 *ἡ δ' ἔργον ἦν ὕβρεως*, Anon. ap. Suidam *s. v.* *ἄτολμοι· ἐπεὶ τοίνυν ὑπ' ἀτολμίας οὗτος τῷ θεῷ ἠπείθησε, τῶν παρόντων παίδων οἱ φασὶ τὸν πρεσβύτην ἔργον τῆς παρούσης νόσου γενέσθαι*.

12. **διατρίβοντα περὶ τὴν ὀψόπωλιν**, 's'arrestant ordinairement à entretenir une vivandière' (*Amyot*). The article implies the well-known. Others understand *ὀψόπωλιν* as an adjective, agreeing with *ἀγοράν* understood, 'loitering in the fish-market' (*Clough*); cp. Justin 21, 5, 6 *in macello*, quoted *infra* l. 20.

14. **κεκραμένον**, sc. *οἶνον*, 'diluted' (not as some 'adulterated'). The point is that he was content to take his wine already mixed with water, while others mixed for themselves.

διαπληκτιζόμενον, (not *altercantem*, 'squabbling', as Clough

and Langhornes, but) 'bandying with', 'flirting with'. The verb means properly *velitari*, to 'skirmish', 'spar', as in Tit. Flam. c. 3, 1, Lucull. c. 31, 6. Hence figuratively 'to bandy (looks, jokes) with'. Cf. Sull. c. 2, 2 πίνειν καὶ διαπληκτίζεσθαι τοῖς σκώμμασι, Erot. p. 760 A ὁρῶν διαπληκτιζόμενον ἀπὸ νευμάτων πρὸς τὸ γύναιον, *lascivis nutibus ad suam uxorem alludentem.* So the simple πληκτίζεσθαι is used in the sense of 'to flirt with'. Dio Cass. 46, 18 πρὸς γυναῖκα ἑβδομηκοντοῦτιν πληκτιζόμενος, 51, 12 ὁ οὖν Καῖσαρ συνίει αὐτῆς (Cleopatra) παθαινομένης καὶ πληκτιζομένης, Strab. XI 8, 5 πινόντων ἅμα καὶ πληκτιζομένων πρὸς ἀλλήλους ἅμα τε καὶ τὰς συμπινούσας γυναῖκας.

διά in composition has frequently the meaning of *certatim:* thus Theocr. Idyll v. 22 διᾳδειν τινί 'to contend in singing with any one', Plut. Rom. c. 5, 1 διακυβεύειν, 'to play at dice with', Plat. Protag. p. 335 E, διαθεῖν 'to run a race with', Plut. Mor. p. 58 F διαθέων πρὸς Ἀλέξανδρον, Sol. c. 1, 4 οἱ τὴν ἱερὰν λαμπάδα διαθέοντες, Plat. de rep. IV p. 420 D πρὸς τὸ πῦρ διαπίνοντας 'having a drinking match', Ar. Pac. 1131 πρὸς πῦρ διέλκων, Georg. fr. 8, Dem. p. 782, 15 διαβαπτίζεσθαι 'to contend in the use of foul language', p. 806, 2 διαβοᾶσθαι 'to have a shouting match', Ar. Eq. 1403 διακεκραγέναι βαλανεῦσι, Vesp. 1481 διορχεῖσθαι, 'to dance a match with', διαπυκτεύειν 'to have a boxing match', Xen. Cyr. VII v 53 εἰ μὴ πολλοῖς διεπύκτευσα, οὐκ ἂν ἐδυνάμην σοι προσελθεῖν, Aesch. c. Ctes. § 194 οἱ διαπολιτευόμενοι 'rival politicians'.

15. **ἐν μέσῳ**, 'in public'. Cf. c. 5, 3 l. 24. **τοῖς ἀφ' ὥρας ἐργαζομένοις**, *quae corpore quaestum faciebant.* Cf. Polyb. 12, 13, 2, Alexis of Samos ap. Athenae. p. 572 F ἐργασάμεναι ἱκανῶς ἀπὸ τῆς ὥρας. **γυναίοις**, *mulierculis*, a diminutive expressive of contempt.

16. **τὰς μουσουργούς**: μουσουργός is applied to any one who has learned to play on any kind of instrument. Cf. Heliod. II 24 where Thisbe, an Athenian girl, who has learnt to play the lyre, is said to be μουσουργίαν ἀρίστη; μουσικός in its limited sense is said of one skilled in the theory and practice of music; φιλόμουσος is simply 'fond of music', as in Plut. coniug. praec. c. 17, Dion. Chrys. or. XIX 3 εἰμὶ δὲ φιλήκοος καὶ φιλόμουσος ἀτεχνῶς, οὐ πάνυ ἔμπειρος ὢν μουσικῆς. **ἐν ταῖς ᾠδαῖς**, *inter canendum, dum canebant.*

17. **ἐρίζειν σπουδάζοντα πρὸς ἐκείνας**, 'eagerly, earnestly, contending with them', sc. τὰς μουσουργούς.

18. **περὶ μέλους ἁρμονίας**: Plat. Rep. III p. 398 D τὸ μέλος ἐκ τριῶν ἐστι συγκείμενον, λόγου τε καὶ ἁρμονίας καὶ ῥυθμοῦ.

§ **3.** l. **19.** **ἄλλως**, *temere*, 'aimlessly': c. 10, 3. **ἀλύοντα**, 'dallying', 'loitering', 'going about listlessly': see my n. on the use of this verb in Ti. Gracch. c. 21, 3.

20. **ὑπὲρ τοῦ καταφρονεῖσθαι κτλ.**, 'with a view to making himself an object of contempt and not one of fear or suspicion, by giving the impression that his change of life sat heavy on him'. This use of ὑπέρ is common in Plutarch; cf. c. 2, 1; c. 37, 2; Xen. Hier. c. 4, 3.

Justin 21, 5, 3 paints the life of Dionysius in still more glaring colors. *Ibi* (at Corinth) *humillima quaeque tutissima existimans in sordidissimum vitae genus descendit: non contentus in publico vagari, sed potare; nec conspici in popinis lupanaribusque, sed totis diebus desidere; cum perditissimo quoque de minimis rebus disceptare; pannosus et squalidus incedere; risum libentius praebere quam captare; in macello perstare; quod emere non poterat, oculis devorare; apud aediles adversus lenones jurgare, omniaque ista facere, ut contemnendus magis quam metuendus videretur.* * * * * *Nam licet tyrannis semper vitiis abundet* (cf. c. 15, 3 l. 20), *tamen simulatio haec vitiorum, non naturae erat, magisque haec arte quam amisso regali pudore faciebat, expertus, quam invisa tyrannorum forent etiam sine opibus nomina.*

23. **πραγμάτων**, 'power'. See n. to c. 1, 2 *ἀνέλαβε τὰ πράγματα πάλιν*. **ἐπιτηδεύειν**, sc. *ταῦτα*, l. 18.

24. **ὑποκρίνεσθαι παρὰ φύσιν**, 'that he was playing a part in this, contrary to his true nature'. The participial clause which follows serves to explain the reason.

25. **ἐν τῷ σχολάζειν**, 'in his mode of (or 'whilst') amusing himself'.

CHAPTER XV

§ **1.** l. **1.** **οὐ μὴν ἀλλά**: c. 10, 1; c. 18, 1. There is an instance of the use of the non-abbreviated form in c. 34, 4.

2. **συμφέρεσθαι τοῖς παροῦσιν**, 'to acquiesce in, accommodate himself to, his present circumstances'.

The use of *συμφέρεσθαι* in the sense of *uti aliqua re, contentum ea esse, consentire* is not uncommon in Plutarch. Cf. Mor. p. 461 B *τῷ δυναμένῳ συμφέρεσθαι τοῖς παροῦσι καὶ μὴ δεομένῳ πολλῶν καὶ περιττῶν*, p. 827 B *εὖ δὲ πολυφθόγγῳ καὶ πολυχόρδῳ συνοίσεται δημοκρατίᾳ*, p. 960 E *τὰ μὲν φυλάττεσθαι τοῖς δὲ συμφέρεσθαι*, p. 78 A *ἄχρις οὗ κατάστασιν ὑγιεινὴν ἡ κρίσις λαβοῦσα τοῖς ἦθος ἐμποιεῖν καὶ μέγεθος δυναμένοις ἄρξηται συμφέρεσθαι* i.e. *iis* (dictis scriptisque) *consuescere, quae ad mores formandos et animi magnitudinem valent*, p. 1089 A *οὐδὲ (εἰκὸς εἶναι) οἷς συνεφέρετο μετρίως γινομένοις, ὑπερχαίρειν γενομένων*. In the passage quoted by Wyttenbach and Held from Cic. c. 32 fin. *οὕτω συμφέρηται τοῖς ἐκτός*, *τοῖς ἐ.* is the dative of *οἱ ἐκτός*, not of *τὰ ἐκτός*, and *συμφέρηται* means 'behaves', as in Anton. c. 23, 2 *τοῖς Ἕλλησιν οὐκ ἄτοπος οὐδὲ φορτικὸς συνηνέχθη τὸ πρῶτον*.

3. **τοῦτο μέν—τοῦτο δέ** (§ 2); 'on the one hand'—'on the other 18
hand', 'at one time'—'at another time', are frequently used by Herodotus; the Attic writers prefer *τὸ μέν—τὸ δέ* or *τὰ μέν—τὰ δέ*.

4. **Λευκάδα**: Leucas was founded by the Corinthians under Cypselus between B.C. 665 and 625 in the North of the island Leucadia (*hod.* Santa Maura). They also converted the peninsula into an island by cutting a canal through the isthmus which connected it

with Acarnania (Strabo X c. 2, 8). As colonists of Corinth, the Leucadians zealously espoused the cause of that city in the Peloponnesian War and successfully resisted the attacks of the Athenians (Thuc. III c. 7). **καταχθείς** 'when he landed' (c. 10, 4), on his voyage from Syracuse to Corinth.

5. **ὥσπερ τὴν Συρακουσίων**: the noun after the comparative conjunctions *ὡς* and *ὥσπερ* may be either in the case of the preceding noun or in the nominative.

6. **ταὐτὸν...πεπονθέναι κτλ.**, 'that he had the same feelings as young men who have been guilty of some misdemeanour'. For the dative after *ὁ αὐτός* see G. § 186, HA. § 773 a, and cf. Hor. A.P. 467 *invitum qui servat, idem facit occidenti.*

8. **μέν**, 'while', see note to c. 36, 1.

10. **ἡδέως**, *libenter.* **αὐτόθι**, *ibi*, more common than *αὐτοῦ* in Plutarch. See Gr. Ind. *s. v.*

§ **2.** l. **11.** **ἀγροικότερον**, 'somewhat rudely'.

12. **εἰς**: cf. Nic. c. 8, 2 *σκώπτει αὐτὸν εἰς ταῦτα*, c. 19, 4, Lyc. c. 19, 1 *σκώπτοντος τὰς Λακωνικὰς μαχαίρας εἰς τὴν μικρότητα.*

13. **τέλος**: c. 11, 2; c. 28, 4.

16. **φέροντες**, *qui feramus.*

17. **Ἀριστόξενον**: Aristoxenus was a native of Tarentum and one of the most distinguished pupils of Aristotle. Of his numerous writings none are extant except the first Book of his *περὶ ἀρχῶν*, and the two first books of the *ἁρμονικὰ στοιχεῖα*, together with a considerable fragment, amongst others, of the *ῥυθμικὰ στοιχεῖα.*

19. **μέμψις**, 'ground of dissatisfaction'. Plato himself (*Epist.* VII p. 349 D) speaks of it as a *διαφορά*. Plato had sought the court of Dionysius the Elder, but through his frankness of speech incurred the displeasure of that tyrant and ran the risk of losing his life. He is said to have been sold into slavery, from which he was rescued by Anniceris of Cyrene, and sent back to Athens (Plut. Dion c. 5, Diod. Sic. XV 7, Diog. Laert. III 17). His second visit to Sicily B.C. 367 when he tried to win the younger Dionysius to philosophy ended abruptly with the Fall of Dion; his third visit B.C. 361, which he undertook in the hope of procuring the recall of Dion, nearly cost him his life. The interposition of some friends, especially the Pythagorean philosopher Archytas of Tarentum, alone saved him.

§ **3.** l. **19.** **πολλῶν κακῶν μεστὴν οὖσαν**: cf. Justin as quoted above c. 14 l. 20.

20. **τηλικοῦτον, ἡλίκον**, *tantum, quantum:* HA. § 273, G. § 87, 1.

21. **τῶν λεγομένων φίλων**, 'of so-called friends', c. 18, 2.

23. τῶν βουλομένων...εὐφυῶν εἶναι, *eorum qui faceti esse vellent:* for this euphemistic use of *εὐφυής* cf. Isocrates 7, 49 *καὶ τοὺς εὐτραπέλους δὲ καὶ τοὺς σκώπτειν δυναμένους, οὓς νῦν εὐφυεῖς προσαγορεύουσιν, ἐκεῖνοι* (i.e. the Athenians of the old school) *δυστυχεῖς ἐνόμιζον*, 15, 284 *τοὺς βωμολοχευομένους καὶ σκώπτειν καὶ μιμεῖσθαι δυναμένους εὐφυεῖς καλοῦσι*, Plut. Dem. c. 25, 4 *οἱ δ' εὐφυεῖς χλευάζοντες οὐχ ὑπὸ συνάγχης ἔφραζον ἀλλ' ὑπ' ἀργυράγχης εἰλῆφθαι νύκτωρ τὸν δημαγωγόν*, de aud. c. 18 p. 47 E *ὑπομένωμεν τοὺς τῶν εὐφυῶν δοκούντων γέλωτας*. See Valckenär on Ammonius pp. 61, 87.

25. ἐξέσειε, 'was shaking his robe' to show that he had no dagger concealed about his person. Cf. Arist. Ach. 344, Cic. or. p. Rosc. Am. 34, 97 *nihil est, Glaucia, quod metuas; non excutio te; si quid forte ferri habuisti, non scrutor*, Phaedr. fab. 5, 5, 19 *ille—sic porcelli vocem est imitatus sua, verum ut subesse pallio contenderent et excuti iuberent.* **ὡς δὴ πρὸς τύραννον,** ironical, 'on the pretence that he was coming into the presence of a tyrant'.

26. τοῦτο ποιεῖν *scil. ἐκσείειν τὸ ἱμάτιον*: c. 12, 4; c. 14, 3.

27. ἔχων, 'with'. HA. § 968 b.

§ 4. l. 28. Φιλίππου...τινὰ λόγον...ἐμβαλόντος, 'when Philip started a subject of conversation'. For *ἐμβαλόντος* see n. to Nic. c. 30, 2. The meeting here mentioned took place in Ol. cx 4 = 337 B.C., when Philip had called the Hellenic states together at Corinth to deliberate about the projected war with Persia. Philip's convivial habits are well known: of Dionysius, Cicero (Tusc. V 20, 57) says *summam fuisse eius in victu temperantiam.* **παρὰ πότον,** *inter bibendum*, 'over their cups': *πότος* 'drinking' is to be distinguished from *ποτόν*, 'drink'.

30. τῶν μελῶν κτλ.: The lyrical compositions of Dionysius I—notwithstanding the opportunities he had of profiting by good critics, whom he had purposely assembled round him—gained him nothing but ridicule and contempt. It is impossible to say how far the explosion of antipathy against them at the Olympic festival B.C. 384 was due to personal dislike. On several occasions he had obtained the second or third place in the Athenian competitions. One of his tragedies, entitled *Ἕκτορος λύτρα*, was rewarded with the first prize in the Lenaean festival. The excitement at the distinction conferred upon him is said to have brought on an attack of fever, of which he died (Diod. XV 74). According to Athenaeus III p. 98 d Athanis, the Syracusan historian, commented upon some peculiar phrases which appeared in the tyrant's verses.

32. ποιεῖν...ἐσχόλαζεν, 'had leisure to compose'. For the construction cf. Xen. Cyr. II i 9 *μὴ σχολάζωσιν ἀναστρέφεσθαι*, VIII i 18 *οὐκ ἐσχόλαζε τοῖς τοιούτοις ὑπακούειν.*

33. ἀπήντησεν, sc. *πρὸς αὐτὸν* or *αὐτῷ*, *occurrit* (*ei*) *verbis*, 'replied'. Isocr. Busir. § 30, p. 227 C *ἴσως ἂν οὖν τοῖς εἰρημένοις ἀπαντήσειας*, Polyb. 40, 6, 5 *πρὸς ὃν οἰκείως ἀπηντηκέναι δοκεῖ*

Κάτων, 12, 28, 9; 18, 17, 3; 28, 2, 7; 36, 1, 1; Diod. Sic. IV c. 44 *πικρῶς ἀπαντήσαντα τοῖς ξένοις*.

19 **34. ἐν ᾧ** = *ἐν τῷ χρόνῳ ᾧ* (Xen. Hell. I vi 11), 'during the time in which', 'whilst', c. 2, 1; c. 16, 5. **οἱ μακάριοι** i. q. *οἱ ὄλβιοι, οἱ χαρίεντες*: see n. to c. 1, 3 and cp. Xen. Oec. c. 5, 1.

35. περὶ κώθωνα διατρίβομεν, 'we fritter our time away over the bowl'. Cf. i l. 20, Polyb. III ix 9 *περὶ ταύτας διέτριβε τὰς πράξεις*.

The *κώθων* was originally the earthenware drinking vessel of the Spartan soldier. It is described by Critias in his *Λακεδαιμονίων πολιτεία* quoted by Athenaeus (XI c. 66 p. 483 B, C) as *ἔκπωμα ἐπιτηδειότατον εἰς στρατείαν καὶ εὐφορώτατον ἐν γυλίῳ* (i.e. 'convenient for packing in a wallet'), with a double raised bottom (*ἄμβωνες*) for catching any impurity (*τὸ οὐ καθαρόν*); and by Heniochus in his *Γοργόνες* *ib.* as *βραχύωτον* and *παχύστομον* ('with a small handle, thick at the rim'), and by Theopompus in his *Στρατιωτίδες* as *στρεψαύχην*. Cf. Critias ap. Plut. Lyc. c. 9, 4 *ὁ Λακωνικὸς κώθων εὐδοκίμει μάλιστα πρὸς τὰς στρατείας· τὰ γὰρ ἀναγκαίως πινόμενα τῶν ὑδάτων καὶ δυσωποῦντα τὴν ὄψιν ἀπεκρύπτετο τῇ χρόᾳ καὶ τοῦ θολεροῦ προσκόπτοντος ἐντὸς καὶ προσισχομένου τοῖς ἄμβωσι καθαρώτερον ἐπλησίαζε τῷ στόματι τὸ πινόμενον*, Xen. Cyr. I ii 8, Arist. Eq. 600. From its use on festive occasions the word came to signify 'a drinking bout', with its derivatives *ἀκρατοκώθων* 'a hard toper', used by Hypereides in his speech against Demosthenes (fr. X p. 21 ed. Blass) and *κωθωνίζεσθαι* 'to tipple', *κωθωνισμός* 'tippling' (Athenae. XI c. 67). Cf. Plut. Pyrrh. c. 14, 6 *σχολὴν ἄξομεν πολλὴν καὶ κώθων, ὦ μακάριε, καθημερινὸς ἔσται* (i.e. *quotidie compotabimus*), Anton. c. 4, 4 *τὰ τοῖς ἄλλοις φορτικὰ δοκοῦντα...σκῶμμα καὶ κώθων* (*compotatio*) *ἐμφανής...θαυμαστὸν ὅσον εὐνοίας καὶ πόθου πρὸς αὐτὸν ἐνεποίει τοῖς στρατιώταις*, praec. pol. c. 20 p. 816 B *οὐ διὰ τραπέζης ἢ κώθωνος φίλους γεγονότας*.

§ **5.** l. **36. οὐκ ἐπεῖδεν**, 'did not live to see', c. 11, 4. **ἔτυχεν ἤδη τεθνηκώς**: Plato died B.C. 348.

37. ὁ Σινωπεὺς Διογένης, 'Diogenes of Sinope, in Pontus, the most celebrated professor of the Cynic School, and the inhabitant of the famous tub.

39. ἐπιστάντος, 'when he stopped'.

40. εὖ ποιεῖς...συναχθόμενος, 'you do well, it is good of you, to condole with me', HA. § 985.

43. τοῖς τυραννείοις...ἐγγηράσας; HA. § 775, G. § 187. The story is repeated in Mor. p. 783 D *καλῶς Διογένης ὕστερον ἐν Κορίνθῳ τὸν υἱὸν αὐτοῦ (Διονυσίου τοῦ πρεσβυτέρου) θεασάμενος ἰδιώτην ἐκ τυράννου γεγενημένον 'ὡς ἀναξίως' ἔφη 'Διονύσιε σεαυτοῦ πράττεις· οὐ γὰρ ἐνταῦθά σε μεθ' ἡμῶν ἔδει ζῆν ἐλευθέρως καὶ ἀδεῶς, ἀλλ' ἐκεῖ τοῖς τυραννείοις ἐγκατῳκοδομημένον, ὥσπερ ὁ πατήρ, ἄχρι γήρως ἐγκαταβιῶσαι'*.

44. ἐπιτήδειος i. q. *ἄξιος*. Cf. c. 28, 3 note.

§ **6.** l. **46. ὥστε**, 'so that', 'wherefore', marks the conclusion based upon the anecdotes recorded in the previous sections.

τὰς Φιλίστου φωνάς, 'the utterances of Philistus'. Philistus the historian, of Syracuse, was a partisan of Dionysius I, but was

banished by that tyrant B.C. 385 for marrying his niece, the daughter of his brother Leptines, without his privity (Plut. Dion c. 11, 5). Leptines, who was exiled at the same time, is said by Diodorus to have been recalled after a short time and taken into favour again, though, as Grote observes (XI p. 47 n.), it seems difficult to believe that Philistus could have insisted with so much sympathy upon the privations endured by the daughters of Leptines, if the exile of the father had lasted only a short time. He was restored by Dionysius II, over whom he exercised a powerful influence and procured the dismissal of Plato and the banishment of Dion (Plut. Dion c. 13 f). In the subsequent struggle with Dion he was defeated and put an end to his own life. On his historical writings composed during his exile see *Introduction*.

47. Λεπτίνου: Leptines, the brother of Dionysius I (c. 16 l. 9), to be distinguished from the Leptines mentioned in c. 24, 2.

48. ὡς ἀφιγμένων: HA. § 978.

50. ἀλαβάστους, 'alabaster caskets'. Ar. Ach. 1053, Lys. 947, fr. inc. 126 *μύρου ἀλαβάστους*, Alexis fr. 62 ed. Kock *οὐ γὰρ ἐμυρίζεν ἐξ ἀλαβάστου*, St Matth. c. xxvi. 7, Plin. Nat. Hist. XXXVI, 8, 12 § 60 lapidem alabastritem cavant ad unguentaria vasa, quoniam optume servare incorrupta dicitur. **πορφύρας** i. q. *πορφυρίδας*, *purpureas vestes*.

51. χρυσία, 'golden trinkets'. Artox. c. 5 *δίδωμί σοι καὶ τὰ χρυσία φορεῖν ὡς γυναικί, καὶ τὴν στολὴν ὡς μαινομένῳ*, Arist. Ach. 258, Lys. 1190 *χλανιδίων καὶ ξυστίδων καὶ χρυσίων*, Eccl. 447.

52. μὲν οὖν: c. 1, 3 note. **ἀλλότρια τῆς τ. β. ἀναγραφῆς**, 'foreign to (the purpose of) biography'. For the gen. cf. C. Gracch. c. 1, 2 *ἀργίας καὶ μαλακίας ἀλλότριον ὄντα*, 'a stranger to indolence and effeminacy', Mor. p. 125 C *ἡδοναὶ...ἀλλότριαι τῆς φύσεως*, p. 210 C *τὰ γὰρ δελεάζοντα τοὺς ἀνδραποδώδεις τῶν ἐλευθέρων ἀλλότρια*. It sometimes takes the dative: see HA. § 754 c.

53. μὴ σπεύδουσι...ἀκροαταῖς, 'for readers, who are not in a hurry nor absorbed in other pursuits'. For *ἀκροατής* see Gr. Ind. *s. v.* The Greeks wrote in the first instance for oral delivery and for hearers (*ἀκροαταί*) and not, as we do, for silent readers. This consideration will explain some of the anomalies in the connexion of sentences, and of the anacolutha which are found in the best writers, but which pass with us as faulty.

CHAPTER XVI

§ 1. l. 3. τὸ θαυμαστὸν ἔσχεν, 'had its marvellous (feature)'.

4. ἐν, 'in', 'within': Thuc. I 118, 1, Xen. Hell. I i 37. So in Latin we find *in hoc triduo* 'within the next three days' Plaut. Pseud. I iii 97, *in his diebus* 'within the next few days' Capt. I ii 59.

6. οἱ Κορίνθιοι...ἱππεῖς: Diod. XVI 69 *Κορίνθιοι δέκα ναῦς πληρώσαντες χρήματά τε πορίσαντες ἐξαπέστειλαν εἰς τὰς Συρακούσας.* The leaders of the expedition Deinarchos and Demaretos are mentioned in c. 21, 2.

l. 9. Θουρίων: Thurii, one of the latest and most important Italiot colonies, was founded B.C. 443 on a site not far from that of Sybaris, which had been destroyed by the Crotoniats about 70 years before, B.C. 510. Its period of greatest prosperity and opulence was B.C. 420—390, as attested by the delicacy of style and variety of its coins (B. V. Head, *Historia numorum* p. 71—2). In B.C. 413 it took an active part on the Athenian side in the great expedition and, when Demosthenes and Eurymedon touched there, furnished an auxiliary force of 700 hoplites and 300 dartmen (Thuc. VII 33, 35). In B.C. 390 it suffered a severe defeat from the Lucanians (Diod. XIV 101—102), to whose assistance Dionysius the elder had sent a fleet under the command of his brother the brave Leptines. The fleet arrived just after the great victory; but Leptines, instead of joining to crush the Thurians, afforded a refuge to their fugitives and brought about a peace between the combatants, *διόπερ τοῦτον μὲν* (Dionysius) *ἀπήλλαξε τῆς ναυαρχίας, Θεαρίδην δὲ τὸν ἕτερον ἀδελφὸν ἡγεμόνα τοῦ στόλου κατέστησε.* The Thurians did not forget his services, and, when he was banished from Syracuse by his brother (Timol. c. 15, 6), accorded him a gracious reception (Diod. XV 7). The rise of the Bruttian people B.C. 356 (c. 16, 2) deprived Thurii of its inland sources of wealth and brought about its decline: *κατὰ τὴν Ἰταλίαν ἠθροίσθη περὶ τὴν Λευκανίαν πλῆθος ἀνθρώπων πανταχόθεν μιγάδων, πλείστων δὲ δούλων δραπετῶν. οὗτοι τὸ μὲν πρῶτον λῃστρικὸν ἐνεστήσαντο βίον καὶ...ἔσχον τριβὴν καὶ μελέτην τῶν κατὰ πόλεμον ἔργων· διὸ καὶ τοῖς πολεμικοῖς ἀγῶσι προτεροῦντες τῶν ἐγχωρίων εἰς αὔξησιν ἀξιολογωτέραν κατέστησαν· καὶ πρῶτον μὲν Τερίναν πόλιν ἐκπολιορκήσαντες διήρπασαν, ἔπειτ' Ἀρπώνιον καὶ Θουρίους καὶ πολλὰς ἄλλας χειρωσάμενοι, κοινὴν πολιτείαν συνέθεντο· καὶ προσηγορεύθησαν Βρέττιοι διὰ τὸ πλείστους εἶναι δούλους.* Cf. Strab. Geogr. VI i 4 *ὠνόμασται δὲ τὸ ἔθνος ὑπὸ Λευκανῶν· Βρεττίους γὰρ καλοῦσι τοὺς ἀποστάτας· ἀπέστησαν δ', ὥς φασι, ποιμαίνοντες αὐτοῖς πρότερον, εἶθ' ὑπ' ἀνέσεως ἐλευθεριάσαντες, ἡνίκα ἐπεστράτευσε Δίων Διονυσίῳ καὶ ἐξετάραξεν ἅπαντας πρὸς ἅπαντας.* It gradually sank into the condition of a dependent ally of Rome.

§ 2. l. 12. ἀτρεμεῖν i. q. *ἡσυχάζειν*, an Ionic word for which the best Attic writers use *ἠρεμεῖν*.

13. ἀπεχρήσαντο, 'employed for an object other than that intended'. On the meanings of this verb see my n. to Themist. c. 28, 2.

15. παραλαβόντες ὥσπερ πατρίδα, 'taking it over, assuming charge of it, as if it had been their own native city'.

16. καθαρῶς, *integre*, 'unselfishly', 'in a disinterested manner'. Cf. Pomp. c. 55, 3 *τὰ μὲν ἄλλα σεμνῶς ἐβράβευε καὶ καθαρῶς*, Dem. c. Phil. III § 62 *καὶ δικαίως καὶ καθαρῶς ὑπὲρ τῶν πολιτῶν ἀνθειστήκει Φιλίππῳ.*

§ 3. l. 17—l. 20. Biedenweg thinks that we have here an extract from some other authority than that which the Biographer has hitherto depended upon for his facts—Timaeus. According to this new authority

1. The Carthaginian fleet appeared now for the first time in the Great Harbour, at the instance of Hiketas, whereas according to the other authority

followed, viz. Timaeus—they were already in possession of it (c. 11, 3, with which cf. Diod. XVI 69 Καρχηδονίων τριήρεσι μὲν ἑκατὸν καὶ πεντήκοντα καταπεπλευκότων εἰς τὸν μέγαν λιμένα, πέζαις δὲ στρατιώταις πεντακισμυρίοις κατεστρατοπεδευκότων).

2. Magon and Hiketas combined operations (c. 18, 1, 3).

3. Neon (c. 18, 2) was commander in the citadel, not, as stated in c. 13, 2, Eucleides and Telemachus.

4. The name of the Carthaginian admiral was Magon, not, as represented by Diodorus and by Plutarch after Timaeus (c. 19, 1) Annon.

This second source of information was undoubtedly Athanis, who being a native of Syracuse was more likely to be interested in Syracusan affairs and had a better knowledge of the contemporary events which took place inside the city, than Timaeus. Plutarch himself quotes him as an authority in c. 23, 4 and c. 37, 6. The remainder of the Chapter is clearly taken from Timaeus. See Introduction *on the Sources etc.*

20. παρασκευάσας, 'procuring', 'suborning'.

Cf. Them. c. 30, 1 παρεσκευακὼς Πισίδας τινας ἀποκτενοῦντας, Pelop. c. 1, 4 τοὺς ἀποκτενοῦντας Ἀριστόδημον κρύφα παρασκευάσαντες, Sertor. c. 26, 3 παρασκευάσαντες ἄνθρωπον γράμματα κομίζοντα τῷ Σερτωρίῳ προσήγαγον, Dion c. 54, 2 διέφθειρε καὶ παρεσκεύαζέ τινας τῶν ξένων ἐπὶ τὸν Δίωνα, Xen. Hell. I vii 8 παρεσκεύασαν ἀνθρώπους μέλανα ἱμάτια ἔχοντας—ἵνα πρὸς τὴν ἐκκλησίαν ἥκοιεν, ὡς δὴ συγγενεῖς ὄντες τῶν ἀπολωλότων.

δολοφονήσοντας: to be taken with both παρασκευάσας and ὑπέπεμψεν: HA. § 969 c.

21. οὔτε ἄλλως...καὶ τότε: cf. c. 1, 3.

23. διὰ τὸν θεόν, 'because of divine protection' or, as Langhornes, 'on account of his confidence in their god', not, as Clough, 'it being a festival in honour of their gods'. **ἀνειμένως**, 'carelessly', 'at ease'. Xen. Mem. II iv 7 ἀργῶς καὶ ἀνειμένως.

25. κατὰ τύχην, 'as (their) good fortune would have it' (c. 3, 1), to be taken with μέλλοντα θύειν, not with πυθόμενοι, as the English translators suppose.

28. ἐγγυτέρω...ἐπεχείρουν, *propius accedebant* (ad rem aggrediendam). Cf. Philop. c. 6, 1 παρέταξε τὴν δύναμιν ἐγγὺς ἐπιχειρεῖν καὶ βιάζεσθαι διανοούμενος. The verb ἐπιχειρεῖν is often used absolutely, cf. c. 21, 2. For **κατὰ μικρόν** cf. c. 13, 2; c. 17, 1.

§ **4.** l. **29. ὅσον οὔπω**: c. 10, 3. See Gr. Ind. *s. v.* ὅσος. **παρακελευομένων...πεσόντος**: HA. § 972 a.

30. ἐνάρχεσθαι is not here used in its technical sense, 'to begin the offering', though the term is specially applied to the preliminaries of a sacrifice (cf. Eur. Electr. 1141 κανοῦν ἐνῆρκται, Aesch. c. Ctes. § 120 ἐνῆρκται μὲν τὰ κανᾶ, Plut. Aem. Paul. c. 24, 1 τὸ περὶ τὴν θυσίαν σύμπτωμα δαιμόνιον ἦν· ἐν Ἀμφιπόλει θύοντος τοῦ Αἰμιλίου καὶ τῶν ἱερῶν ἐνηργμένων κτλ.), but is equivalent to the simple verb 'to begin',—its regular meaning in Polybius.

αὐτῶν τὸν ἕτερον, 'one of them' (the two would-be assassins).

31. ὁ παίσας, *percussor*, referred to afterwards in *ἐκεῖνος*. Pure Attic Greek Prose would require *ὁ πατάξας*. See Cobet *Var. lect.* p. 331.

32. ὁ...ἥκων, 'he who was there'.

33. ὥσπερ εἶχε τὸ ξίφος, 'just as he held his sword', i.e. with his sword still in his hand. Cf. Demetr. c. 3, 2 *προσελθὼν τῷ πατρὶ καὶ φιλήσας, ὥσπερ εἶχε τὰς βολίδας, ἐκάθισε παρ' αὐτόν.*

34. ἀνεπήδησεν, explained by *κατῆγον* l. 39.

35. ἐπὶ τῷ πάντα μηνῦσαι, 'on condition that he revealed everything'.

36. λαβὼν sc. *ἄδειαν.*

37. ὡς πεμφθεῖεν, 'that (how) they had been sent', optative of indirect discourse; what they said was *ἐπέμφθημεν ἀποκτενοῦντες.* See G. *M. and T.* § 21 c, 2 a, HA. § 932 b.

§ **5.** l. **38. τὸν ἀπὸ τῆς πέτρας κατῆγον,** for *κατῆγον ἀπὸ τῆς πέτρας τὸν ἐν τῇ πέτρᾳ* (*ὄντα*)—a common form of attraction, when the verb of the sentence implies removal. See HA. § 788 a, Buttmann *Gr. Gr.* § 151, 1, 8 and cf. c. 23, 4.

39. βοῶντα μηδὲν ἀδικεῖν, 'protesting aloud that he was not guilty'. In classical Greek the meaning would have been 'praying them aloud not to harm him', because the infinitive in indirect discourse takes regularly *οὐ* except after verbs of hoping, promising etc., HA. § 948 a. **ἀνῃρηκέναι:** c. 1, 1 note. **τὸν ἄνθρωπον:** c. 3, 1 note.

40. ὃν ἐκεῖνος ἀπεκτονήκοι, 'whom, he said, that man had murdered'. For the optative of indirect discourse in compound sentences, see HA. § 932, 2 a, G. *M. and T.* § 74, 1. **ἀπεκτονήκοι,** the plupf. opt. as if from *ἀποκτονεῖν*, a form peculiar to late Greek. The Attic pf. is *ἀπέκτονα*. Copyists have introduced the former form into Xen. and Plato. See my n. on Hieron c. 3, 8, Cobet *Nov. lect.* p. 55.

41. μαρτυροῦντας, 'attesting the truth of his statement'. HA. § 726.

21 **43. τὴν εὐμηχανίαν** i. q. *εὐπορίαν*, 'the dexterity of fortune's operations'. **ὡς...χρῆται,** 'how she continually avails herself of the ends and beginnings of each other', i.e. makes the close of one thing to be the beginning of another.

§ **6.** l. **47. μὲν οὖν:** c. 9, 1; c. 14, 1.

48. ἐστεφάνωσαν, 'rewarded', 'presented': *στεφανοῦν* is used by poets and late prose writers to signify a present of any kind without reference to a crown; thus Dion c. 31, 1 *τοὺς ξένους ἑκατὸν μναῖς ἐστεφάνωσαν*, Polyb. 13, 9, 5 *ἐστεφάνωσαν τὸν Ἀντίοχον πεντακοσίοις ταλάντοις*, Diodor. XIV 53 *Ἀρχύλον τὸν ἀναβάντα πρῶτον ἐπὶ τὸ τεῖχος ἑκατὸν μναῖς ἐστεφάνωσε*, Athenae. XII c. 53 p. 538 B *Ἀλέξανδρον στεφανοῖ χρυσοῖς δισχιλίοις.*

49. πάθος...δίκαιον, 'just resentment'.

ἔχρησε: see Gr. Ind. *s. v.* *κιχράναι.* 'Hominis ira, non sua vi, deus in Timoleonte servando usus erat, velut instrumento quodam sibi commodato' (*Held*). Cf. Alex. c. 50, 1 *οὐ πολλῷ ὕστερον συνηνέχθη καὶ τὰ περὶ Κλεῖτον...δυστυχίᾳ τινὶ πεπραγμένα τοῦ βασιλέως, ὀργὴν καὶ μέθην πρόφασιν τῷ Κλείτου δαίμονι παρασχόντος.*

50. ἐκ πολλοῦ: c. 13, 3 *ἐκ παλαιοῦ.*

51. μετ' αἰτίας ἰδίας, 'with a personal motive'.

52. ἀπὸ τύχης, *forte fortuna,* to be taken with *σωτηρίαν.* **διετήρησεν** 'reserved', scil. *τὸν θυμόν,* c. 23, 5.

53. ἡ δ' εἰς τὸν παρόντα καιρὸν εὐτυχία—φυλάττειν; Construe *ἡ εἰς τ. π. κ. εὐ. ταῖς ἐλπίσιν ἐπῆρεν (αὐτοὺς) ὁρῶντας καὶ πρὸς τὰ μέλλοντα σέβεσθαι καὶ φυλάττειν τὸν Τιμολέοντα, ὡς ἱερὸν ἄνδρα καὶ σὺν θεῷ τιμωρὸν ἥκοντα τῇ Σικελίᾳ: ἐπῆρε* is to be taken with *σέβεσθαι* (cf. Xen. Oecon. c. 14, 9). So Amyot: 'Au reste, cette bonne encontre ne servit pas seulement pour le present, ains fut aussi utile à l'advenir, pour que ceulx qui la veirent, en conceurent bonne esperance, et en eurent en plus grande reverence et plus grand soing la personne de Timoléon, comme estant homme sainct, aimé des dieux et envoyé expressément pour delivrer la Sicile de captivité'.

CHAPTER XVII

§ 1. l. **5. ὥσπερ αἰσχυνόμενος,** 'as if he were ashamed of it'.

6. κατὰ μικρά, *carptim,* 'in small numbers (only)'. Cf. c. 13, 2; c. 16, 3.

7. κλέπτων καὶ παρεισάγων τὴν συμμαχίαν, 'availing himself of their reinforcements on the sly and introducing them clandestinely', not, as Stewart, 'concealing his alliance': for **τὴν συμμαχίαν** here = *τοὺς συμμάχους,* as in c. 2, 2, Thucyd. VI 73 *πρέσβεις ἀπέστειλαν, ὅπως ξυμμαχία αὐτοῖς παραγένηται,* II 10 *περιήγγελλον κατὰ τὴν Πελοπόννησον καὶ τὴν ἔξω ξυμμαχίαν στρατιὰν παρασκευάζεσθαι,* Xen. Hell. IV viii 24 *ξυμμαχίαν ἔπεμπον Εὐαγόρᾳ,* VI i 13 *ἱκανὴν πέμπειν ξυμμαχίαν.* The preposition in *παρεισάγων* has the same meaning as in *παρεισέπιπτε* c. 18, 1.

8. Μάγωνα: According to Diodorus the Commander of the expedition was A n n o, whom Plutarch (c. 19, 1) makes Commander of a division only of the fleet. See note to c. 16, 3.

§ 2. l. **10. εἰσέπλει...ναυσὶ πεντήκοντα:** HA. § 774.

11. μυριάδας ἕξ: the number of soldiers appears too large in proportion to that of the ships: perhaps they had transport ships as well as the 150 ships of war. Cf. c. 25, 1. Diodorus (*ubi supra* c. 16, 3) gives the same number of ships (*μακρὰς ναῦς*) but a less number of men, 50,000.

14. **ἐκβαρβάρωσιν**: cf. Pseudoplat. *Epist.* VIII p. 353 E: *ἥξει δέ, ἐάνπερ τῶν εἰκότων γίγνηταί τι καὶ ἀπευκτῶν, σχεδὸν εἰς ἐρημίαν τῆς Ἑλληνικῆς φωνῆς Σικελία πᾶσα, Φοινίκων ἢ Ὀπικῶν μεταβαλοῦσα εἴς τινα δυναστείαν καὶ κράτος.*

16. **ὑπῆρξε**: see Gr. Ind. *s. v. ὑπάρχειν.*

22 17. **δεξαμένου**, scil. *τοὺς Καρχηδονίους.*

18. **παραδόντος**, scil. *τὴν πόλιν.* So Pyrrh. c. 11, 7 *συμφρονήσας* (*τοῦτο*) *καὶ περιθέμενος* (*τὸ κράνος*). **ἦν ὁρᾶν**, *licebat videre.*

§ **3.** l. **20.** **τῶν Κορινθίων**: partitive genitive after *οἱ κατέχοντες.* Cf. c. 19, 1.

21. **ἀπήλλαττον**, *discedebant*, 'came off', 'escaped'. Cf. c. 28, 4, Xen. Cyr. IV i 5 *ῥᾷον ἀπαλλάττουσιν* with my note.

25. **ἰδέαν**, i.q. *εἶδος*, *genus*: cf. c. 13, 3.

CHAPTER XVIII

§ **1.** l. **1.** **οὐ μὴν ἀλλά**, 'notwithstanding', 'not but what': c. 15, 1. **ἐκ Κατάνης**: Mamercus, tyrant of Catana, had joined Timoleon (c. 13, 1). Cf. Diod. XVI 69 *Μάμερκος, ὁ τῶν Καταναίων τύραννος, δύναμιν ἀξιόλογον ἔχων, προσέθετο τῷ Τιμολέοντι.*

3. **χειμῶνι**, 'in stormy weather', poetical dative of time, for *χειμῶνος* (Soph. Oed. R. 1138) or 'by aid of, under cover of, a storm', dative of instrument.

4. **πρὸς τὸν κλύδωνα...διϊσταμένων**, 'being unable to keep together because of the roughness of the sea'. For this meaning of *πρός*, cf. c. 25, 2, Herod. IV 61 *πρὸς τὴν καταλαβοῦσαν συμφορὰν ἔπεμπον εἰς Δελφούς.*

5. **τὸν σάλον**: see my n. to Nic. c. 25, 2.

6. **συνορῶντες**, 'perceiving', Them. c. 8, 2. **οἱ περὶ τὸν Μάγωνα καὶ τὸν Ἰ.**, 'Mago and Hiketas': see n. to c. 13, 2. The sentence *οὐ μὴν ἀλλά—διισταμένων* is probably from Timaeus; the remainder of the chapter from Athanis. See n. to c. 16, 3.

7. **ἐβούλοντο**: c. 2, 1.

8. **εἰσέπλει**: I have ventured to substitute this for the vulgate *ἔπλει*, because I do not find any instance of the use of the simple verb in the sense required here. Cf. c. 16, 3, Thuc. III 51, 2 *τοῖς Μεγαρεῦσιν ἅμα μηδὲν ἐσπλεῖν*, IV 27, 1 *σῖτος τοῖς ἐν τῇ νήσῳ ἐσπλεῖ*, VIII 90, 5, Xen. Hell. II iv 29 *ὁ δὲ ναύαρχος κατὰ θάλατταν ἐφύλαττεν ὅπως μηδὲν ἐσπλέοι αὐτοῖς τῶν ἐπιτηδείων*, Dem. p. 466, 24 *ὁ ἐκ τοῦ Πόντου σῖτος εἰσπλέων.* See crit. n.

9. **τῆς δυνάμεως τὴν μαχιμωτάτην** i. q. *τῆς δ. τὸ μαχιμώτατον*, 'the best of their fighting men'. See n. to c. 1, 1 l. 8.

§ **2.** l. **11.** **Νέων**: the officers mentioned c. 13, 2, therefore,

were no longer in command or else, as is more probable, Plutarch is following a different authority here, see n. to c. 16, 3.

16. ἀνελών: c. 1, 1.

17. τὴν λεγομένην Ἀχραδινήν, 'the so-called Achradina'; c. 15, 3.

Achradina, so called probably from the ἀχράδες 'wild pear-trees' with which it still abounds, was the most important, populous and extensive quarter of ancient Syracuse, which in the fifth century B.C. had no more than two component cities, this and Ortygia, to which it was immediately opposite. The two are referred to, though not named, by Thucydides (VI 3, 2) as ἡ ἔξω πόλις and ἡ ἐντὸς πόλις, respectively, the latter covering not more than one-tenth of the area of the former. Achradina comprised the whole of the eastern part of the great triangular table-height, called Epipolae, which rises in a slope from its site to the fortified ridge. Euryalus (mod. *Mongibellisi*) is its westward terminus. It was divided by nature into an upper portion to the NE, adjacent to the outer sea, and a lower and more level space reaching from the foot of this table-land in the opposite direction, to the two harbours of Syracuse, but having a rocky soil, unlike the tract beyond it which extends to the Anapus. The upper portion was enclosed by a wall, which prior to the reign of Dionysius—who, as Diodorus tells us (XV 13), τεῖχος περιέβαλε τῇ πόλει, τηλικοῦτο τὸ μέγεθος, ὥστε τῇ πόλει γενέσθαι περίβολον μέγιστον τῶν Ἑλληνίδων πόλεων—was the outer wall of Syracuse, the foundations of which with its courses in two or three places may still be traced for 1¼ miles. The lower area also was protected by an outer boundary wall on the side towards the marshes, in which the Agora (c. 22, 3; c. 39, 4) was situated.

Diodorus (XI 73) says that in B.C. 463 both Achradina and Ortygia had a separate line of defence. That of the former appears to have been weak and incomplete at the time when Neon was compelled to strengthen it—*φραξάμενος τὸν περίβολον τῆς Ἀχραδίνης* l. 23. The two lines, no doubt, remained undestroyed, when they were united probably from the time of Gelon by a common line, running down from the heights to some point near that where Ortygia most closely adjoined the mainland. It was this connecting line of defence which, as Plutarch tells us, Neon, when he got possession of Achradina—συνῆψε τοῖς ἐρύμασι πρὸς τὴν ἀκρόπολιν, l. 24.

18. ἀθραυστότατον, 'most impregnable' (*Clough*), 'moins endommagée' (*Amyot*). In the latter sense it occurs Them. c. 4, 4 τῆς πεζικῆς δυνάμεως *ἀθραύστου* διαμενούσης; in the former Crass. c. 26, 5 ἡ μεγάλη δόξα τῆς Ῥώμης ἐν ὑμῖν ἕστηκε σῳζομένοις *ἄθραυστος* καὶ ἀήττητος, Philop. c. 9, 8 ἡ τάξις θαυμαστῶς ἠγαπᾶτο *ἄθραυστόν* τι λαμβάνειν πύκνωμα δοκοῦσα i.e. *densitatem haud perfringendam*. Cf. Marc. c. 18, 4 where Plutarch says that Achradina was τὸ καρτερώτατον καὶ κάλλιστον καὶ μέγιστον, διὰ τὸ τετειχίσθαι πρὸς τὴν ἔξω πόλιν, ἧς τὸ μὲν Νέαν, τὸ δὲ Τύχην ὀνομάζουσιν.

19. τρόπον τινά: G. § 160, 2, HA. § 719.

20. συνηρμοσμένης ἐκ πλειόνων πόλεων: cf. Cic. or. in Verr. II iv 53 quoted c. 22, 3.

§ **3.** l. **21. εὐπορήσας**, *nactus*, 'gaining possession of'. See Gr. Ind. *s. v.* **οὐκ ἀφῆκε τὸν τόπον**, 'he did not give up, abandon, the place'.

22. τὴν ἄκραν, 'the citadel' on the Nasos.

24. τοῖς ἐρύμασι, 'by his (new) works', in ref. to *φραξάμενος*.

25. τοὺς περὶ τὸν Μάγωνα: see note to c. 13, 2.

27. καταλαβών, 'coming upon'.

29. διὰ ταχέων: c. 10, 3. **ἐφ' ἣν,** scil. *τὴν Κατάνην*.

CHAPTER XIX

§ **1.** l. **1. δίδωσί τινα......ἀμφισβήτησιν,** 'admit of some pretence of disputing with fortune', which contributed most to the result. The meaning is foresight and courage had as much right to lay claim to these successes as fortune. Cf. Flamin. c. 2, 1 *ὁ δὲ μυρίας μάχας κατορθώσας οὐδεμίαν ἀμφισβήτησιν τῇ τύχῃ πρὸς τὴν ἐπιστήμην ἀπολέλοιπώς.*

3. κατ' εὐτυχίαν: c. 3, 1; c. 31, 3.

4. γάρ, 'namely', is explanatory of *τὸ ἐπὶ τούτοις γενόμενον*. Cf. c. 16, 3.

5. τῶν Κορινθίων: see n. to c. 17, 3.

7. μετὰ Ἄννωνος: we should say 'under Annon': cf. c. 9, 4; c. 30, 3; c. 31, 3, Philop. c. 8, 4 *νικᾶν ἐθισθέντων μετ' αὐτοῦ.*

9. πεζῇ: their ships were left behind at Thurii. **Βρεττίων:** c. 16, 2.

10. τὰ μέν...τὰ δέ: see n. to c. 15, 1.

§ **2.** l. **13. οὐ προσεδόκα:** 'excidit infinitivus', according to Madvig *Adv.* I p. 579.

14. καθῆσθαι, *sedere* (Liv. II c. 12, III c. 68, XXII c. 3), 'to sit still', 'remain inactive'. See Gr. Ind. *s. v.* **πείσας αὐτὸς ἑαυτόν,** *arbitratus*, *opinatus*. See Gr. Ind. *s. v. πείθειν.*

18. φοινικίσιν, 'red flags'. A red flag raised on a spear served among the Greeks and Romans as a signal for action.

Polyb. II 66 11 *σύνθημα δ' ἦν . . . τοῖς Μεγαλοπολίταις (τότε ποιεῖσθαι τὴν ἀρχὴν τῆς προσβολῆς), ἐπειδὰν φοινικὶς ἐξαρθῇ παρὰ τοῦ βασιλέως,* Diod. XIII 46, 77 *ἃ δὴ συνιδὼν ὁ Κόνων ἦρεν ἀπὸ τῆς ἰδίας νεὼς φοινικίδα· τοῦτο γὰρ ἦν τὸ σύσσημον τοῖς τριηράρχαις,* XIV 26, Polyaen. Strat. I 48, 2 *ἐπῆρε τὴν φοινικίδα· ἦν δὲ ἄρα μάχης σύνθημα τοῖς κυβερνήταις,* Plut. Philop. c. 6, 2 *εἴρητο δὲ αὐτοῖς ἐφεδρεύουσιν ἡσυχίαν ἔχειν ἄχρις ἂν ἀπὸ θατέρου κέρως ὑπὸ τοῦ βασιλέως ἀρθῇ φοινικὶς ὑπὲρ σαρίσσης διατεταμένη.* But in the present passage it may mean 'the red uniforms' of which the Carthaginians were to pretend they had spoiled the Corinthians slain by them. Cf. Aem. Paul. c. 18, 3 *οἱ λογάδες...ἀστράπτοντες ἐπιχρύσοις ὅπλοις καὶ νεουργοῖς φοινικίσιν,* Anton. c. 44, 2 *ἐν τῇ στρατηγικῇ φοινικίδι προελθὼν ἐδημηγόρησε,* Xen. Cyr. VI iv 1 *ἤστραπτε μὲν χαλκῷ, ἤνθει δὲ φοινικίσι πᾶσα ἡ στρατιά,* An. I ii 16 *εἶχον δὲ πάντες (οἱ Ἕλληνες) κράνη χαλκᾶ καὶ χιτῶνας φοινικοῦς,* Arist. Pax 1173 *ταξίαρχον τρεῖς λόφους ἔχοντα καὶ φοινικίδ' ὀξεῖαν πάνυ* (where the Scholiast remarks *ταῖς φοινικίσι ἐχρῶντο Λακεδαιμόνιοι, ἵνα μὴ αἰσθάνωνται τοῦ αἵματος διὰ τὴν ὁμοιότητα καὶ ἵνα τρωθέντες μὴ γνωσθῶσι τοῖς πολεμίοις*), Lys. 1140 *ὠχρὸς ἐν φοινικίδι,* Pl. 731, 735. Cf. Valer. Max. II 6, 2. Mr Stewart in translating 'wreaths of palm' has discovered a new dative for *φοῖνιξ*!

20. ῥοθίῳ=*τῇ σφόδρα τῶν κωπῶν κινήσει* (Etym. M.) or *συντόνῳ τῇ εἰρεσίᾳ* (Vulcob.), 'hard pulling'. Cf. Aem. Paul. c. 30, 1 *τῷ ῥοθίῳ σχέδην ὑπάγοντι τὴν ναῦν*, Cat. mi. c. 39, 2 *ῥοθίῳ τὴν ὄχθην παρεξελαύνων ἐπὶ νεὼς ἑξήρους βασιλικῆς*, Lucull. c. 3, 3 *ἐπελαύνοντος δὲ ῥοθίῳ τοῦ Νεοπτολέμου*, Lys. c. 11, 6 *ἤδη κραυγῇ καὶ ῥοθίῳ προσφερομένων τῶν πολεμίων*, Hyperid. ap. Suid. *s. v.* *Ὑπερείδης τῷ ῥοθίῳ ἐπ' εἰρεσίας κέχρηται συντονωτάτης· φησὶ γοῦν· τὸ μὲν οὖν τῶν ἐλαυνόντων πλῆθος καὶ τὸν τοῦ ῥοθίου ψόφον ἐκπεπληγμένοι δεινῶς ἦσαν.* **τοὺς Κορινθίους** is the object of both *νενικηκὼς* and *κεχειρωμένος*.

22. ὡς δή: see n. to c. 15, 3.

§ **3.** l. 23. **ταῦτα ληροῦντος καὶ φενακίζοντος**, 'while he was 24 thus trifling and playing the impostor (*φέναξ*)', 'playing this silly ruse'. The verb *φενακίζειν*, familiar to the Comic poets, occurs several times in Plutarch, Arat. c. 51, 3, Cat. mi. c. 51, 5, Agis c. 16, 3, c. 18, 5, Cic. c. 46, 1. For the acc. *ταῦτα*=*τούτους τοὺς λήρους*, see HA. § 716 b, G. § 159 Note 2.

26. ὡς...τὸ πνεῦμα...ἀκύμονα...ἰδεῖν...παρέσχε, 'since the unexpected fall of the wind made the straits calm and smooth in appearance'. For the infin. *ἰδεῖν*, see HA. § 952 and cf. Lucull. c. 24, 2 *ἀρξάμενον ἀφ' ἑσπέρας ὑποχωρεῖν τὸ ῥεῦμα...ἅμ' ἡμέρᾳ κοῖλον ὀφθῆναι παρέσχε τὸν ποταμόν.*

29. τὰ πορθμεῖα, 'the ferry-boats'.

30. διεκομίζοντο...διὰ τοσαύτης γαλήνης, 'they crossed over in such a dead calm'. In the narrowest part the straits are not more than one mile and a half broad: so the Sikels were affirmed to have crossed the narrow strait upon rafts at a moment of favourable wind (Thuc. VI 2), and Spartacus proposed to carry all his army over in the same manner.

31. τοὺς ἵππους is to be taken as the object of *ἐφέλκεσθαι*, which is here middle, not passive.

32. ἐκ ῥυτῆρος, 'by the reins'. The phrase *ἀπὸ ῥυτῆρος*, which means *immissis habenis*, 'with loose rein', 'at full speed', is used by Soph. Oed. C. 900, Plut. Dion c. 42, 3, Diod. Sic. XIX 26, Dion. Hal. Ant. Rom. IV 85, XI 33.

CHAPTER XX

§ **1.** l. 2. **Μεσσήνην εἶχε**, 'occupied Messana'. Cf. Diod. XVI 69 *εὐθὺς δὲ καὶ τὴν Μεσσήνην μετατιθεμένην πρὸς Καρχηδονίους ἀνεκτήσατο*: the historian is incorrect, however, in placing this event after the capture of Syracuse by Timoleon.

4. οἷς εὐτύχει...πεποιθώς: an attraction for *τούτοις ἃ εὐτύχει*;

κατώρθου implies a success following on right judgment, *εὐτύχει* a mere piece of luck.

The portion of this chapter from l. 7 *ἀγγελλομένης* to l. 40 *πάλαι προφάσεως* and ch. XXI § 1 are probably taken from Athanis. The whole of the preceding ch. XVII, and ch. XVIII from *ἃ δὴ συνορῶντες* to the end, are, perhaps, to be referred to the same source.

8. **θορυβούμενος**, 'disconcerted', 'disquieted'. **εἰς ὑποψίαν ἦλθεν**, 'was led to suspect'.

9. **ἐκ τοιαύτης προφάσεως**, 'for the following reason', 'from the following motive', *τοιαύτης* being for *τοιᾶσδε* and *πρόφασις* denoting 'the real, avowed motive, whether true or false', as below l. 19, c. 39, 1, Cat. ma. c. 24, 1 *ὥστε γῆμαι γάμον οὐ καθ' ἡλικίαν ἐκ τοιαύτης προφάσεως*, Per. c. 12, 4 *εὐπρεπεστάτη τῶν προφάσεων*, Dem. c. 25, 2 *φυλάττεσθαι μὴ τὴν πόλιν ἐμβάλωσιν εἰς πόλεμον ἐξ οὐκ ἀναγκαίας καὶ ἀδίκου προφάσεως*, Demetr. c. 38, 7, Thuc. I 23, 5 *τὴν ἀληθεστάτην πρόφασιν*, II 49, 1 (where men are said to be seized with the plague *ἀπ' οὐδεμιᾶς προφάσεως*); III 13, 1; VI 6, 7.

§ **2.** l. **10.** **τενάγεσι**, *vadis*, 'broads', 'shallows'. **πολὺ μέν—πολὺ δέ**: c. 29, 1.

11. **ἑλῶν**, *paludum*: probably the broad tract of low marshy ground called Lysimeleia (Thuc. VII 53, 3; Theocr. Idyll. XVI 84), about a mile in breadth, which extended along the inner side of the Great Harbour, between the river Anapus and the walls of the city itself. There was a marsh also called Syrako, from which the city is said to have taken its name, but this may have been only another name for the whole or a part of the same marsh.

13. **νέμεται**, *pascitur*.

14. **τοῖς βουλομένοις**, *quibusvis*: cf. c. 22, 1; c. 34, 1.

15. **οἱ παρ' ἀμφοτέρων μισθοῦ στρατευόμενοι**, *qui utrinque mercennarii militabant*. Cf. c. 30, 3 *τετρακοσίους τῶν παρὰ Τιμολέοντος ξένων*, Cleom. c. 23, 1 *ἀντίταγμα τοῖς παρ' Ἀντιγόνου λευκασπίσιν*, Diodor. Sic. XIX 42 *πολλοὶ παρ' ἀμφοτέρων ἔπιπτον*, XVI 7 *πολλῶν ἀνθρώπων παρ' ἀμφοτέρων διαφθαρέντων*.

16. **μισθοῦ**, 'for pay'; gen. of price, G. § 178, HA. § 746. Cf. Xen. Mem. II viii 2 *μισθοῦ τὰ ἐπιτήδεια ἐργάζεσθαι*, Hier. c. 6, 10 *οἱ τύραννοι μισθοῦ φύλακας ἔχουσιν, ὥσπερ θεριστάς*, with my note.

17. **οἷα**: see n. to c. 2, 2 l. 14.

18. **ἀπεχθειῶν**, *simultatum*. **μέν**, 'while'; see note to c. 36, 1.

25 § **3.** l. **21.** **περὶ τὴν ἁλιείαν**: cf. c. 15, 4.

22. **ἐν λόγοις ἦσαν**, 'were engaged in talking to one another'. Soph. Oed. R. *ὁ μάντις ἦν ἐν τῇ τέχνῃ*, Eur. Hippol. *εἰσὶν ἐν μούσαις ἀεί*, Dem. de cor. 218 *ἐν θυσίαις ἦμεν τότε*.

θαυμάζοντες...τὴν εὐφυΐαν, 'expressing their admiration of the convenience of the sea', 'ilz disoient qu'ilz s'esmerveilloient de l'assiette des beaux lieux qu'il y avoit là au long, et comme ilz avoient la mer bien à propos' (*Amyot*). I take the meaning of *εὐφυΐαν* to be not, as Blass, 'Ergiebigkeit', 'fertility', 'productiveness' (cf. Theophr. C. Pl. 1, 2, 3 *χώρας εὐβοσίᾳ καὶ εὐφυΐᾳ πρὸς τὸ θᾶττον βλαστάνειν*, Philostr. Imag. p. 775 *φέρει δὲ κάλαμον καὶ φλοιόν, ἃ δὴ ἄσπαρτα καὶ ἀνήροτα δίδωσιν ἡ τῶν ἑλῶν εὐφυΐα*), but 'favourable situation', as in Marc. c. 29, 2 *πεπεισμένος ἐπάξεσθαι δι' εὐφυΐαν αὐτὰ τὰ χωρία τοὺς Ῥωμαίους*, Alex. c. 26, 2 (speaking of the island Pharos at the mouth of the Nile) *ὡς εἶδε τόπον εὐφυΐᾳ διαφέροντα*, Polyb. 2, 68, 5 *ῥᾳδίως αὐτοὺς ἐτρέψαντο διὰ τὴν τῶν τόπων εὐφυΐαν*, 3, 92, 11 *χρήσασθαι τῇ προθυμίᾳ μετὰ τῆς τῶν τόπων εὐφυΐας*.

23. τῶν χωρίων τὴν κατασκευήν, 'the situation of the adjacent places' (*Langhornes*), not, as Clough, 'the convenience and commodiousness of the buildings and public works'. Blass renders *κατασκευή* by 'die sorgfältige Anlage und Einrichtung', 'the careful laying out and arrangement', comparing l. 26 *ἐξησκημένην*.

25. τοσαύτην is of course predicate. **μέντοι**, 'really', 'is it possible that'. **τὴν πόλιν**, 'your city'. He is supposed to be speaking to Sicilian Greeks. **τὸ μέγεθος**: HA. § 718.

26. τοσούτοις ἐξησκημένην καλοῖς, 'furnished with so many advantages', rather than 'with such beautiful objects'.

27. ἐκβαρβαρῶσαι, (not, as Stewart, 'to betray to the barbarians', but) 'to make it out-and-out barbarian', 'to reduce it into a perfectly barbarous state', just as *δουλοῦν* is to 'make a *δοῦλος*', *δηλοῦν* 'to make *δῆλος*', *χρυσοῦν* 'to make like *χρυσός*'.

28. ἐγγυτέρω κατοικίζοντες ἡμῶν, 'planting them so much nearer to us'. For **ἐγγυτέρω** = *ἐγγύτερον* see HA. § 260.

29. πρὸς οὓς...προκεῖσθαι, 'whereas you ought to have wished for more than one Sicily to serve as a bulwark of Greece against them'.

§ **4.** l. **31. ἀπὸ στηλῶν Ἡρακλείων κτλ.** This refers to the Iberian soldiers in the Carthaginian service. For the omission of the article with *στηλῶν*, see HA. § 661.

33. εἰ λογισμὸν εἶχεν ἡγεμόνος, 'if he had had the calculation which a ruler ought to have', 'taken measure of affairs like a true ruler', 'as becomes a leader' (not, as Stewart, 'if he had the spirit of a real prince'). For *ἄν* with imperf. ind. cf. c. 6, 3.

34. τοὺς πατέρας i. q. *τοὺς προγόνους*, 'his ancestors' 'the founders of his race'. Cf. Herod. VIII 22 *ἄνδρες Ἴωνες, οὐ ποιέετε δίκαια ἐπὶ τοὺς πατέρας* ('your forebears' i.e. Athenians) *στρατευόμενοι*, and Plut. Them. c. 9, 1.

35. οὐδ' (ἂν) ἐπῆγε κτλ. 'nor (would he have) led the foe against his country'. The middle *ἐπηγάγετο* would mean 'have

called them in as allies'. Cf. Thuc. I 3, 2; IV 64, 3; Arrian I, 17, 11; *στρατὸν ἐπακτόν*, 'an army of foreign allies or mercenaries'. Soph. Trach. 259 *δορὸς ἐπακτοῦ*, Oed. Col. 1525 *ἐπακτῷ δυνάμει*, Isocr. 215 C *ἐπακτῷ δυνάμει τὴν ἀρχὴν διαφυλάττων*.

36. **ὅσης πρέπει** scil. *τυγχάνειν*.

37. **Κορινθίους καὶ Τιμολέοντα πείσας**, 'by coming to an understanding with Timoleon and the rest of the Corinthians'. The omission of *ἄλλος* and *alius* in Latin, where the particular and general are coupled together, is very common. Cf. Arist. Plut. I *ὦ Ζεῦ καὶ θεοί*, Nub. 413 *ἐν Ἀθηναίοις καὶ τοῖς Ἕλλησι*.

38. **διεθρόησαν**, *divulgarunt:* the word is used twice by Thuc. VI 46, 4, VIII 91, 1, and once by Xen. Hell. I vi 4.

39. **προδίδοσθαι**, 'that a plot was being hatched against him'.

40. **χρῄζοντι...προφάσεως** (scil. *τοῦ ἀποπλεῖν*), 'wishing, as he did, for an excuse for going away'.

42. **ὅσῳ βελτίονες**, 'how much better'. We should have expected *πλείονες* or *κρείττονες*, as it could not be a question of moral superiority (*Blass*).

43. **λείπεσθαι Τιμολέοντος**, 'that he fell behind, was inferior to, Timoleon'. Cf. Nic. c. 16, 3.

44. **δυνάμεως**, *copiarum.* **ἄρας** sc. *ναῦς* (Thuc. I 52, 1), or *ναυσίν* (Thuc. I 29, 1; IV 129, 3), 'weighing anchor', 'getting under way': Thuc. II 25, 3.

45. **εἰς Λιβύην**: this is less probable than the account given by Diodorus (XVI 69): *οἱ δὲ Καρχηδόνιοι φοβηθέντες ἀπέπλευσαν ἐκ τοῦ λιμένος ἀλόγως, καὶ μετὰ πάσης τῆς δυνάμεως εἰς τὴν ἰδίαν ἐπικράτειαν* (i.e. their district or province in the west of the Island, c. 24, 3) *ἀπηλλάγησαν*. **αἰσχρῶς κατ' οὐδένα λογισμόν**, 'with dishonour and without any reasonable motive', 'unaccountably'. Cf. Cic. c. 38, 1, Them. c. 23, 2, *σὺν οὐδενὶ λογισμῷ προέμενοι τὸν βίον* Pelop. c. 2, 6, *σὺν οὐδενὶ λογισμῷ* Cam. c. 10, 5, *οὐδενὶ λογισμῷ* Alex. c. 72, 2. There is no need to insert *καί* after *αἰσχρῶς*, since we constantly find adverbs of the same as well as those of different meaning in juxtaposition without any copula. So Demetr. c. 38, 7 *ἐμπαθῶς σφόδρα μετὰ πολλῶν δακρύων λέγοντος*, Artox. c. 8, 4 *ἀσφαλῶς καθ' ἡσυχίαν*, Coriol. c. 14, 2 *ὀψὲ μετὰ πολὺν χρόνον*, Agis c. 13, 2 *εὐκόλως καθ' ἡσυχίαν*, Herod. I 67 *συνεχέως αἰεί*, IX 38 *αἰεὶ ἀνὰ πᾶσαν ἡμέρην*. By **ἀνθρώπινον** it is implied that he must have been acting under some divine impulse. Cf. Dion c. 4, 1 *Πλάτωνος εἰς Σικελίαν παραβαλόντος κατ' οὐδένα λογισμὸν ἀνθρώπινον· ἀλλὰ δαίμων τις, ὡς ἔοικε...ἐκόμισεν (αὐτὸν) ἐξ Ἰταλίας εἰς Συρακούσας*, Nic. c. 13, 5. Holm (*Sicil. Gesch.* II p. 203) suggests that Mago's hasty departure had something to do with the intrigues of Hanno to establish a tyranny at Carthage, on which see Justin XXI 4.

46. **ἐκ τῶν χειρῶν ἀφείς**: cf. Comp. Demetr. et Anton. c. 3, 3 *ἀφέντα μεγάλας πράξεις ἐκ τῶν χειρῶν*.

CHAPTER XXI

§ **1.** l. **2.** **ὡς...τὴν ἐρημίαν ἑώρων τῶν νεωρίων,** 'when they saw the docks all deserted and empty of vessels'. **3. γελᾶν αὐτοῖς ἐπῄει,** 'they could not help laughing at'. See Gr. Ind. *s. v.* *ἐπιέναι.*

5. ἐκήρυττον μήνυτρα, 'offered publicly a reward for information'. Andoc. de myster. § 40 *μήνυτρα κεκηρυγμένα ἑκατὸν μνᾶς,* Lys. 6 § 43 *Ἀνδοκίδης ἔχει τὰ μ. παρ' ὑμῶν,* Plut. Alc. c. 20, 3 (a quotation from Phrynichus *ὁ κωμικός*):—

> *φυλάξομαι· Τεύκρῳ γὰρ οὐχὶ βούλομαι*
> *μήνυτρα δοῦναι τῷ παλαμναίῳ ξένῳ,*

Moral. p. 421 A *μήνυτρα τελέσας μεγάλα.*

The termination *-τρον* expresses the instrument or means of an action, and (in plural only) reward, as *δίδακτρα minerval* 'a teacher's fee', *λύτρα* 'redemption money', 'ransom', *κόμιστρα* 'a reward for saving' (Aesch. Ag. 965), *σῶστρα* 'a reward for bringing back a runaway slave' (Xen. Mem. 2, 10, 2) or 'for saving life' (Lucian Dial. Mor. 14, 1, Salt. 8). Observe that the singular of these nouns is not used. **τῷ φράσαντι**=*εἴ τις φράσειε.*

6. τὸν στόλον is the anticipatory accusative (*accusativus de* 26
quo), the subject of the object-sentence becoming by attraction the object of the principal sentence, with declarative object-sentences or, as here, with a dependent question, although the principal verb (one of saying, thinking or knowing) cannot otherwise be in itself constructed with an object-accusative of the kind denoted by the substantive, e.g. not *λέγειν τινα* for *περί τινος.* Cf. Ar. Pac. 603 *εἰ βούλεσθ' ἀκοῦσαι τήνδ' ὅπως ἀπώλετο* for *ἀκοῦσαι ὅπως ἥδε ἀπώλετο.*

σφᾶς, indirect reflexive, HA. § 685. **ἀποδέδρακεν:** c. 34, 3.

§ **2.** l. **8.** **οὐ μὴν ἀλλά:** c. 10, 1; c. 15, 1.

9. τὴν λαβὴν οὐ προϊεμένου τῆς πόλεως, 'not being disposed to let go his hold on the city'; a metaphor borrowed from the wrestling school. Cf. Mar. c. 33, 2 *λαβὴν οὐδαμῇ παρέσχεν αὐτοῖς,* and see Gr. Ind. *s. v.* Hence its metaphorical signification of 'handle', Lat. *ansa,* in the sense of 'opportunity'.

10. ἐμπεφυκότος, 'sticking close to'. See my n. on the uses of this verb, Nic. c. 9, 1. **οἷς κατεῖχε μέρεσι:** the relative clause *οἷς κατεῖχε,* by attr. for *ἃ κατεῖχε,* takes the place of the article. Hiketas still remained master of Epipolae (Tyche and Neapolis). Achradina, the strongest part of the city, had, as we have seen (c. 18, 2) been captured by Neon and joined on to Ortygia by a new line of fortifications, and thus held in combination with it.

11. διελὼν τὴν δύναμιν, 'dividing his forces' into three portions.

13. ᾗ βιαιότατον ἦν, *ubi maxima opus erat virium contentione.* Cf. Pelop. c. 16, 3 *ἀπῆγε τὸ στράτευμα ᾗ μόνῃ βάσιμον ἦν,* Luc. c. 27, 3

ᾗ μάλιστα περάσιμον ἦν, ἀντιπαρεξάγων τὴν δύναμιν, Thuc. VI 66, 2 ἔρυμα, ᾗ εὐεφοδώτατον ἦν τοῖς πολεμίοις, ὤρθωσαν, IV 115, 2 προσῄεσαν ᾗ ἦν ἐπιμαχώτατον, Xen. Cyr. VI i 23 Κῦρος ἐκάθιζε τὸ στράτευμα, ἔνθα ᾤετο ὑγιεινότατον εἶναι καὶ εὐπροσοδώτατον ὅσα δεῖ προσκομίζεσθαι.

16. τοὺς τρίτους ἐπῆγον...Δημάρετος: Bernhard Lupus, *Die Stadt Syrakus* p. 198, calls attention to Plutarch's topographical statement, which, he says, is misleading and requires correction. One division of Timoleon's forces would naturally advance along the banks of the Anapus to attack Neapolis—the southern front of Epipolae; another would make an assault from Achradina on its eastern side (Tyche); but the final end and aim must in any case have been the Fort of Epipolae (Euryalus): therefore, for the way taken by the third division, the mere statement that their march was directed against Epipolae—which was the direction taken by the other two divisions—is not sufficient. Deinarchos and Demaretos were ordered to attack the northern wall of Epipolae, or the Hexapylon, which was the weakest part and easiest for access or attack; and for that purpose they were probably sent round from Ortygia by sea, to land at Trogilos. See Grote, *Hist. of Greece*, XI p. 226.

17. Δείναρχος καὶ Δημάρετος: these were probably identical with the Deinarchos and Demaretos (some MSS have Δημάρετος) who are referred to by Demosthenes de cor. p. 325 § 295, as the leaders of the Macedonian party in Corinth under Philip and Alexander. Deinarchos was afterwards set up by Antipater as commander of the Peloponnesus (*Blass*). Gemistos Pleth. *Hell.* I 48 gives their names as Demarchos and Damaratos. **τὴν ὑστέραν ἀγαγόντες...βοήθειαν:** see c. 16, 1; 19, 1.

§ **3.** l. 20. **ἀνατραπέντων** scil. ταῖς ψυχαῖς, 'being upset', 'losing heart'. Cf. Polyb. 22, 8, 8 ἀνετράπησαν ταῖς ψυχαῖς, *conciderunt animis*, Theocr. Idyll. VIII 89 ἀνετράπετο φρένα λύπᾳ, Alciphr. epist. II ii 8 ἡ καρδία μου ἀνέστραπται.

21. κατ' ἄκρας, *inde a summo vertice, ab arce,* 'down from top to bottom', 'utterly', 'completely', an Homeric phrase (Il. XIII 772, XV 557, XXIV 728), used once by Thucydides IV 112, 3 βουλόμενος κατ' ἄκρας καὶ βεβαίως ἑλεῖν αὐτήν (sc. τὴν πόλιν).

22. δίκαιον ἀναθεῖναι, 'it is but fair to ascribe'. The object of ἀναθεῖναι is the sentence τὸ ἁλῶναι τὴν πόλιν...τῶν πολεμίων, as in l. 24 the sentence **τὸ μὴ ἀποθανεῖν κτλ.** 'the fact that not a single man was killed etc.' is the object of ἐπεδείξατο, ἴδιον ἔργον being its predicate accusative, HA. § 726. This statement of the biographer, derived probably from Timaeus, savours of exaggeration.

25. ἔργον αὐτῆς: cf. c. 14, 2; c. 28, 1.

26. καθάπερ, *tamquam.*

28. τῶν ἐπαινουμένων αὐτοῦ: the merit of his actions entitled him to *ἔπαινος*, his luck to *μακαρισμός*. So Schaefer: 'Timoleontis *τὰ ἐπαινούμενα* sunt quae virtus eius peregit: *τὰ μακαριζόμενα* quae fortunae favor addidit'. His superhuman good fortune meant, in the eyes of the Greeks, the unbounded favour of the gods towards his person and enterprise.

We next hear of Hiketas in c. 24, 1, c. 30, 1. According to Diodorus XVI 72 he retired to Leontini *μετὰ δυνάμεως ἀξιολόγου*, where Timoleon besieged him but *ἄπρακτος γενόμενος ἔλυσε τὴν πολιορκίαν*. Gemistos Plethon also states (1. c. 46), without any authority from Plutarch, *οὕτω δὴ λιπὼν τὴν πόλιν ἐς Λεοντίνους ἀπεχώρησεν.*

§ 4. l. 31. **κατέσχεν**, 'overspread'. **ἡμερῶν ὀλίγων**, 'within a few days'. G. § 179, 1.

32. διήχει, 'transmitted the sound of' (*Liddell-Scott*), 'was ringing with'. **τοῦ κατορθώματος**, 'his success'. See my note on this word in Index to *Life of Sulla* p. 248 a.

33. ἀπιστοῦσαν εἰ διαπέπλευκεν ὁ στόλος, 'at the time when they were in a state of doubt, whether the fleet had crossed'. The construction *ἀπιστεῖν εἰ* is not found in classical Greek.

34. σεσωσμένους, *incolumes*.

35. εὐρόησαν, 'ran a prosperous course'; a poetical word (Aesch. Pers. 601), used only in late prose. Cf. Arat. c. 49, 1 *τῆς τύχης εὐροούσης*, Polyb. 8, 30, 12 *τὸ πρᾶγμα εὐροεῖ*, 4, 48, 11 *εὐροούντων αὐτῷ τῶν πραγμάτων*. In Plut. Alex. c. 53, 3 it is applied to a person. **τοσοῦτο...τὸ τάχος...προσέθηκεν**, 'so great was the rapidity of execution with which fortune crowned the lustre of his achievements'.

CHAPTER XXII

§ 1. l. 1. **τῆς ἄκρας**, *arcis*, 'the citadel'. Diodorus (XVI 70) 27
speaks of more than one acropolis: *Τιμολέων παραλαβὼν τὴν νῆσον καὶ φρούρια τὰ Διονυσίῳ πρότερον ὑπακούοντα, τὰς μὲν κατὰ τὴν νῆσον ἀκροπόλεις καὶ τὰ τυραννεῖα κατέσκαψε, τοῖς δὲ φρουρίοις ἀπέδωκε τὴν ἐλευθερίαν.* There was probably one citadel at the extreme south point of Ortygia, if not one elsewhere in the island.

οὐκ ἔπαθε κτέ.: see n. to c. 15, 1, and for the dative *Δίωνι* after *ὁ αὐτός*, n. to c. 15, 1.

3. τῆς κατασκευῆς, 'its architecture'.

4. τὴν ἐκεῖνον διαβαλοῦσαν, 'which discredited him (Dion)', not as Stewart, 'led him to distrust them'. Cp. Mor. p. 89 E *Λακύδην τὸν Ἀργείων βασιλέα κόμης τις διάθεσις καὶ βάδισμα τρυφερώτερον εἰς μαλακίαν διέβαλε...Ποστουμίαν δὲ τὸ γελᾶν προχειρότερον καὶ λαλιᾷ χρῆσθαι θρασυτέρᾳ πρὸς ἄνδρας διέβαλεν*; also Sull. c. 23, 2 *ταῦτα διέβαλλε τὸ περὶ Χαιρώνειαν ἔργον*, Thuc. II 18, 3 *ἡ*

ἐν τῷ Ἰσθμῷ ἐπιμονῇ γενομένῃ διέβαλεν αὐτόν. For the circumstance referred to cf. Dion c. 53, *κατηγόρει* (Ἡρακλείδης) *τοῦ Δίωνος ὅτι τὴν ἄκραν οὐ κατέσκαψε*, Comp. Dion. et Br. c. 2, 2 *Δίωνα δ' ἡ Διονυσίου πάρεσις ἐκ Συρακουσῶν καὶ τὸ μὴ κατασκάψαι τοῦ προτέρου τυράννου τὸν τάφον ἐπαίτιον μάλιστα πρὸς τοὺς πολίτας ἐποίησεν.*

7. **τὸν βουλόμενον,** *quemvis:* c. 20, 2. **μετὰ σιδήρου,** 'with iron implements'. Cf. Thuc. IV 69, 1 *παρεγένετο δὲ σίδηρός τε ἐκ τῶν Ἀθηνῶν ταχὺ καὶ λιθουργοὶ καὶ τἆλλα ἐπιτήδεια*, VI 88, 7 *τἆλλα ἐς τὸν περιτειχισμόν, πλινθία καὶ σίδηρον, ἡτοίμαζον*, VII 18, 5 *σίδηρόν τε περιήγγελλον κατὰ τοὺς ξυμμάχους καὶ τἆλλα ἐργαλεῖα ἡτοίμαζον ἐς τὸν περιτειχισμόν.*

8. **συνεφάπτεσθαι** (*αὐτῷ*) **κατασκαπτομένων τῶν τ. ἐρυμάτων,** 'to take part (with him) in the demolition of the despot's bulwark'. This however might be the gen. absol. since *συνεφάπτεσθαι* is sometimes used absolutely, as in Flam. c. 12, 7 *ὥστ' ἐν βραχεῖ χρόνῳ, τάχα που τοῦ θεοῦ συνεφαπτομένου, πάντ' αὐτοῖς ὑπήκοα γενέσθαι*, Lycurg. c. 5, 3 *ἐπαρθεὶς τούτοις προσήγετο τοὺς ἀρίστους καὶ συνεφάπτεσθαι παρεκάλει.*

§ **2.** l. **9. ἀρχὴν ἐλευθερίας ποιησάμενοι β.,** 'looking upon it as the surest commencement of liberty'. This sentence expresses the motive which induced all to take part in the work of demolition. The Syracusans, true to their character, threw themselves blindly into the arms of a single individual.

11. οὐ μόνον τὴν ἄκραν: cf. Diod. XVI 70 quoted above l. 1, Corn. Nep. Timol. c. 3, 3 *arcem Syracusis, quam munierat Dionysius ad urbem obsidendam, a fundamentis disiecit, cetera tyrannidis propugnacula demolitus est deditque operam, ut quam minime multa vestigia servitutis manerent.* We learn from Justin 23, 4 and Cic. or. in Verr. IV c. 52 that Hieron II again built a palace in the same situation B.C. 265, which became the residence of the Roman governor after the capture of Syracuse by Marcellus. Holm (*Sicil. Gesch.* p. 204) compares with this the destruction of the castle of Perugia in A.D. 1860 with the cooperation of the populace. **τὰς οἰκίας,** called *τὰ τυραννεῖα* c. 39, 1.

12. τὰ μνήματα, 'the tombs', including the splendid monument erected by Dionysius II to his father.

14. ἐνῳκοδόμησε sc. *τῷ τόπῳ*, 'built on the site'.

15. τῆς τυραννίδος ὑπερτέραν κτλ., not, as Clough and Langhornes, 'building popular government on the fall and ruin of tyranny', but rather 'exhibiting the triumph of popular government (lit. making it appear triumphant) over despotism'. For this meaning of *ὑπέρτερος*, cf. Eur. Electr. v. 583 *ἢ χρὴ μηκέθ' ἡγεῖσθαι θεούς, εἰ τἄδικ' ἔσται τῆς δίκης ὑπέρτερα*, Aeschyl. *Phryges* fr. 257 (Dind.) *ἡμῶν γε μέντοι Νέμεσις ἔσθ' ὑπερτέρα.*

§ **3.** l. **17.** **ἐπεὶ δέ**: the apodosis begins with *ἔδοξε τῷ Τιμολέοντι* l. 32. Cf. c. 4 l. 15 ff. for a similar long period.

19. **τῶν δὲ τὰς τυραννίδας φευγόντων**, 'while others were refugees from despotic governments'.

21. **δι' ἐρημίαν**, 'through want of people', 'being unfrequented'.

22. **ὕλην**, 'shrubs', 'rank herbage'. See my Gr. Ind. to Xen. Oecon. p. 156* b, and cf. Anab. I v 1 *εἰ δέ τι καὶ ἄλλο ἐνῆν ὕλης ἢ καλάμου, ἅπαντα ἦσαν εὐώδη· δένδρον δ' οὐδὲν ἦν*, Plut. Lyc. c. 16, 5 *ἐν δὲ τῷ χειμῶνι τοὺς λεγομένους λυκοφόνους ὑπέβαλλε, θερμαντικὸν ἔχειν τι τῆς ὕλης δοκούσης*, Rom. c. 8, 4 *χόρτου καὶ ὕλης ἀγκαλίδα κόντῳ περικειμένην ἀνέχων*. By *ἀγορά* we are to understand 'the market-place' in Achradina, c. 18, 2; Cic. or. in Verr. IV c. 53, 119.

§ **4.** l. **24.** **αἱ ἄλλαι πόλεις**: This might refer to the remaining five component cities of Syracuse (cf. c. 18, 3, Strabo VI c. 2 § 4 *πεντάπολις γὰρ ἦν τὸ παλαιὸν (αἱ Συρακοῦσαι)*, Cic. Verr. IV 53, 118, where he says: *ea* (Syracusae) *tanta est urbs, ut ex quattuor urbibus maximis constare dicatur, quarum una est Insula...altera, cui nomen Achradina est, in qua forum maximum; tertia quae, quod in ea parte Fortunae fanum antiquum fuit, Tycha nominata est;......quarta autem est, quae, quia postrema coaedificata est, Neapolis nominatur*, Liv. XXV 25, 5, where, speaking of Tycha and Neapolis, he says:—*nomina ea partium urbis, et instar urbium sunt*). But if so, what explanation can be given of the words which immediately follow—*πλὴν παντελῶς ὀλίγων* 'except a very few'—which seem applicable only to a larger number than four or five. Again, how are we to reconcile the statement about hunting in the suburbs and round about the walls with the previous assertion that in the interior of cities deer and wild boars were to be found? It would appear, then, that we must understand by *αἱ ἄλλαι πόλεις* 'the other cities of Sicily', and that the writer returns to Syracuse in the words *ἐν τοῖς προαστείοις*. O. Seiffert's suggestion that *χωρίων* may have fallen out after *ὀλίγων*, and Arnoldt's that the words are spurious, leaves yet another difficulty unexplained, viz. that there is no natural opposition between *ἡ ἐν Συρακούσαις ἀγορά* and *αἱ ἄλλαι πόλεις*. Holm (*Sicil. Gesch.* II p. 469) remarks that there must have been many cities in a similar condition in Greece also at that time (400—338 B.C.) and compares Isocr. *Archid.* 28, *Phil.* 40, 50.

27. **ὑπήκουε**, 'responded to' the summons of Timoleon to muster in the city. By *τοῖς ἐρύμασι καὶ φρουρίοις* are to be understood the castles and strongholds in the vicinity of the town. Cp. Diod. Sic. XVI 70 quoted above § 1 l. 1. **τῶν ἐν τοῖς ἐρύμασι...κατοικούντων**: these *ἐρύματα* and *φρούρια* may have been those mentioned by Diodorus (XVI 70), as *φρούρια τὰ Διονυσίῳ πρότερον ὑπακούοντα*.

29. **κατέβαινον** agrees with a positive collective noun, to be understood from the negative (*οὐδείς*) of the preceding clause. Cf. Marc. c. 20, 7 *μηδενὸς δὲ τολμῶντος ἅψασθαι ἀλλ' ἐκτρεπομένων*.

30. **ἀγορᾶς καὶ πολιτείας καὶ βήματος**, 'the market-place, acts of citizenship and public speaking'. The omission of the article frequently adds emphasis to copulative expressions. See HA. § 660 and cf. Xen. Cyr. I ii 7 *περὶ γονέας καὶ πατρίδα καὶ φίλους*.

28 **33. γράψαι...ὅπως πέμψωσιν,** 'to write and bid them send', Buttm. § 139, 4. Plutarch is fond of using the conjunctive or optative with *ὅπως* after verbs signifying command, entreaty, decree etc.

Cf. Demetr. c. 47, 2 *γράψαντος...ὅπως παρέχωσιν*, Alex. c. 10, 3 *τὸν Θέσσαλον ἔγραψε Κορινθίοις ὅπως ἀναπέμψωσιν ἐν πέδαις δεδεμένον*, c. 71, 4, Demetr. c. 11, 1, Cato mi. c. 8, 2, Phoc. c. 16, 4, c. 21, 1, c. 35, 1, Sol. c. 30, 2, Brut. c. 21, 3, Anton. c. 5, 2, c. 67, 8: after *εἰσηγεῖσθαι*, Them. c. 20, 2 *εἰσηγουμένων ὅπως ἀπείργωνται* (where see my note); after *πείθειν*, Cleom. c. 6, 1 *ἔπεισε τοὺς ἐφόρους ὅπως ψηφίσωνται*, Dem. c. 5, 2; after *δεῖσθαι*, Nic. c. 13, 5, Lucull. c. 2, 2, c. 31, 2, Anton. c. 84, 2, Arist. c. 10, 2, Arat. c. 12, 1, Philop. c. 13, 1; after *παρακαλεῖν*, Arist. c. 7, 5, Phoc. c. 36, 3; after *παραινεῖν*, Alex. c. 41, 4; after *εἰπεῖν*, Crass. c. 12, 3; after *αἰτεῖσθαι*, Philopoem. c. 17, 4; after *ἱκετεύειν*, Arist. c. 4, 1; after *ἀποστέλλειν*, Eum. c. 12, 3 *πρὸς τὸν Ἀντίγονον ἀπέστελλον ὅπως ἀποδῷ*; after *ψηφίζεσθαι*, Caes. c. 64, 1, Pomp. c. 54, 5, Dion c. 5, 3.

l. 35—l. 41. ἥ τε γὰρ χώρα—εἰς Σικελίαν: this notice is probably taken from Athanis, the rest of the chapter from Timaeus. See Introd. *on the Sources of the Life etc.*

36. σχολάζειν, *vacare*, 'to lie uncultivated'. See my n. on C. Gracch. c. 12, 3. The more usual verb in this sense is *ἀργεῖν*. **ἔμελλε,** i.e. unless new settlers came. **πολύν,** 'great'.

38. ἀνελόντος: c. 1, 1 note.

39. ἀνεσταυρωκέναι τὸ σῶμα, 'had impaled (not, as the English translators, 'crucified') his body'.

40. ὀργισθέντας, causal participle, c. 2, 1. **αὐτούς,** *ipsos*, as opp. to Magon. This notice of Magon's fate is probably borrowed from Athanis: see c. 20, 1; c. 23, 4.

41. ὡς διαβησομένους: c. 16, 4. **ἔτους ὥρᾳ,** 'in the summer season', the season available for military operations. Hesych. *ὥρα ἔτους: καιρὸς ἔτους, τὸ ἔαρ καὶ τὸ θέρος.* Cf. Thuc. II 52, 1 *ἐν καλύβαις πνιγηραῖς ὥρᾳ ἔτους διαιτωμένων*, Dem. Phil. I 32, Arrian Anab. I 17, 6, V 9, 6, Plut. Mar. c. 11, 3, c. 14, 3, Dion c. 16, 3, Ant. c. 53, 6.

CHAPTER XXIII

§ 1. l. 1. τῶν γραμμάτων: c. 7, 3.

4. ἐξ ὑπαρχῆς: 'anew'. Cf. Soph. Oed. T. 132 *ἀλλ' ἐξ ὑπαρχῆς αὖθις αὔτ' ἐγὼ φανῶ*, Arist. Rhet. I 1, 14 *πάλιν οἷον ἐξ ὑπαρχῆς*, de part. anim. 4, 10 *πάλιν ἐξ ὑπ. περὶ τῶν ἐναίμων ἐπισκεπτέον*, de gen. an. 6, 1, *πάλιν δ' ὥσπερ ἐξ ὑπαρχῆς ἐπανίωμεν*, [Dem.] p. 1013, 9 *πάλιν ἐξ ὑ. λαγχάνουσί μοι δίκας*, Lucian Necyom. c. 1 *κᾆτ' ἐξ ὑ. ἀναβεβίωκεν*, Plut. Cic. c. 9, 6; Flamin. c. 9, 7 *ἔσχεν ἂν ἀγῶνας ἐξ ὑ.*, Cam. c. 33, 3, Marc. c. 5, 2, Cat. ma. c. 12, 1, Sertor. c. 19, 2 *ἐξ ὑ. ἐνέβαλε τῷ Πομπηΐῳ*, Cat. mi. c. 50, 2 *τὴν στρατηγίαν αὖθις ἐξ ὑ. μετελθών*, Arat. c. 18, 1.

οὐχ ἥρπασαν τὴν πλεονεξίαν, *non arripuerunt oblatam potentiae suae augendae occasionem* (Held). Cf. Philop. c. 15, 2 *Φιλοποίμην ἁρπάσας τὸν καιρὸν ἐπιπίπτει μετὰ δυνάμεως*, Dion c. 26, 1 *οὐχ ὑπέμειναν αὐτοὶ σπεύδοντες ἁρπάσαι τὸν καιρόν.*

5. οὐδὲ προσεποίησαν αὑτοῖς, 'neither did they make over to themselves', 'appropriate'. Cf. Plut. Rom. c. 16, 5 *τὴν Ῥώμην ἀεὶ προσποιοῦσαν ἑαυτῇ καὶ συννέμουσαν ὧν κρατήσειεν*, Paus. X 5, 3 *Μουσαίῳ προσποιοῦσι τὰ ἔπη*, Thuc. I 55, 2 *ὅπως αὑτοῖς τὴν Κέρκυραν προσποιήσειαν*, II 2, 2, III 70, 1 *πεπεισμένοι Κορινθίοις Κέρκυραν προσποιῆσαι*, 94, 3, Xen. Hell. VI viii 28 *φίλην Λέσβον προσποιήσαντες τῇ πόλει.*

7. ἐν τῇ Ἑλλάδι: opposed to *τὴν Ἀσίαν καὶ τὰς νήσους* l. 15.

8. ἀνηγόρευον ὑπὸ κηρύκων: cf. Flam. c. 12, 2 (*ὁ Τίτος*) *τοῖς Ἕλλησι τὴν ἐλευθερίαν ὑπὸ κήρυκος ἀνεῖπε*, Eur. Alc. 753 *ἀνειπεῖν κηρύκων ὕπο*, Sympos. 1, 4, 3 *ὑπὸ κήρυκος καταγγέλλειν*, Crass. c. 32, 1 *διαδοὺς λόγον ὑπ' ἀγγέλων*, Cleom. c. 14, 2 *χρηματίζων ὑπ' ἀγγέλων*, Herod. IX c. 98, 3 *Λευτυχίδης ὑπὸ κήρυκος προηγόρευε τοῖς Ἴωσιν*, Plat. Legg. XI p. 917 D, Phileb. p. 66 A *ὑπὸ ἀγγέλων πέμπων*, Thuc. VI 32 *ὑπὸ κήρυκος εὐχὰς ποιεῖσθαι.*

§ 2. l. 9. καταλελυκότες: c. 11, 4; c. 39, 3.

11. καλοῦσι...οἰκεῖν, 'invite them to people'. For the construction, cf. Soph. El. 984 *κἄμ' ὑπηρετεῖν καλεῖς*, Phil. 466 *καιρὸς γὰρ καλεῖ...πλοῦν σκοπεῖν*, Hom. Il. III 250 *καλέουσιν ἐς πεδίον καταβῆναι*, X 197 *αὐτοὶ γὰρ κάλεον* (*αὐτοὺς*) *συμμητιάασθαι.*

12. τὸν βουλόμενον: c. 20, 2; c. 22, 1.

13. ἐλευθέρους καὶ αὐτονόμους: these expressions refer to the corporate body and their relations to other states: *ἐπ' ἴσοις καὶ δικαίοις*, to their legal position, as individuals, in their own State. Thuc. IV 105, 2 *τὸν βουλόμενον ἐπὶ τοῖς ἑαυτοῦ τῆς ἴσης καὶ ὁμοίας μετέχοντα μένειν.*

Diodorus (XVI 82) attributes the proclamation to Timoleon only. But, as Held (*Proleg.* c. ii P. 11 *Progr. Baruthi*, 1837) points out, it was more consistent with the sense of duty towards, and regard for, their colony that the mother state should take up its cause.

14. διαλαχόντας, *inter se sorte partitos.* Cf. Ti. Gr. c. 14, 1 *τοῖς τὴν χώραν διαλαγχάνουσι τῶν πολιτῶν*, Xen. Cyr. VII iii 1.

15. τὴν Ἀσίαν καὶ τὰς νήσους, i.e. (the coast of) Asia (Minor) and the Islands (in the Ionian and Aegean seas).

18. ὡς ἀσφαλῆ πομπὴν παρεξόντων, 'stating that the C. would provide them with a safe convoy'. See Sull. c. 3, 1 with my note.

19. ἰδίοις τέλεσιν, *propriis sumtibus*, 'at their own expense'. Cf. Dion c. 6, 4 *ὑποσχόμενοι εἰ πολεμεῖν προθυμοῖτο, θρέψειν αὐτὸς ἰδίοις τέλεσι...πεντήκοντα πλεούσας τριήρεις*, Aristid. I 329.

§ **3.** l. **21.** **ἡ πόλις** sc. Corinth. **ἀπελάμβανεν ζῆλον,** 'was earning (receiving as its due) glory'. Observe the force of the prepos. *ἀπό* (cf. Tib. Gracch. c. 1, 1 with my n.) and of the imperfect participle *κηρυσσομένων*, 'while the proclamation was going on'.

29 **22.** **ἐλευθεροῦσα** sc. *τοὺς πολίτας.*

26. **ἐδεήθησαν...παραλαβεῖν συνοίκους,** 'besought (the Corinthians) that they might take (asked leave to take) colonists'.

Grote compares the case of the Corinthian proclamation respecting Epidamnus, Thuc. I 27; the Lacedaemonian foundation of Herakleia, Thuc. III 93; the proclamation of the Battiad Arkesilaus at Samos, for a new body of settlers to Kyrene, Herod. IV 163.

28. Diodorus (XVI 82) gives 5000 as the number coming from Corinth. He affirms that 40,000 were admitted as new settlers *εἰς τὴν Συρακοσίαν τὴν ἀδιαίρετον* (whatever that may mean), and that 10,000 were settled in the fine and fertile territory of Agyrium. He also places this reorganisation not, as Plutarch, between the taking of Syracuse B.C. 343 and the second Carthaginian invasion B.C. 340—339 (cf. c. 25, 2 l. 16—l. 18): but at a later period B.C. 339—338. See quotations c. 24 l. 19. Notwithstanding the apparent agreement of Cornelius Nepos (*Timol.* c. 3, 1, 2) with Diodorus, both internal and external evidence is in favour of the statement of Plutarch.

§ **4.** l. **30.** **τῶν ἐξ 'Ιταλίας καὶ Σικελίας πολλοὶ...συνεληλύθεισαν,** idiomatically short for *τῶν ἐν 'Ιταλίᾳ κτλ. πολλοὶ ἐξ 'Ιταλίας κτλ. συνεληλύθεισαν.* See n. to c. 16, 5.

32. **ἑξακισμυρίοις:** of this large total of 60,000 immigrants (without counting women and children), 50,000 came from Italy and Sicily, 10,000 from Corinth and other parts of Greece. According to Diodorus (XVI 82) 5000 came from Corinth; 40,000 settled in Syracuse, 10,000 in Agyrium, a large town midway between Enna and Centuripae, whose tyrant Apolloniades was deposed by Timoleon.

34. **χιλίων ταλάντων,** i.e. talents of silver, not of gold, =£230,000. Supposing 4000 houses to have been sold, the average price of each would have been 15 minas—a fair price for a house even in a proverbially wealthy town like Syracuse, considering its then depressed condition. Cf. Boeckh *Publ. Econ. of Athens*, Bk. I c. 12.

35. **ἅμα μέν...ἅμα δέ:** c. 29, 1. **ὑπολειπόμενος...ἐξωνεῖσθαι τὰς αὑτῶν,** 'reserving to the original inhabitants of Syracuse the right of preemption of the dwellings (formerly) their own'. In Attic prose we should have expected *ὑπολείπων τὸ ἐξωνεῖσθαι.* Cf. Antiph. *de caede Herod.* § 16 *ἀμφισβήτησιν καὶ λόγον ὑπέλιπου* (where, however, the sense is 'you reserved for yourself') with Demosth. de cor. § 219 *ὑπελείπετο* (*ὑπέλειπε* Dind.) *γὰρ αὑτῶν ἕκαστος ἑαυτῷ ἅμα μὲν ῥᾳστώνην, ἅμα δ', εἴ τι γένοιτ', ἀναφοράν.*

37. **χρημάτων εὐπορίαν τῷ δήμῳ μηχανώμενος,** 'by way of raising a stock of money, revenue, for the community'.

We may be quite sure that such a redistribution of property would render necessary an extensive issue of money of all sorts and probably the adoption of some device to facilitate the payment of debts, and so relieve the extreme poverty of the inhabitants. That a measure of this kind was resorted to, may be inferred from the large issue of an entirely new currency, wherein electrum supplanted the pure gold previously in circulation. By this change the State effected a saving of some 20 per cent. The Corinthian silver stater, equivalent in value to an Attic didrachm, was also substituted for the tetradrachm as the principal silver coin, the prevailing type on which and on other coins was the Pegasos and the head of Zeus Eleutherios. Another important reform was the monetization of bronze by the issue of bronze coins having an intrinsic value in themselves—due to the increasing influence of the native Sikel people of the interior, who combined to support Timoleon and issued at Alaesa and perhaps elsewhere, a new federal currency in bronze, with the legends ΚΑΙΝΟΝ and ΣΥΜΜΑΧΙΚΟΝ. The largest of these Syracusan bronze coins were extensively used in the Sikel towns as blanks or *flans* on which to strike their own types. B. V. HEAD, *Coinage of Syracuse* p. 25 ff., *Historia numorum* p. 101, p. 156.

§ **5.** l. **39. ψήφου διαφερομένης**: the phrase *ψῆφον διαφέρειν* means 'to give, each one, his vote for or against', lit. 'to carry a voting pebble here and there'. Cf. Ti. Gracch. c. 10, 4 *ἄχρι ἂν ἡ περὶ νόμου διενεχθῇ ψῆφος*, Thuc. IV c. 74, 4 *ἀναγκάσαντες τὸν δῆμον ψῆφον φανερὰν διενεγκεῖν*, Eur. Or. 49 *ἐν ᾗ διοίσει ψῆφον Ἀργείων πόλις*, Herod. IV c. 138 *ἦσαν δὲ οὗτοι οἱ διαφέροντες τὴν ψῆφον*.

40. ὑπὲρ ἑκάστου sc. *τοῦ ἀνδριάντος*. See Gr. Ind. *s. v. ὑπέρ*.

41. ὥσπερ ἀνθρώπων εὐθύνας διδόντων, 'as if they were men passing their accounts'. Amyot 'tout ne plus ne moins, que si c'eussent esté hommes vivans que l'on eust examinez et syndiquez en justice', not, as the English translators, 'like criminals on their trial'.

ὅτε δή, 'on which particular occasion'. Cp. Polyb. 30, 4, 6 where Mr Strachan-Davidson wrongly translates 'after which'. Plutarch is fond of using the relative adverb, where in Attic prose the demonstrative (*τότε*) would have been used; see n. to c. 11, 3.

42. Γέλωνος: see *Introduction*. Aelian (*Var. Hist.* VI 11) makes mention of a statue representing Gelon in an ungirdled chiton, in the temple of Hera: *Γέλων ἐν Ἱμέρᾳ νικήσας Καρχηδονίους πᾶσαν ὑφ' ἑαυτὸν τὴν Σικελίαν ἐποιήσατο. εἶτα ἐλθὼν ἐς τὴν ἀγορὰν* (*ἐν χιτωνίσκῳ* XIII 37) *γυμνὸς* (*τῶν ὅπλων ibid.*) *ἔφατο ἀποδιδόναι τοῖς πολίταις τὴν ἀρχήν· οἱ δὲ οὐκ ἤθελον, δηλονότι πεπειραμένοι αὐτοῦ δημοτικωτέρου ἢ κατὰ τὴν τῶν μονάρχων ἐξουσίαν. διὰ ταῦτά τοι καὶ ἐν τῷ τῆς Σικελίας Ἥρας νεῷ ἕστηκεν αὐτοῦ εἰκὼν γυμνὸν αὐτὸν* (*ἐν ἀζώστῳ χιτῶνι ibid.*) *δεικνῦσα, καὶ ὁμολογεῖ τὴν πρᾶξιν τοῦ Γέλωνος τὸ γράμμα*: [*καὶ ἦν τοῦτο τῆς δημαγωγίας αὐτοῦ ὑπόμνημα καὶ τοῖς ἐς τὸν μετὰ ταῦτα αἰῶνα μέλλουσιν ἄρχειν δίδαγμα*].

διατηρῆσαι, 'kept intact, preserved'. A rare meaning not found in the best Attic prose-writers. Cf. c. 16, 6, Polyb. 1, 45, 14 *τὰς*

παρασκευὰς διετήρησαν ἀσφαλῶς, 7, 8, 7 διετήρησε πάντα τὰ μέρη τοῦ σώματος ἀβλαβῆ, 1, 7, 7 διετήρουν τὴν ἑαυτῶν πίστιν.

43. καταχειροτονουμένων τῶν ἄλλων, 'while sentence of condemnation was being passed on the other statues', i.e. they were being doomed to be sold and broken up.

According to Pseudo-Dion Chrysostom or. XXXVII (*Corinthiaca*) p. 460 (vol. II p. 110 ed. Reiske) the statue also of Dionysius the Elder, represented in the costume of Dionysus, was preserved from destruction on the same occasion: εἰ δ' ἔστι τις κρίσις ἀνδριάντος, οἵαν φασὶν ἐν Συρακούσαις γενέσθαι· ὃν δὲ τρόπον οὐκ ὀκνήσω ἐπεμβαλόμενος διηγήσασθαι· Συρακουσίους τοὺς ἀποίκους τοὺς ὑμετέρους ἐν πολλοῖς πολέμοις πρὸς Καρχηδονίους καὶ τοὺς ἄλλους βαρβάρους τοὺς τὴν Σικελίαν καὶ τὴν Ἰταλίαν κατοικοῦντας ὁ χαλκὸς ἐπελελοίπει καὶ τὸ νόμισμα. ἐψηφίσαντο οὖν τοὺς τῶν τυράννων ἀνδριάντας, οἱ δὲ πολλοὶ ἦσαν παρ' αὐτοῖς χαλκοῦ πεποιημένοι, συγκόψαι κρίσιν γε ἐν αὐτοῖς ποιήσαντες, ὅστις ἄξιος αὐτῶν καταχωνευθῆναι καὶ ὅστις οὔ· καὶ περιγίγνεται τῇ δίκῃ Γέλων ὁ Δεινομένους· οἱ δ' ἄλλοι πάντες κατεκόπησαν, πλὴν ἄρα Διονυσίου τοῦ πρεσβυτέρου τῶν τὸ σχῆμα τοῦ Διονύσου περικειμένων. Gemistos Plethon *Hellenic.* c. 48 agrees with Pseudo-Dion in stating that the statues were broken to pieces as well as sold: ἀπεδίδοντο δὲ καὶ οἱ ἀνδριάντες κατακοπτόμενοι.

The raid upon the statues appears to have been not so much a merely political demonstration, as an ebullition of humour, characteristic of the Sicilians; see Cic. *or. in Verr.* IV c. 43, 95.

44. ἀγαμένους...τῆς νίκης, 'because they admired and revered the man for the victory, which he had won at Himera over the Carthaginians'. For the genitive of cause see HA. § 744, for the double accusative HA. § 725, and for τὸν ἄνδρα of praise, c. 3, 2; c. 21, 3 with n. to Them. c. 3, 20.

CHAPTER XXIV

§ **1.** l. **1. ἀναζωπυρούσης**, 'beginning to revive': see Gr. Ind. *s.v.* The word is probably borrowed from the original passage of Timaeus. The force of the imperfect participle is well given by Amyot: 'ainsi commençoit la ville de Syracuse à se remplir et à se revenir petit à petit'.

2. ἐπιρρεόντων κτλ., 'by the continual stream (influx of citizens) into it from all quarters'. See cr. n. For the omission of the noun with the gen. abs., see HA. § 972 a; and for ἐπιρρεῖν, cp. Arist. c. 11, 1 καὶ τῶν ἄλλων Ἑλλήνων ἐπέρρει τὸ πλῆθος, c. 15, 2 οἱ δ' Ἕλληνες, ἀεὶ τινῶν ἐπιρρεόντων, πλείονες ἐγίγνοντο, Sert. c. 16, 1 ἐπέρρεον γὰρ ἀεὶ καὶ συνεφέροντο πανταχόθεν πρὸς αὐτόν, Plat. Phaedr. p. 337 B καὶ ἐπιρρεῖ δὲ ὄχλος τοιούτων Γοργόνων καὶ Πηγάσων, Theocr. Idyll. XV 59 ὄχλος πολὺς ἄμμιν ἐπιρρεῖ.

5. ἐκκόψαι τῆς Σικελίας: HA. § 751, G. § 177. Cf. c. 35, 1, Diod. XVI 82 καθόλου πάντας τοὺς κατὰ τὴν νῆσον τυράννους ῥιζολογήσας.

6. αὐτῶν sc. τῶν τυράννων, implied in τὰς τυραννίδας. **Ἱκέτην μὲν ἠνάγκασεν...ὁμολογῆσαι κτλ.** According to Diodorus

(XVI 72) in Ol. cix 3=342/1 B.C. Timoleon was compelled to raise the siege of Leontini, whither Hiketas had retired (c. 21, 3) and, during the absence of Timoleon in his expedition against the other tyrant Leptines, even made an attempt on Syracuse, whence, however, he retreated with considerable loss. The same writer gives as the date of the truce here mentioned Ol. cx 1=340/339 B.C., the time when Timoleon heard of the second Carthaginian expedition :—*ἔχων πόλεμον πρὸς Ἱκέταν διελύσατο πρὸς αὐτόν, καὶ προσλαβόμενος τοὺς μετ' αὐτοῦ στρατιώτας οὐ μετρίως ηὔξησε τὴν ἰδίαν δύναμιν.* But, if Hiketas had not been deposed already, Timoleon could not have afforded to dispense with the services of one thousand men, whom he sent under Deinarchus and Demaretus into the Carthaginian province on a predatory expedition and for the deliverance of the towns in subjection to them. At any rate the truce, whether concluded then or, as appears more probable from Plutarch, at an earlier date, Ol. cix 3=B.C. 342/341, did not last long: his submission was a feint to obtain time for inducing the Carthaginians to invade Sicily again. This we learn from the biographer himself, c. 30, 3; c. 32, 2.

8. βιοτεύσειν ἰδιώτην, 'that he would live as a private citizen'. 30
In this sense the verb *βιοτεύειν* is found in poetry, but rarely in good prose, where its usual meaning is 'to subsist', 'support life', as Thuc. I 11, 1 *αὐτόθεν πολεμοῦντα βιοτεύσειν.*

§ **2.** l. **10. συχνῶν ἄλλων πολιχνίων**: Diodorus *l. c.* says *παρελθὼν δὲ πρὸς πόλιν Ἔγγυον, τυραννουμένην ὑπὸ Λεπτίνου, προσβολὰς συνεχεῖς ἐποιεῖτο, βουλόμενος τὸν μὲν Λεπτίνην ἐκβαλεῖν ἐκ τῆς πόλεως, τοῖς δ' Ἐγγυίνοις τὴν ἐλευθερίαν ἀποδοῦναι.* The very ancient city of Engyum was according to Plutarch (Marc. c. 20, 2) celebrated for its temple, dedicated to the *θεαὶ ματέρες*—according to Cicero (*or. in Verr.* IV 44), to the Mater magna, whom he identifies with Mater Idaea. This and the other town Apollonia were situated somewhere in the N.E. of Sicily. The Leptines here mentioned must not be confounded with his namesake, the brother of Dionysius the Elder, c. 15.

11. κατὰ κράτος, 'by main force'.

12. εἰς Κόρινθον ἀπέστειλε κτλ.: cf. Diod. *l. c.* *ὁ δὲ Τιμολέων, καταπληξάμενος τὸν Λεπτίνην, τοῦτον μὲν ὑπόσπονδον ἐξέπεμψεν εἰς τὴν Πελοπόννησον, ἐνδεικνύμενος τοῖς Ἕλλησι τὰς τῶν καταπολεμηθέντων τυράννων ἐκπτώσεις. οὔσης δὲ τῆς τῶν Ἀπολλωνιατῶν πόλεως ὑπὸ τὸν Λεπτίνην, παραλαβὼν τὴν Ἀπολλωνίαν ταύτῃ τε καὶ τῇ τῶν Ἐγγυίνων ἀπέδωκε τὴν αὐτονομίαν.* Cf. Corn. Nep. *Timol.* c. 2, 2 *ut non solum auribus acciperetur, sed etiam oculis cerneretur, quem et ex quanto regno ad quam fortunam detulisset.*

14. ἀποθεωρεῖσθαι, 'should be watched', 'closely observed'.

This is a word of frequent occurrence in Plutarch; the meaning assigned to it by Liddell-Scott and other lexx. 'to behold from afar', does not seem warranted by the passages quoted below: Lyc. c. 25, 2 *ἔστι φωναῖς τισιν αὐτῶν*

ἀποθεωρῆσαι τὴν διάνοιαν, ib. c. 4, 2 *τὰς Ἰωνικὰς τρυφὰς παραβαλὼν ἀποθεωρῆσαι τὴν διαφορὰν τῶν βίων καὶ τῶν πολιτειῶν*, Marc. c. 22, 6 *ἄξιον δὲ καὶ τὸν Λακωνικὸν ἀποθεωρῆσαι νομοθέτην ὑπεναντίως τῷ Ῥωμαϊκῷ τάξαντα τὰς θυσίας*, Ages. Pomp. Comp. c. 4, 7 *ἐν τούτοις οὕτως ἑκάτερον ἀποθεωροῦμεν*, Arat. c. 4, 2 *οὐκ ἠμέλει τῶν πραττομένων, ἀλλ' ἀδήλως ἀπεθεώρει* (*παρεθεώρει* Si[1] ex cod S[g]) *καὶ παρεφύλαττεν αὐτοῦ τὴν ὁρμήν*, Mor. p. 30 A *ἐνταῦθα τοῦ κρατίστου πρὸς τὸν κάκιστον διαφορὰν ἀποθεωρητέον*, p. 35 A *τοὺς ψόγους ἀποθεωρεῖν καὶ τοὺς ἐπαίνους ἐν τοῖς Ὁμήρου ποιήμασιν*, p. 172 D *ὥσπερ ἐν κατόπτροις καθαρῶς παρέχουσι τὴν ἑκάστου διάνοιαν ἀποθεωρεῖν*, p. 437 A *οἱ ἱερεῖς φασι τὴν κίνησιν αὐτοῦ* (sc. *τοῦ ἱερείου*) *καὶ τὸν τρόμον ἀποθεωρεῖν*, p. 467 E *τοῦτο πρὸς εὐθυμίαν μέγα* (*ἐστὶ*) *τὸ τοὺς ἐνδόξους ἀποθεωρεῖν, εἰ μηδὲν ὑπὸ τῶν αὐτῶν πεπόνθασιν*, ib. p. 470 B, E, p. 488 B *ὥσπερ ἐπὶ ζύγου τοῦ δικαίου τὴν ῥοπὴν κοινῶς ἀποθεωροῦντας*, p. 968 E *προδιαβαίνει γὰρ* (*τὸν ποταμόν*) *ἐπιδοὺς αὑτὸν ὁ νεώτατος καὶ σμικρότατος* (*τῶν ἐλεφάντων*)· *οἱ δὲ ἑστῶτες ἀποθεωροῦσιν, ὡς, ἂν ἐκεῖνος ὑπεραίρῃ τῷ μεγέθει τὸ ῥεῦμα, πολλὴν τοῖς μείζοσι πρὸς τὸ θαρρεῖν περιουσίαν τῆς ἀσφαλείας οὖσαν*, Aristot. p. 839[b] 3 *ἐπὶ τοῦτον τὸν λόφον ὅταν ἀναβαίνωσιν, ἀποθεωροῦσιν, ὡς ἔοικε, τὰ εἰς τὸν Πόντον εἰσπλέοντα πλοῖα*, Diod. Sic. XIX 43 *ἐφήδρευε τοῖς περὶ τὸν Εὐμένην τὴν ὁρμὴν αὐτῶν ἀποθεωρῶν*, IV 38 *ἐκ διαστήματος ἀποθεωρούντων τὸ ἀποβησόμενον*, Excerpt. p. 594, 6 (ed. Wess.) *τῇ λόγχῃ προσαιωρησάμενος ἀπεθεώρει τὸ τοιοῦτον πλῆθος* (*ἐκπωμάτων καὶ ὑφασμάτων*), Polycharmos ap. Athenae. VIII c. 8 p. 333 C *ὁ δὲ μαντευόμενος ἐμβάλλει τοὺς ὀβελίσκους εἰς τὴν δῖναν καὶ ἀποθεωρεῖ τὸ γινόμενον*, Polyb. 27, 4, 4 *παρεκάλουν τοὺς Ῥοδίους κατὰ τὸ παρὸν ἡσυχίαν ἔχειν, ἀποθεωροῦντας τὸ γινόμενον*. In passive Geopon. 10, 1, 1 *ἵνα μὴ μόνον τὰ ἀπὸ τῆς θεᾶς τερπνὰ τοῖς ἔνδον ἀποθεωρῆται*. In all the above passages the signification is that of 'close observation', 'scrutiny', 'contemplation', 'curious regard', unmodified by any accessory notion of distance. See n. on use of *ἀποβλέπειν* c. 5, 2.

φυγαδικῶς, *more exulis*, an *ἅπαξ εἰρημένον*. The adj. is used once by Thuc. VI 92, 1.

§ **3.** l. **16.** **ἐκ τῆς πολεμίας ὠφελεῖσθαι καὶ μὴ σχολάζειν**, 'to get booty out of, make booty of, the enemy's country, and not be kept in inaction'. On *ὠφελεῖσθαι*=*praedari*, see note to c. 29, 2. **μέν**, 'while'. See n. to c. 36, 1 l. 5.

18. **τῇ καταστάσει τῆς πολιτείας προσέξων**, 'for the purpose of attending to the settlement of the civil government', 'the remodelling of the constitution'. Plutarch *more suo* does not give us any details of this reorganization: we have nothing but some scanty notices by Diodorus to depend on. Among other reforms —as if to mark the commencement of a new era—was the yearly appointment of the Amphipolos of Zeus Eleutherios, who apparently combined political influence with the highest dignity and had somewhat of a sacred character; and also the custom of computing the years by the respective governments of these magistrates —which continued to the time of Diodorus, above 300 years after. Diod. XVI 70 *εὐθὺς δὲ καὶ νομογραφεῖν ἤρξατο, τιθεὶς δημοκρατικοὺς νόμους καὶ τὰ περὶ τῶν ἰδιωτικῶν συμβολαίων δίκαια καὶ τἄλλα πάντα ἀκριβῶς διέταξε, πλείστην φροντίδα τῆς ἰσότητος ποιούμενος. κατέστησε δὲ καὶ τὴν κατ' ἐνιαυτὸν ἐντιμοτάτην ἀρχήν, ἣν Ἀμφιπολίαν Διὸς Ὀλυμπίου οἱ Συρακούσιοι καλοῦσι. καὶ ἡρέθη πρῶτος ἀμφίπολος Διὸς Ὀλυμπίου Καλλιμένης. καὶ τὸ λοιπὸν διετέλεσαν οἱ*

Συρακούσιοι τοὺς ἐνιαυτοὺς ἐπιγράφοντες τούτοις τοῖς ἄρχουσι, μέχρι τῶνδε τῶν ἱστοριῶν γραφομένων καὶ τῆς κατὰ τὴν πολιτείαν ἀλλαγῆς. Cf. XIII 35 quoted below l. 19, and Cic. *or. in Verr.* II 51, 126--7 *Syracusis lex est de religione, quae in annos singulos Iovis sacerdotem sortito capi iubeat, quod apud illos amplissimum sacerdotium putatur: cum suffragiis tres ex tribus generibus creati sunt, res revocatur ad sortem;* and the law prescribed—*cuium nomen exisset, ut is haberet id sacerdotium.* [It is doubtful whether by *genera* in this passage are meant the three old Dorian phylae Hylleis, Dymanes and Pamphiloi, according to Goettling (*Opusc. Acad.* p. 299), in which case it must have been a democratic institution; or the three parts of the city, so that a mixture of aristocracy would be discernible in the office; or lastly, three families, as Zumpt supposes, with whom Ebert also, Clasen and O. Müller agree.]

No inference can be drawn from Plutarch's general statement c. 38 as to the absence of a *συνέδριον* or senate, consisting of 600 of the most distinguished persons,—such as existed at a later period in the time of Agathocles (Diodor. XIX 5), or as to the decision of the most important questions, such as those of war or peace, by the popular assembly (*ἁλία* or *ἐκκλησία*), whom we find pronouncing judgment on the wives and daughters of Hiketas (c. 33, 1), on Mamercus (c. 34, 5 cl. Polyaen. Strat. 5, 12, 2), on the impeachment of Timoleon (c. 37, 2 cl. Corn. Nep. Timol. c. 5, 2), and decreeing him a public funeral and honours (c. 39 cl. Diod. XVI 90); also enacting the appointment of a Corinthian general to conduct any future foreign war (c. 38, 2).

For as Holm (*Geschichte Siciliens in Alterthum* II p. 468) observes, we find, as early as the time of Ducetius, the Syracusan popular assembly deciding similar questions and even Dionysius himself, according to Aristotle, consulting the same body. We cannot therefore regard such decisions as especially characteristic of the democratic constitution established by Timoleon.

19. τοῖς ἥκουσιν ἐκ Κορίνθου νομοθέταις κτλ. Diodorus mentions only one commissioner—Kephalus; see below. Plutarch does not state when the two commissioners came, but probably, as Gemistos Plethon says, it was with the Corinthian colonists:—*συνέπεμπον δ' αὐτοῖς καὶ Κέφαλον καὶ Διόνυσον* (the latter form of the name is found in two MSS of Plutarch: see Held *Prolegg.* c. II. P. ii, Progr. Baruthi 1837, p. 6). The period of Timoleon's legislation must have been between Ol. CIX 3=342/341 B.C. and Ol. CX 1=340/339 B.C. when the war with Carthage claimed his attention. Cf. Diodor. XVI 70 (quoted under l. 18 above) with what he records under Ol. CX 2=339/338 B.C. concerning the revival of the code of Diocles (B.C. 412) with modifications:—*εὐθὺς δὲ καὶ τοὺς προϋπάρχοντας νόμους ἐν ταῖς Συρακούσαις, οὓς συνέγραψε Διοκλῆς, διώρθωσε· καὶ τοὺς μὲν περὶ τῶν ἰδιωτῶν συμβολαίων καὶ κληρονομιῶν εἴασεν ἀμεταθέτους, τοὺς δὲ περὶ τῶν δημοσίων νενομοθετημένους πρὸς τὴν ἰδίαν ὑπόστασιν, ὥς ποτ' ἐδόκει συμφέρειν, διώρθωσεν. ἐπιστάτης δ' ἦν καὶ διορθώτης τῆς νομοθεσίας Κέφαλος ὁ Κορίνθιος, ἀνὴρ ἐν παιδείᾳ καὶ συνέσει δεδοξασμένος.*

The same writer in speaking of this code elsewhere (XIII 35) says

that neither this Cephalus, nor Polydorus in the reign of Hiero II, whom he couples with him, were properly *νομοθέται* but only *ἐξηγηταὶ* (i.e. 'interpreters') *τοῦ νομοθέτου, διὰ τὸ τοὺς νόμους γεγραμμένους ἀρχαίᾳ διαλέκτῳ δοκεῖν εἶναι δυσκατανοήτους.* This is a very strange reason, however, and according to Ahrens (*de dial. dor.* p. 6), inadmissible, because, as he says, the Syracusan dialect—that used by Epicharmus and Sophron, who were older than Diocles—could be easily understood even by an Athenian and did not undergo any important changes subsequently: it is surprising that O. Müller *Hist. of the Dorians*, Vol. II. p. 168 Engl. Tr., accepts this statement of Diodorus.

21. τὰ κυριώτατα, 'matters of paramount concern, of the most vital importance'.

Cf. Mor. p. 84 A *τὰ κύρια μέρη τοῦ σώματος*, p. 1115 B *πρὸς τὰ κυριώτατα καὶ μέγιστα τῶν φυσικῶν ὑπεναντιούμενοι τῷ Πλάτωνι*, Lyc. c. 13, 1 *τὰ κυριώτατα καὶ μέγιστα πρὸς εὐδαιμονίαν πόλεως καὶ ἀρετήν*, Camill. c. 21, 1 *τὰ δὲ κυριώτατα* (*sanctissima*) *καὶ μέγιστα τῶν ἱερῶν*, Ages. c. 31, 2 *τὰ μέσα τῆς πόλεως καὶ κύρια τοῖς ὁπλίταις περιεσπειραμένος*, Aristid. c. 11, 2 *περὶ δὲ τὰς ἀποσκευὰς καὶ τὰ κυριώτατα* (*res pretiosissimas*) *τεῖχος περιεφράξαντο*, Pomp. c. 51, 1 *ἐλάνθανε* (*Καῖσαρ*) *ἐν μέσῳ τῷ δήμῳ καὶ τοῖς κυριωτάτοις πράγμασι καταπολιτευόμενος τὸν Πομπήϊον*, Diod. Sic. II 15 *τῶν ἄλλων τῶν γιγνομένων ἐν τῇ τούτων χώρᾳ τὰ κυριώτατα καὶ μνήμης ἄξια*, XX 63 *τῷ τοῦ κουρέως σιδήρῳ παραβάλλειν τὰ κυριώτατα μέρη τοῦ σώματος.*

§ **4.** l. **22. τοὺς περὶ Δείναρχον**: see n. to c. 13, 2; c. 18, 1. Diodorus does not give the names; he says only (XVI 73):—*ἀπορούμενος δὲ χρημάτων εἰς τὰς τῶν ξένων μισθοδοσίας ἐξαπέστειλε στρατιώτας χιλίους μετὰ τῶν ἀξιολογωτάτων ἡγεμόνων εἰς τὴν τῶν Καρχηδονίων ἐπικράτειαν.*

23. τὴν...ἐπικράτειαν, 'the district', 'province', 'that part of the island which was in the power of the C.': cf. c. 25, 2; c. 30, 1, 3. Diodorus also uses this word to denote the district in possession of the Carthaginians in Sicily in his account of Timoleon, but in no other part of his history—except XL 38 where it is used in a different sense; Polybius has *ἐπαρχία* in the same sense. From this it has been inferred that the word was originally employed by Timaeus: see Clasen *Timaios* p. 91. Cp. Xen. Cyr. V iv 28, Hier. c. 6, 13 l. 62 with my note.

24. πόλεις πολλὰς ἀφιστάντες: Diodorus's account (XVI 73) of Timoleon's successes before the Carthaginian invasion savours of exaggeration:—*τοῦ δὲ Τιμολέοντος αὐξομένου τῇ τε δυνάμει καὶ τῇ κατὰ τὴν στρατηγίαν δόξῃ, αἱ μὲν Ἑλληνίδες πόλεις αἱ κατὰ τὴν Σικελίαν ἅπασαι προθύμως ὑπετάγησαν τῷ Τιμολέοντι διὰ τὸ πάσαις τὰς αὐτονομίας ἀποδιδόναι. τῶν δὲ Σικελῶν καὶ Σικανῶν καὶ τῶν ἄλλων τῶν ὑπὸ τοὺς Καρχηδονίους τεταγμένων πολλαὶ διεπρεσβεύοντο σπεύδουσαι παραληφθῆναι πρὸς τὴν συμμαχίαν.*

25. διῆγον ἐν ἀφθόνοις, 'were living in great abundance', 'on the fat of the land'. Cf. Sull. c. 4, 3 *ἐν ἀφθόνοις διαγόντων* with my note.

26. χρήματα παρεσκεύαζον...ἀπὸ τῶν ἁλισκομένων: cf. Arist. Pax 850 *ζῶσιν ἀπὸ τούτων*, Herod. IV 22 *ἀπὸ θήρης ζώοντες*, Xen. Anab. VI i 1 *ἀπὸ τῆς ἀγορᾶς ἔζων*. The statement of Diodorus (XVI 73);—*οὗτοι δὲ λαφύρων πλῆθος παρέδωκαν τῷ Τιμολέοντι· ὁ δὲ λαφυροπωλήσας τὴν λείαν καὶ χρημάτων πλῆθος ἀθροίσας ἔδωκε τοῖς μισθοφόροις εἰς πλείω χρόνον τοὺς μισθούς*—appears inconsistent with the complaint against Timoleon about arrears of pay, which he puts in the mouth of Thrasius (XVI 78, cp. Timol. c. 25 l. 14) *οὐδὲ τοὺς ὀφειλομένους μισθοὺς πολλοῦ χρόνου διὰ τὴν ἀπορίαν ἀποδεδωκώς*. On the use of the imperfect partic. see n. to c. 23, 3.

CHAPTER XXV

§ **1.** l. **1. ἐν τούτῳ**: c. 2, 1; c. 16, 5. **καταπλέουσιν εἰς τὸ Λιλύβαιον**: according to Diodorus's chronology (XVI 77) this was in the spring of Ol. CX 1 = 340/339 B.C. Plutarch (c. 22, 5) speaks of preparations made by the Carthaginians *ὡς ἔτους ὥρᾳ διαβησομένους εἰς Σικελίαν*, and continues with the vague *ἐν τούτῳ*, so that the date of the expedition, according to him, must be put some years earlier, Ol. CIX 3 = B.C. 342/341.

Diodorus' account (XVI 73) is as follows: *Καρχηδόνιοι δέ, τοὺς κατὰ τὴν Σικελίαν στρατηγοὺς ὁρῶντες ἀγεννῶς τὸν πόλεμον διοικοῦντας, ἔκριναν ἑτέρους ἀποστέλλειν μετὰ δυνάμεως μεγάλης. εὐθὺς οὖν τῶν πολιτῶν κατέλεγον τοὺς ἀρίστους εἰς τὴν στρατείαν καὶ τῶν Λιβύων τοὺς εὐθέτους ἐστρατολόγουν. χωρὶς δὲ τούτων, προχειρισάμενοι χρημάτων πλῆθος, μισθοφόρους ἐξενολόγουν Ἴβηρας καὶ Κελτοὺς καὶ Λίγυας. ἐναυπηγοῦντο δὲ καὶ ναῦς μακρὰς καὶ φορτηγοὺς πολλὰς ἤθροιζον καὶ τὴν ἄλλην παρασκευὴν ἀνυπέρβλητον ἐποιοῦντο.*

Lilybaeum was a cape in the district of Motya, sheltering a fine harbour on its northern side, and one of the nearest points of Sicily to Africa; hence its importance to the Carthaginians. Under their protection, a city arose on the cape, which extinguished Motya and survived the destruction of Carthage, as the coins ΛΙΛΥΒΑΙΙΤΑΝ indicate. It still flourishes under its Arabic or Punic name Marsala (from *Marsa*, 'harbour'). LEAKE, *Notes on Syracuse*, p. 98 note 3.

2. ἑπτὰ μυριάδας στρατοῦ, 'an army of 70,000 men'. For the expression cf. Alex. c. 18, 5 *ἑξήκοντα γὰρ ἦγε μυριάδας στρατοῦ*, c. 31, 1 *ἑκατὸν μυριάσι στρατοῦ καταβαίνοντα*, Artox. c. 7, 3 *ἐνενήκοντα μυριάσι στρατοῦ*. Diodorus (XVI 77) agrees in the main about the numerical items of this imposing force, having copied from the same authority as Plutarch, viz. Timaeus:—*Καρχηδόνιοι μὲν μεγάλας παρασκευὰς εἰς τὸν πόλεμον πεποιημένοι διεβίβασαν τὰς δυνάμεις εἰς τὴν Σικελίαν· εἶχον δὲ σύμπαντας, σὺν τοῖς προϋπάρχουσιν ἐν τῇ νήσῳ, πεζοὺς μὲν πλείους τῶν ἑπτακισμυρίων, ἱππεῖς δὲ καὶ ἅρματα καὶ συνωρίδας* (*bigas*) *οὐκ ἐλάττους τῶν μυρίων· ναῦς δὲ μακρὰς μὲν διακοσίας, φορτηγοὺς δέ, τὰς τοὺς ἵππους τε καὶ βέλη καὶ σῖτον καὶ τἆλλα κομιζούσας, πλείους τῶν χιλίων.*

6. κατὰ μέρος, *particulatim*, 'piece-meal': c. 30, 5.

7. **ἐξελάσοντες**: the Attic future is *ἐξελῶντες*. The form *ἐλῶ* is found in Inscriptions B.C. 464—457. See Meisterhans *Gramm.* p. 143, 3.

8. **καὶ μὴ νοσοῦντας**, 'even if not enfeebled, disordered by internal troubles'.

On this use of *νοσεῖν* cp. Arat. c. 2, 1 *ἡ Σικυωνίων πόλις εἰς στάσεις ἐνέπεσε καὶ οὐκ ἐπαύσατο νοσοῦσα καὶ ταραττομένη*, Mar. c. 35, 1 *τὴν πόλιν—ὕπουλον γεγενημένην καὶ νοσοῦσαν ἀνέρρηξεν*, Thes. c. 12, 1 *κατελθὼν δὲ εὗρε τὰ περὶ τὸν Αἰγέα καὶ τὸν οἶκον ἰδίᾳ νοσοῦντα*, Cic. c. 10, 4 *ἐκστῆσαι τὴν πολιτείαν αὐτὴν ὑφ' αὑτῆς νοσοῦσαν*, Cam. c. 4, 1 *εἴ τι δύναιτο θέσθαι τῶν ἰδίων ἄμεινον ἐν τοῖς κοινοῖς νοσοῦσιν*, Cleom. c. 34, 2 *τῆς βασιλείας νοσούσης θεατὴν γεγενημένον*, Agis c. 5, 1 *ἀρχὴν διαφθορᾶς καὶ τοῦ νοσεῖν ἔσχε τὰ πράγματα τῶν Λακεδαιμονίων*, Lucull. c. 38, 2, Philop. c. 1, 4 *τεταραγμένων τῶν κατὰ τὴν πόλιν καὶ νοσούντων*, Herod. V c. 28 *ἡ Μίλητος νοσήσασα στάσι*, Dem. Olynth. II p. 22 *Θετταλοῖς νοσοῦσι καὶ στασιάζουσι καὶ τεταραγμένοις...ἐβοήθησε* (*ἡ Μακεδονικὴ ἀρχή*), Diod. Sic. XI c. 86 *ἐνόσουν αἱ πόλεις καὶ πάλιν εἰς πολιτικὰς στάσεις καὶ ταραχὰς ἐνέπιπτον*.

9. **συλλαβέσθαι** = *συναρπάσαι*, *capere*, quasi sagena conclusos. Raro significatu pro *συλλαβεῖν* in activo. Nam in medio significat alias *adiuvare* (*Reiske*).

§ **2**. l. **10**. **τὴν ἐπικράτειαν αὐτῶν**: observe the position of the reflexive pronoun after the governing noun without the repetition of the article, which is inadmissible in classical prose. Cf. c. 29, 2 *αὑτοῦ τὴν πατρίδα*.

11. **ὀργῇ**: adv. dative of manner. So *βίᾳ*, *σπουδῇ*, *σιγῇ*, *σιωπῇ*, Pyrrh. c. 29, 3 *ἠμύνοντο προθυμίᾳ καὶ ἀρετῇ*, Caes. c. 10, 3 *ἀπεπήδησε κραυγῇ*. **πρὸς τοὺς Κορινθίους**: the contingent under Deinarchos and Demaretos. Cp. Gemistos Pleth. *Hellen.* I c. 49 *πεπυσμένοι τὴν ἐπικράτειαν σφῶν πεπορθῆσθαι, ὀργῇ ἐχώρουν πρῶτον ἐπὶ τοὺς πορθοῦντας*.

31 **12**. **Ἀσδρούβα**: the contraction of nouns of the *α*- stem from *-αο* to *α*, peculiar to the Aeolic dialect, is found in Roman proper names, as *Σύλλα* and a few others. HA. § 149, Meister *die griechischen Dialekte* I p. 162.

14. **κατεπλάγησαν**: Diodorus (XVI 78) relates that Timoleon, having decided to assume the offensive and meet the Carthaginians in their own district—*ὅπως τὴν μὲν τῶν συμμάχων χώραν ἀσινῆ διαφυλάξῃ, τὴν δ' ὑπὸ τοὺς βαρβάρους οὖσαν καταφθείρῃ*—had called together his army and explained to them his plans in a suitable exhortation, stimulated their courage (*παρώρμησε τοῖς οἰκείοις λόγοις τὰ πλήθη πρὸς τὸν τῶν ὅλων ἀγῶνα*), and met with a full apparent response. He had advanced as far as the territory of Acragas with his 12,000 men, when their alarm and mistrust threatened to arrest his further progress. An officer among the mercenaries, named Thrasius, who is described as a principal accomplice of the Phocians in their sacrilegious expedition against the temple at Delphi, *ἀπονοίᾳ δὲ καὶ θράσει διαφέρων*, raised a mutiny against him, partly

because the service was desperate (*ἀπεγνωσμένη*) and Timoleon was *ἐναποκυβεύων ταῖς τῶν μισθοφόρων ψυχαῖς*, partly because their pay was considerably in arrear *διὰ τὴν ἀπορίαν*, in consequence of which one thousand of his mercenaries returned to Syracuse.

15. πρός: see Gr. Ind. *s. v.*

17. ἀπό: see Gr. Ind. *s. v.*

§ **3.** l. **18. οἱ μισθοφόροι**: comp. Tim. et Aem. Paul. c. 1, 2 *πολλοὺς μὲν τυράννους, μεγάλην δὲ τὴν Καρχηδονίων δύναμιν ἀπὸ τῆς τυχούσης στρατιᾶς ἐνίκησεν, οὐχ ὥσπερ Αἰμίλιος ἀνδράσιν ἐμπειροπολέμοις καὶ μεμαθηκόσιν ἄρχεσθαι χρώμενος, ἀλλὰ μισθοφόροις οὖσι καὶ στρατιώταις ἀτάκτοις πρὸς ἡδονὴν εἰθισμένοις στρατεύεσθαι.*

19. ὅσον, *circa*, common in this sense in Inscriptions, Meisterhans *Gramm.* p. 196, 14.

20. ὡς οὐχ ὑγιαίνοντος, 'as though he were not in his right senses'. Cf. c. 9, 3.

21. μαινομένου παρ' ἡλικίαν, not 'in his dotage' (*Langhornes*), but as Amyot 'plus téméraire que son aage ne portoit'.

23. μετὰ πεντακισχιλίων πεζῶν καὶ χιλίων ἱππέων: Diodorus (XVI 78) puts the total at 12,000 (*οὐ πλείους τῶν μυρίων καὶ δισχιλίων*); but Plutarch's total of 7000 probably does not include the contingent furnished by Hiketas according to Diodorus (XVII 77) nor the Siceliots, subsequently mentioned as present at the great battle (c. 27, 4 l. 31), nor the division under Demaretos and Deinarchos who had invaded the Carthaginian province. Moreover the number given here is disproportionate to that of the cavalry.

24. διαρτῶντος = *διϊστάντος καὶ διείργοντος ἀπὸ τῶν Συρακουσῶν* (*Koraes*). Alibi eodem sensu dicitur *ἀπαρτᾶν*. Brut. c. 28, 4 *δεῖν—μὴ μακρὰν ἀπηρτῆσθαι τῆς Ἰταλίας*, consol. ad Apoll. p. 113 B *ἀπαρτώμενοι τῆς κατὰ φύσιν ἐν τοιούτοις μετριοπαθείας*. Hesych. *ἀπαρτῆσαι· χωρίσαι, διαστῆσαι* (*Held*). See Gr. Ind. *s. v.* *διαρτᾶν*. **ὁδόν**: HA. § 720, G. § 161.

26. τοῖς πεσοῦσιν αὐτῶν: c. 17, 3.

27. ὑπάρξει: see Gr. Ind. *s. v.*

§ **4.** l. **28. κέρδος ἡγεῖτο...γεγονότας**, *deputavit in lucro, quod hi semetipsos prodidissent ante certamen* (Reiske). See HA. § 726, G. § 166.

Diodorus (XVI 79) tells us that Timoleon deferred the punishment of the mutineers, sending them back to Syracuse with an order to the home authorities to give them their arrears of pay:—*τὴν τούτων κόλασιν εἰς ἕτερον ἀνεβάλετο καιρόν, γράψας πρὸς τοὺς ἐν Συρακούσαις φίλους προσδέξασθαι αὐτοὺς φιλοφρόνως καὶ τοὺς μισθοὺς ἀποδοῦναι.* Their ultimate fate is recorded by Plut. Tim. c. 30 and by Diod. XVI 82.

31. τὸν Κρίμησον ποταμόν: the Crimêsus or Crimisus rises in the mountainous region south of Panormus (mod. *Palermo*), which bears the name of M. Cratas, within the territory of Segesta,

and is probably identical with the stream now called *Fiume Freddo*, which forms the north-east or left branch of the Hypsas (mod. *Belice*), and falls into the sea near Selinus.

32. **συνάπτειν**, *accedere, coire alios aliunde adventantes* (Schaefer), 'were coming in'—a common meaning of the verb in Polybius, as 3, 19, 2 *εἰς τὸν καιρὸν τοῦτον συνῆψαν*, 2, 2, 8 *συνάψαντος τοῦ χρόνου* (*cum tempus adesset*), 2, 54, 13 *συνάπτοντος ἤδη τοῦ χειμῶνος*, 5, 41, 7 *τὸν βασιλέα συνάπτειν τοῖς τόποις*: in c. 27, 1 it is followed by an object.

CHAPTER XXVI

§ **1.** The Carthaginians were on their way to Entella—one of the towns that revolted from them to Timoleon's mercenaries under Deinarchos and Demaretos (Diod. XVI. 73)—with the view of re-taking it; but the arrival of Timoleon from Acragas frustrated their intention. They were marching along the north bank of the Hypsas—one of the perennial rivers in the Island—had crossed its western branch and were just preparing to cross the eastern branch also—the Crimesus, the only stream between them and Entella—when they were intercepted by Timoleon. He was moving with his army in a north-west direction and just about to ascend an eminence immediately above the course of the Crimesus and commanding a view of its valley, when the incident of the mules, carrying loads of wild celery, happened.

2. **ὃν ὑπερβαλόντες**, *cuius fastigium cum attigissent atque in eum locum pervenissent, unde prospectus in planitiem pateret* (Held).

4. **ἐμβάλλουσιν** i. e. *συμβάλλουσι, συναντῶσι* (*Reiske*). The meaning is rather *superveniunt*; so Amyot 'il arriva par cas d'adventure en son ost quelques mulets'. The word was probably used in the original passage of Timaeus. See below l. 9. **σέλινα κομίζοντες**: Diod. XVI 79 *κατὰ τύχην ὑποζυγίων σέλινα κομιζόντων εἰς τὰς στιβάδας, ὁ Τιμολέων ἔφη δέχεσθαι τὸν οἰωνὸν τῆς νίκης· τὸν γὰρ Ἰσθμιακὸν στέφανον ἐκ σελίνου συνίστασθαι.*

5. **εἰσῆλθε**, *in mentem venit.* Cf. Dion c. 32, 1 *οὐχ, ὅπερ ἦν δίκαιον, εἰσῄει τοῖς Συρακουσίοις ἐκπλήττεσθαι τὴν ἀπάθειαν τοῦ Δίωνος*, Herod. III 14, 13. The accusative is more commonly found, as Herod. III 42, 6 *τὸν δὲ εἰσῆλθε θεῖον εἶναι τὸ πρᾶγμα*, Xen. Anab. V ix 17 *ἤδη μᾶλλον εἰσῄει αὐτοὺς ὅπως ἂν καὶ ἔχοντές τι οἴκαδε ἀφίκοιντο*, Thuc. IV 30, 1 *ἀπὸ τοῦ Αἰτωλικοῦ πάθους οὐχ ἥκιστα αὐτὸν ταῦτα ἐσῄει*, VI 31, 1 *μᾶλλον αὐτοὺς εἰσῄει τὰ δεινά.* The more usual compound in this sense is *ἐπιέναι.*

6. **εἰώθαμεν**: apium, cuius mysticam originem declarant Clemens Alex. Protrep. p. 6 et Eusebius Pr. Evang. II p. 46, frequentissime ad cippos ornandos adhibitum fuisse docuerunt Rigaltius ad Artemid. I 21 et Casaubonus ad Theophr. Char. p. 38, 85. Itaque ratione fecerunt qui ad tristem Melicertae sortem significandam apii usum in Isthmiis victoriis obtinuisse tradidere. At fuisse etiam qui apium victoriae symbolum haberent, docent quae de Danao refert Etym. M. p. 743, 22, quae ex integrioribus

Pindari scholiis ad Pyth. *θ*, 185 ed. Boeckh. desumta sunt. Herculis statuas apio coronatas commemorat Tertullianus *de cor. mil.* 7. MEINEKE *ad Euphorion. Chalcid.* p. 82 Note 2. In many of the Corinthian coin-types reference is made to the myth of Melicertes or Palaemon, in whose honour the games were celebrated at the Isthmus. See B. V. Head *Historia numorum* p. 339.

7. ἐπιεικῶς, *fere, vulgo, plerumque:* see Gr. Ind. *s. v.*

8. τὸν ἐπισφαλῶς νοσοῦντα, 'one who is dangerously ill'.

9. δεῖσθαι τοῦτον τοῦ σελίνου: the same story is told by Polyaenus Strateg. V 12, 1 and repeated by Plutarch Mor. p. 676 D, where we are told that it is taken from Timaeus: *ἱστορεῖ δὲ καὶ Τίμαιος ὁ συγγραφεύς, ὅτι Κορίνθιοι ὁπήνικα μαχούμενοι πρὸς Καρχηδονίους ἐβάδιζον ὑπὲρ τῆς Σικελίας, ἐνέβαλόν τινες σέλινα κομίζοντες· οἰωνισαμένων δὲ τῶν πολλῶν τὸ σύμβολον, ὡς οὐ χρηστόν, ὅτι δοκεῖ τὸ σέλινον ἐπικήδειον εἶναι καὶ τοὺς ἐπισφαλῶς νοσοῦντας δεῖσθαι τοῦ σελίνου φαμέν, ὡς ὁ Τιμολέων ἐθάρρυνεν αὐτοὺς καὶ ἀνεμίμνησκε τῶν Ἰσθμοῖ σελίνων, οἷς ἀναστέφουσι Κορίνθιοι τοὺς νικῶντας.*

On the emphatic demonstrative *τοῦτον* see Gr. Ind. *s. v.* *οὗτος.*

12. ἄλλα τε πρέποντα τῷ καιρῷ διελέχθη: Polyaenus l. c. 32
makes him address his men thus:—*νῦν ἀλῶναι χρὴ τοὺς πολεμίους· εἶναι γὰρ χρησμὸν ὡς ἐν τούτῳ τῷ τόπῳ παραταξάμενοι διαφθαρήσοιντο· τεκμηριοῖ δὲ τὸν χρησμὸν ὁ χειμὼν ἐξαπίνης κινούμενος.* The speech which Trench in his poem 'Timoleon' puts in the mouth of his hero on occasion of his setting out from Corinth to Sicily might have served also for the present occasion:—

'The end proves all; and that is still to come,
and yet sometimes I nigh persuade myself,
* * * * * * * *

we few shall scatter Afric's alien hordes,
chase worse than wild beasts from their treacherous lairs;
the stars shall in their courses fight for us;
and all the elements shall work for us;
and the sweet gods of Hellas, by the shrieks
of immolated children scared away,
these, girt already for their glad return,
shall show how easy all things prove for them
that have immortal Helpers on their side.
And there shall wait on me, on me who seemed
exiled for ever from the tenderness
of human hearts, from all things good and fair,
the golden tribute of a people's love.
And, when my work is ended, multitudes
apparelled all in white, and crowned with flowers,
as for a great day of high festival,
shall with large tears of sorrow and of joy
bear me, a victor, to my funeral pyre:
so limns itself the future to my sight'.

§ **2.** l. **15. τοὺς Ἴσθμια νικῶντας,** 'the victors in the Isthmian games', HA. § 716 a, G. § 159 Rem. The Isthmian games

were held every other year, between the second and third and also between the fourth and first Olympiad in honour of Poseidon on the Isthmus of Corinth. The contests were gymnastic, equestrian and musical. The Nemean games were held in the first and fourth year of each Olympiad, once in the winter or spring, once in the summer, at Nemea, a place between Kleonae and Phlius.

In the Pythian games the prize was a wreath of bay leaves, in the Olympian one of olive leaves.

16. **στέμμα τὸ τοῦ σελίνου**: see n. to c. 13, 4: also crit. n.

18. **γέγονεν**, sc. *στέφανος*.

§ **3.** l. 18. **ἐντυχών**, 'when he had addressed them'. See Gr. Ind. *s. v.* *ἐντυγχάνειν*.

20. **λαβὼν τῶν σελίνων**: HA. § 736, G. § 170, 1. Cp. Diod. XVI 79:—*οἱ δὲ στρατιῶται, παραγγείλαντος τοῦ Τιμολέοντος, ἐκ τῶν σελίνων πλέξαντες στεφάνους καὶ ταῖς κεφαλαῖς περιθέντες προῆγον μετὰ χαρᾶς, ὡς τῶν θεῶν προσημαινόντων αὐτοῖς τὴν νίκην.*

23. **δράκοντα...διαπεπαρμένον** 'a snake pierced through'.

Homer (Il. XII 200) describes in eight masterly lines the appearance of an eagle with a snake he had seized as an omen to the armies when about to attack:—

ὄρνις γάρ σφιν ἐπῆλθε, περησέμεναι μεμαῶσιν,
αἰετὸς ὑψιπέτης, ἐπ' ἀριστερὰ λαὸν ἐέργων,
φοινήεντα δράκοντα φέρων ὀνύχεσσι πέλωρον,
ζωὸν ἔτ' ἀσπαίροντα καὶ οὔπω λήθετο χάρμης·
κόψε γὰρ αὐτὸν ἔχοντα κατὰ στῆθος παρὰ δειρήν,
ἰδνωθεὶς ὀπίσω· ὁ δ' ἀπὸ ἕθεν ἧκε χαμᾶζε
ἀλγήσας ὀδύνῃσι μέσῳ δ' ἐνὶ κάββαλ' ὁμίλῳ,
αὐτὸς δὲ κλάγξας πέτετο πνοιῆς ἀνέμοιο.

24. **ἵπτατο**, from *ἵπταμαι* (late and rare in simple). **κεκλαγὼς μέγα καὶ θαρραλέον**, 'with a loud and inspiriting cry', an unusual form of the perfect participle, for the Attic *κεκλαγχώς*, Veitch *Greek Verbs s. v.* *κλάζω*. Observe the dramatic imperfects **ἔφερε...ἵπτατο...ἐπεδείκνυον**—painting a scene in narrative, where the aorist would merely state a fact—in contrast with the aorist *ἐτράποντο*.

25. **πρὸς εὐχὰς θεῶν καὶ ἀνακλήσεις ἐτράποντο**: cp. Thuc. VII 71, 2 *ἀνεθάρσησάν τε ἂν καὶ πρὸς ἀνάκλησιν θεῶν μὴ στερῆσαι σφᾶς τῆς σωτηρίας ἐτρέποντο.*

CHAPTER XXVII

§ **1.** l. 1. **ἱσταμένου θέρους**, *ineuntis aestatis*. Cf. Hom. Od. XIX 519 *ἔαρος νέον ἱσταμένοιο.* The Greek month was divided into three decades, the first of which was designated as *μὴν ἱστάμενος*, the second as *μὴν μεσῶν*, the third as *μὴν λήγων* or *φθίνων*.

2. λήγοντι μηνὶ Θαργηλιῶνι: it was on the 24th of Thargelion =the 4th of June, B.C. 339. According to a notice in the *Life* of Camillus, c. 19, 4, *ἐνήνοχε δὲ καὶ ὁ Θαργηλιὼν μὴν τοῖς βαρβάροις ἐπιδήλως ἀτυχίας· καὶ γὰρ Ἀλέξανδρος ἐπὶ Γρανικῷ τοὺς βασιλέως στρατηγοὺς Θαργηλιῶνος ἐνίκησε, καὶ Καρχηδόνιοι περὶ Σικελίαν ὑπὸ Τιμολέοντος ἡττῶντο τῇ ἑβδόμῃ φθίνοντος, ὡς Ἔφορος καὶ Καλλισθένης καὶ Δαμάστης καὶ Φύλαρχος ἱστορήκασιν.* Plutarch's usage varies in the addition or omission of the article: thus we find *ἱσταμένου Ἰανουαρίου μηνός* Caes. c. 37, 2 and *μηνὸς Βοηδρομιῶνος ἕκτῃ* Cam. c. 19, 3, with *τῇ ἑβδόμῃ τοῦ Πυανεψιῶνος μηνός* Thes. c. 22, 4, *τετρὰς φθίνοντος τοῦ Καρνείου μηνός* Nic. c. 28, 1, *τοῦ Μαιμακτηριῶνος μηνὸς τῇ ἕκτῃ ἐπὶ δέκα* Arist. c. 21, 2; also *εἰκάδι Βοηδρομιῶνος* Phoc. c. 28, 1, *πέμπτῃ φθίνοντος Θαργηλιῶνος*. **τὰς τροπάς**, 'the solstice',

3. συνῆπτε τὸν καιρόν: see n. to c. 25, 4.

5. σύνοπτον οὐδὲν ἦν ἀπὸ τῶν πολεμίων, *ex ea parte, qua hostes adveniebant, nil patebat Syracusanorum aspectui* (Held).

§ 2. l. 8. ἀναβάντες ἐπὶ τὸν λόφον: c. 26, 1.

9. θέμενοι τὰς ἀσπίδας διανεπαύοντο, *depositis clypeis respirabant.* Xen. Hell. II iv 12 *Θρασύβουλος τοὺς μετ' αὐτοῦ θέσθαι κελεύσας τὰς ἀσπίδας καὶ αὐτὸς θέμενος* (*Held*). Cf. Xen. Anab. I v 17, x 16, VII i 22, 24.

10. τοῦ ἡλίου περιφερομένου, *sole sese circa verticem caeli circumtorquente*, h. e. circa meridiem, iam ad vesperam vergente (*Reiske*).

11. ὁ μὲν θολερὸς ἀήρ...συνιστάμενος, 'the thick mist gathering about the heights and hanging there in clouds'. *θολερός* is)(*καθαρός* or *λαμπρός*; thus it is applied to a turbid and dirty stream, swollen by rain, Pyrrh. c. 2, 3, Plat. Phaed. p. 113 A *ποταμὸς χωρεῖ κύκλῳ θολερὸς καὶ πηλώδης*, Lucian as quoted below c. 28 l. 38.

13. τῶν ὑπὸ πόδας τόπων ἀνακαθαιρομένων, 'while the places below them were becoming clear of the mist'. The east wind was thus favourable to the Syracusans, cp. Polyaen. V 12, 3 *τὸ δὲ κατάστημα κινούμενον ἐναντίον τοῖς πολεμίοις.*

15. πρώτοις μὲν τοῖς τεθρίπποις ἐκπληκτικῶς πρὸς ἀγῶνα κατεσκευασμένοις, 'with their war chariots-and-four in front, armed and equipped for battle in a manner intended to create consternation'. 'Of these war chariots they are said to have had not less than 2000 in the unsuccessful battle which they fought against Agathokles in Africa near Carthage (Diod. XX 10). At the time of Pyrrhus they came to employ tame elephants trained for war' (*Grote*).

17. μυρίοις ὁπλίταις: so Diodorus XVI 79:—*καὶ μυρίων ἤδη* 33
διαβεβηκότων ἐξ ἐφόδου τούτοις ἐπέρραξε. We may therefore infer that this was the number given in the original source from which both writers drew.

λευκάσπισι: The celebrated Sacred Band of Carthage was armed with huge shields covered with elephant hides. According

to Diodorus (XVI 80) quoted c. 28 § 2 l. 11, they did not number more than 2500: the remainder 7500 must have been ordinary Libyans which is more probable. Plutarch himself (c. 28, 5) says:—*λέγονται γοῦν ἐν μυρίοις νεκροῖς τρισχίλιοι Καρχηδονίων γενέσθαι*, where he is speaking in round numbers.

§ **3.** l. **22.** **τὸν ποταμὸν αὐτοῖς ταμιεύοντα κτλ.**, 'that the river was controlling for them (i.e. that it depended entirely on the river), how many they should single off from the entire host and engage with at one time'. The middle (*ταμιεύεσθαι*) is generally used in this sense; cp. Xen. Cyr. III iii 47 with my note, IV i 18, Anab. II v 18 *τοσοῦτοι δ' εἰσὶ ποταμοὶ ἐφ' ὧν ἔξεστιν ἡμῖν ταμιεύεσθαι, ὁπόσοις ἂν ὑμῶν βουλώμεθα μάχεσθαι*, Hipparch. VII 11 *καὶ ἐν διαβάσεσί γε ἔστι ταμιεύσασθαι* (*pro arbitrio instituere*), *ὥστε ὁπόσοις ἂν βούληται τῶν πολεμίων ἐπιτίθεσθαι*, Thuc. VI 18, 3 *οὐκ ἔστιν ἡμῖν ταμιεύεσθαι ἐς ὅσον βουλόμεθα ἄρχειν*. The infinitive *ἀπολαβεῖν* depends, as an indirect object, upon *ταμιεύοντα* in the same way as after verbs of giving, HA. § 951.

23. **τοῦ πλήθους**: partitive genitive after *ὅσοις*.

27. **μέλλοντας**, sc. *διαβαίνειν*.

§ **4.** l. **28.** **λαβόντι**, 'with': HA. § 968 b. **εἰς**: see Gr. Ind. *s.v.*

29. **τῆς παρατάξεως οὔπω καθεστώσης**, 'before their battle array had been formed'.

31. **τοῖς ἄλλοις Σικελιώταις**, 'the troops from the other Greek towns in Sicily', except Syracuse.

32. **ἀπέδωκεν**, 'assigned'. Cf. Aristid. c. 12, 2 *οἱ σύνεδροι θάτερον αὐτοῖς* (*τοῖς Ἀθηναίοις*) *κέρας ἀπέδοσαν*. **ἑκατέρῳ**, sc. *τῷ κέρᾳ*.

34. **τὸ μαχιμώτατον τῶν μισθοφόρων** for *τοὺς μαχιμωτάτους*: cf. Aristid. c. 10, 1 *τοῦ στρατοῦ τὸ μαχιμώτατον*, c. 16, 2, c. 18, 8, Caes. c. 18, 4 *ὠσάμενος τὸ μάχιμον*, c. 40, 2, Xen. Cyr. V iv 46 *ἀνάγκη ἐπὶ λεπτὸν τὸ μάχιμον τετάχθαι*, Anab. I iv 13.

35. **ἀποθεωρῶν**, 'watching intently'. See n. to c. 5, 2.

§ **5.** l. **35.** **ὡς**, *postquam*.

37. **διαθεόντων**, *discurrentium*. **εἰς χεῖρας ἐλθεῖν τοῖς Κ.**, 'to come to close quarters with the C.' Cf. c. 31, 4 *ἐν χερσὶν ἦσαν τοῖς πολεμίοις*.

39. **ὅπως μὴ...ἐξελίττειν συνεχῶς**, 'to be constantly wheeling about and drawing off to avoid having their ranks broken'. See Gr. Ind. *s.v. ἐξελίττειν*.

40. **πυκνὰς**, predicate adjective for adverb, HA. § 619. **ἐξ ἐπιστροφῆς**, 'by a sudden wheel', 'change of direction'.

41. **βοήσας...τοῖς πεζοῖς**, *alta voce iubens pedites*. Soph. Oed. T. 1287 *βοᾷ διοίγειν κλῇθρα*, Xen. Anab. I viii 12 *τῷ Κλεάρχῳ*

ἐβόα ἄγειν τὸ στράτευμα, 19 *ἐβόων* δὲ ἀλλήλοις μὴ θεῖν δρόμῳ, Plut. Brut. c. 18, 7 ἐπαινούντων δὲ καὶ κατιέναι *βοώντων*, Alex. c. 33, 1 *βοῶντες* ἄγειν ἐπὶ τοὺς βαρβάρους, Cato min. c. 28, 2; c. 46, 3, Sert. c. 16, 1, Eum. c. 14, 1 *ἐβόων* Εὐμένη καλεῖν αὐτοῖς. See note to c. 16, 5 l. 40.

43. μείζονι...τῆς συνήθους, 'louder than his usual (voice)'.

κεχρῆσθαι, 'to have served himself with' i.e. 'to have', Hom. Od. III 266 φρεσὶ γὰρ κέχρητ' ἀγαθῇσιν.

44. εἴτε τῷ πάθει...οὕτω διατεινάμενος, 'whether it was from emotion that he raised it so high'. Stewart characteristically 'either from *their* faculties being strained by the excitement of the contest'.

παρὰ τὸν ἀγῶνα, *propter animi contentionem*, 'because of the inward struggle'. So Comp. Ag. et Cleom. c. Gracch. c. 5, 4 ἐκριπισθέντας τῷ πρὸς τοὺς ἐνισταμένους ἀγῶνι καὶ θυμῷ, Sol. c. 7, 4 τοῦ μέλλοντος ὠδῖνας ἀεὶ καὶ τρόμους καὶ *ἀγῶνας* ('anxieties'), εἰ στερήσονται, παρέχοντος αὐτοῖς, Cat. min. c. 67, 2 *ἀγῶνι* θαυμαστῷ *χρησάμενος* (de oratoris vehementia).

46. εἴτε δαιμονίου τινός...συνεπιφθεγξαμένου, 'or because some god had spoken with him, prompted his utterance'. **παρέστη,** 'it occurred'. Cf. Flam. c. 5, 6 παντάπασιν ἤδη τότε καὶ τοῖς θεραπεύουσι τὰ τοῦ Φιλίππου *παρέστη*, Pelop. c. 2, 5 ταῦτά μοι *παρέστη* προαναφωνῆσαι; and for the transitive aor. 1, Paus. IX 14, 6 τοῦτο Ἐπαμεινώνδᾳ *παρέστησεν* ('suggested')...ἀπαγαγεῖν, quoted by Jebb *Att. Orat.* p. 90 § 17 ed. 2.

§ 6. l. 47. τὴν κραυγὴν ἀνταποδόντων, 'when they (his men-at-arms) raised their war-cry in response, re-echoed his shout'. HA. § 972 a.

48. παρεγγυώντων ἄγειν καὶ μὴ μέλλειν, 'urging him to advance 34
(or 'lead them on') without delay'. On the meaning of *παρεγγυᾶν* see Gr. Ind. *s. v.*

50. παρελάσαι, 'to ride along, past'. **κατὰ κέρας,** *a latere*, 'in flank'. Xen. Cyr. VII i 26 φάλαγγι *κατὰ κέρας* προσέβαλλεν, Arrian Exp. Alex. I vi 22 οἱ δὲ ἀπροσδόκητοί τε ἐπιπεσόντες καὶ φάλαγγι *κατὰ κέρας*, ᾗπερ ἀσθενεστάτοις αὐτοῖς καρτερωτάτῃ ἐμβολῇ προσμίξειν ἔμελλον. In Xen. Lac. Rep. 11, 8 *κατὰ κέρας* ἄγειν means 'to march in column'.

52. τῷ συνασπισμῷ, a military term, denoting the position in which the combatants were arranged, which was closer than in the πύκνωσις, one instead of three feet being left between man and man (Arrian Tact. XI 4), so as to present a more compact front. Arrian says that the Romans borrowed the idea of their *testudo* (cf. Sull. c. 18, 4) from this:—*συνασπισμὸς* δέ, ἐπὰν εἰς τοσόνδε πυκνώσῃς τὴν φάλαγγα, ὡς διὰ τὴν συνέχειαν μηδὲ κλίσιν τὴν ἐφ' ἑκάτερα ἔτ' ἐγχωρεῖν τὴν τάξιν. Καὶ ἀπὸ τοῦδε τοῦ *συνασπισμοῦ* τὴν *χελώνην* Ῥωμαῖοι ποιοῦνται, τὸ πολὺ μὲν τετράγωνον, ἔστι δὲ ὅπου καὶ στρογγύλην ἢ ἑτερομήκη ἢ ὅπως ἂν προχωρῇ. Οἱ μὲν ἐν κύκλῳ τοῦ πλινθίου ἢ τοῦ κύκλου

ἑστηκότες τοὺς θυρεοὺς προβέβληνται πρὸ σφῶν, οἱ δ' ἐφεστηκότες αὐτοῖς ὑπὲρ τῶν κεφαλῶν ἄλλος ὑπὲρ ἄλλου ὑπεραιωρήσας προβάλλεται. Aelian (c. XI fin.) adds *ὁ δὲ συνασπισμὸς (γίγνεται) πρὸς τὸ τῶν πολεμίων ἔφοδον πεφραγμένως ὑποστῆναι.* **τὴν σάλπιγγα κελεύσας ἐπιφθέγξασθαι,** *tubis accinere iussis.*

CHAPTER XXVIII

§ **1.** l. **1.** **ὑπέστησαν,** *sustinuerunt,* 'stood the shock of'.

2. **τῷ καταπεφράχθαι κτλ.,** 'from having been completely protected with iron corslets and bronze headpieces and because they had large bucklers to cover them in front'. For the accusative *τὰ σώματα* see HA. § 718.

4. A single *τε*, as an adjunctive, without either *καί* or *τε* following, is not often found in prose: cf. Arat. c. 12, 1; 13, 2; 34, 5; 48, 3; 53, 2; Pyrrh. c. 29, 3; Caes. c. 49, 5; Xen. Cyr. V ii 4.

5. **διεκρούοντο τὸν δορατισμόν,** 'parried the spearing', 'repelled the spear thrusts'. Cp. Pyrrh. c. 7, 5 *ἦν δὲ δορατισμὸς τὸ πρῶτον, εἶτα ἐν χερσὶ γενόμενοι μετὰ τέχνης ἅμα καὶ βίας ἐχρῶντο τοῖς ξίφεσι.*

6. **τέχνης,** predicative genitive after **ἐγεγόνει**; see HA. § 732 and cp. c. 14, 2; c. 36, 2.

8. **κατερρήγνυντο**: *καταρρήγνυσθαι* sollenne de imbribus, ventis, fulminibus, tonitribus. Fab. c. 16, 1 *πρηστῆρι γὰρ ἐοικὼς φλέγοντι κατερρήγνυτο (ὁ ἄνεμος),* Sull. c. 14, 7 *πλῆθος ὄμβρου καταρραγὲν ἐπλήρωσεν ὕδατος τὴν ἀκρόπολιν* (*Held*).

§ **2.** l. **10.** **τὴν μάχην,** 'the battle' as it was going on, or, 'the field of battle'. 'Ita nonnunquam locus designatur ea re, quae ibi fit'. Aristid. c. 23, 9 *πέμποντες ἐπὶ τὸν πόλεμον* i.e. *in eam regionem, in qua bellum gerebatur,* 'nach dem Kriegschauplatze', Cat. ma. c. 17, 4 *κελεύσας ἕνα τῶν ἐπὶ θανάτῳ κατακρίτων εἰς τὸ συμπόσιον ἀχθῆναι* i.e. *in conclave ubi convivabantur,* Pelop. c. 11, 1 *ταῖς θύραις τοῦ συμποσίου τὸ πρῶτον ἐπιστάντων,* Xen. Cyr. VII iii. 6 *ἤλαυνεν ἐπὶ τὸ πάθος,* 17 *ὡς ἐπλησίαζε τῷ πάθει* (*Held*). Add Xen. Anab. II ii 6 *ἀριθμὸς δὲ τῆς ὁδοῦ ἣν ἦλθον ἐξ Ἐφέσου τῆς Ἰωνίας μέχρι τῆς μάχης σταθμοὶ τρεῖς καὶ ἐνενήκοντα* and *ἀπὸ τῆς μάχης εἰς Βαβυλῶνα.*

11. **ζόφος...ὄμβρῳ καὶ πνεύματι...συμμεμιγμένος.** It is interesting to compare the description of the battle by Diodorus (XVI 79, 80):—*μυρίων ἤδη διαβεβηκότων, ἐξ ἐφόδου τούτοις ἐπέρραξε τεταγμένος αὐτὸς ἐπὶ μέσης τῆς φάλαγγος· γενομένης δὲ μάχης καρτερᾶς... πολὺς ἐγίνετο φόνος τῶν βαρβάρων. ἤδη δὲ φευγόντων τῶν διαβεβηκότων, ἡ πᾶσα δύναμις τῶν Καρχηδονίων περαιωθεῖσα τὸ ῥεῖθρον διωρθώσατο τὴν τῶν ἰδίων ἧτταν. Καινοποιηθείσης δὲ τῆς μάχης καὶ τῶν Φοινίκων τῷ πλήθει περιχεομένων τοὺς Ἕλληνας, ἄφνω πολὺς ἐκ τοῦ περιέχοντος ὄμβρος κατερράγη καὶ χαλάζης εὐμεγέθους πλῆθος, ἀστραπαί τε καὶ βρονταὶ μετὰ μεγάλων πνευμάτων*

κατέσκηπτον. καὶ τούτων ἁπάντων θυελλοφορουμένων τοῖς μὲν Ἕλλησι κατὰ νώτου, τοῖς δὲ βαρβάροις κατὰ πρόσωπον, οἱ μὲν περὶ τὸν Τιμολέοντα *τὸ σύμπτωμα ῥᾳδίως ὑπέμενον, οἱ δὲ* Φοίνικες *τὸ μέγεθος τῆς περιστάσεως φέρειν ἀδυνατοῦντες, ἅμα δὲ καὶ τῶν* Ἑλλήνων *ἐπικειμένων, πρὸς φυγὴν ὥρμησαν. πάντων δ' ἐπὶ τὸν ποταμὸν τρεπομένων, ἀναμὶξ ἱππέων τε καὶ πεζῶν, καὶ τῶν ἁρμάτων ἅμα τούτοις φυρομένων, οἱ μέν, ὑπ' ἀλλήλων συμπατούμενοι καὶ τοῖς τῶν συμμάχων ξίφεσι καὶ λόγχαις περιπειρόμενοι, τὴν συμφορὰν εἶχον ἀβοήθητον· οἱ δ' ὑπὸ τῶν παρὰ τοῖς πολεμίοις ἱππέων εἰς τὸ τοῦ ποταμοῦ ῥεῖθρον ἀγεληδὸν συνελαυνόμενοι καὶ κατὰ νώτου τὰς πληγὰς λαμβάνοντες ἀπέθνησκον. πολλοὶ δὲ ἄνευ πολεμίας πληγῆς διεφθείροντο, σωρευομένων τῶν σωμάτων διά τε τὸν φόβον καὶ τὸ πλῆθος καὶ διὰ τὰς ἐν τῷ ῥείθρῳ δυσχερείαις. τὸ δὲ μέγιστον, λαβρῶν γεγενημένων τῶν ὄμβρων, ὁ ποταμὸς βιαιοτέρῳ τῷ ῥεύματι καταφερόμενος πολλοὺς ἐβάπτιζε καὶ μετὰ τῶν ὅπλων διανηχομένους διέφθειρε. τέλος δὲ τῶν* Καρχηδονίων *οἱ μὲν τὸν ἱερὸν λόχον ἀναπληροῦντες, καὶ τὸν μὲν ἀριθμὸν ὄντες δισχίλιοι καὶ πεντακόσιοι, ταῖς δ' ἀρεταῖς καὶ δόξαις ἔτι δὲ ταῖς οὐσίαις πρωτεύοντες, ἅπαντες ἀγωνισάμενοι λαμπρῶς κατεκόπησαν.*

According to the above narrative of Diodorus the termination of the contest was not such a speedy affair as would appear from that of Plutarch, whence Holm (*Sicil. Gesch.* II p. 471) infers that their respective sources of information were different; while Biedenweg (*Plutarchs Quellen in den Lebensbeschreibungen des Dion und Timoleon*, p. 32, p. 36) considers that Plutarch borrowed his description from Athanis, and Clasen (*Timaios* p. 88) holds that both the Historian and Biographer drew from one and the same source, but that the latter records only the first act of the bloody drama. It is remarkable that Plutarch is silent about the matter of the speech of Timoleon delivered just before the conflict (which provoked the futile criticism of Polybius XII 26 a), to which Diodorus (XVI 79) refers:—*συναγαγὼν δ' εἰς ἐκκλησίαν τοὺς στρατιώτας καὶ διὰ τῶν λόγων θάρσος παραστήσας τοῖς πλήθεσι, διῆλθε μὲν τὴν τῶν Φοινίκων ἀνανδρίαν, ὑπέμνησε δὲ τῆς* Γέλωνος *εὐημερίας.* There can be no doubt that Diodorus as well as Plutarch had the narrative of Timaeus before him; but the few verbal coincidences in their accounts do not afford sufficient ground for any conclusion.

14. κατήστραπτε τὰς ὄψεις, 'dazzled their eyes'.

The striking resemblance between the battle of the Crimesus and that of Megiddon has been pointed out by STANLEY (*Lectures on the History of the Jewish Church* Pt. I p. 327—8). 'It opens with the spirit-stirring or prophet-like speech of Timoleon, 'as though a God were speaking with him'. His encampment, like Barak's, is on the hill above the river. The chariots of his opponents are broken by the Greek infantry. The violent storm of wind, rain, hail, thunder and lightning, beating in the faces of the Carthaginians, but only on the backs of the Greeks; the confusion in the river becoming every moment fuller and more turbid through the violent rain, so that numbers perished in the torrent; the total rout, the capture of the chariots—the spoils of ornamental shields—are the exact counterparts of the victory of Barak over Sisera'. Holm (*Sicil. Gesch.* II p. 210) compares it with the battles between the English and the French in the 14th and 15th centuries—those of Cressy and Agincourt, in which the

light-armed English dealt such havoc among the heavy-armed cavalry of their enemies, and the French barons and counts fell under the stroke of the English Burghers.

17. **βλάψαι δοκοῦσιν** = *ἔβλαψαν, ὡς δοκεῖ.*

19. **ῥαγδαίῳ**: see n. to c. 3, 3. **κωλύων**, causal participle.

§ 3. l. 21. **εὐζώνοις**, 'lightly equipped'. **ὥσπερ εἴρηται**, l. 2.

22. **ὁ πηλός**, partly chalk, partly a mixture of sand and clay. Construe *οἵ τε κόλποι τῶν χιτώνων πληρούμενοι ὕδατος* (*ἐμπόδιοι ἦσαν*), *ὥστε* (*οἱ Καρχηδόνιοι*) *ἦσαν βαρεῖς μὲν αὐτοῖς χρῆσθαι κτλ.* Such instances of hyperbaton are frequent in Plutarch, and are often due to a desire to avoid hiatus; see critical Appendix. For the expression *αὐτοῖς χρῆσθαι*, consult Gr. Ind. *s. v. χρῆσθαι.*

24. **βαρεῖς**, 'unwieldy', 'cumbersome'. Cf. Philop. c. 18, 7 *βαρὺν ὄντα καὶ δυσκίνητον ἤδη σφαλεὶς ὁ ἵππος εἰς τὴν γῆν κατέβαλε*, Mar. c. 37, 1 *αὐτὸν Μάριον βαρὺν ὄντα τῷ σώματι*, Sull. c. 7, 1 *ἀνὴρ τῷ σώματι βαρύς*, Coriol. c. 9, 7 *τὸν Μάρκιον ὑπὸ καμάτου βαρὺν ὄντα καὶ τραυμάτων.*

25. **ῥᾴδιοι περιτρέπεσθαι**, 'easy to be upset'. The personal for impersonal construction, see HA. § 944, and for the infinitive, § 952.

§ 4. l. 27. **ὑπὸ τῶν διαβαινόντων κτἑ.**, 'the river, having been swollen to a torrent by the rain, overflowed its banks because of those (the vast numbers that were) crossing it' and so stopped its course. For *ἐκλύσθη*, as applied to a body of water, cf. Hom. Od. IX 484 *ἐκλύσθη δὲ θάλασσα κατερχομένης ἀπὸ πέτρης.*

28. **μέγας...ηὐξημένος**, i.e. *ηὐξημένος ὥστε μέγας εἶναι*: the proleptic predicate nominative, often found with the passives of *αὐξάνειν, αἱρεῖν* and verbs of kindred meaning. It corresponds to the accusative of effect with the active (G. § 159 Note 3). Cf. Phoc. c. 23, 4 *λαμπρὸς ἤρθη ταῖς πράξεσι*, Dem. c. 12, 4 *περίβλεπτος ὑπὸ τῶν λόγων ἤρθη*, Xen. Cyr. IV ii 3 *τὸ τούτου ὄνομα μέγιστον ηὔξητο.*

29. **τὸ πεδίον—ὑπὸ—φάραγγας ὑποκείμενον**, 'the adjacent plain, sinking, as it did, into a number of clefts and hollows (Di Giovanni ap. Holm *Sicil. Gesch.* II p. 470), (or 'having a number of small converging glens and ravines of the hillside opening on to it') was now becoming full of rivulets having no regular channel'; in fact, it became a regular morass, just as in the battle of Megiddo its four rivulets were swelled by the tremendous storm of sleet and hail into powerful streams, the torrent of the Kishon rose into a flood, and the whole plain became a morass in which the Canaanites became entangled and were swept away in the furious eddies of the Kishon. See note to l. 14. For *ὑπό* *prope* followed by the accusative with verbs of rest, cf. C. Gracch. c. 12, 1 *μετῴκησεν εἰς*

τὸν ὑπὸ τὴν ἀγορὰν τόπον, Isocr. *Paneg.* § 108 ὑποκειμένης τῆς Εὐφοίας ὑπὸ τὴν Ἀττικήν.

31. **οἷς**, scil. ῥεύμασιν.

32. **καλινδούμενοι**: see crit. note. **χαλεπῶς ἀπήλλαττον**: see note to c. 17, 3. **τέλος**: c. 11, 2: c. 15, 2.

34. **ἄνδρας τετρακοσίους**: HA. § 624 c.

§ **5.** l. **36.** **πολλοὶ μέν...πολλοὺς δέ**: c. 20, 2; c. 29, 1.

37. **πολλοὺς δέ...ἐμβάλλων** (scil. αὐτοῖς) **καὶ παραφέρων** (scil. αὐτούς) 'rushing upon many of them (i.e. those who were driven back) and sweeping them away, as they became entangled with those who were yet trying to get across'. Held compares a similar description in Thuc. VII 84.

For this meaning of παραφέρειν, cf. Mor. p. 432 A τοῦ χρόνου, καθάπερ ῥεύματος, ἕκαστα παραφέροντος, Pyrrh. c. 17, 3 τῶν λαφύρων παραφερομένων καὶ ἀναδεικνυμένων, Appian Hannib. p. 549 οἱ δὲ ὑπὸ τοῦ ποταμοῦ παραφέροντος...οὔτε στῆναι...οὔτε νεῖν ἐδύναντο, Diod. Sic. XVIII 35 οἱ δὲ πλεῖστοι παρενεχθέντες ἐπὶ πολὺν χρόνον ὑπὸ τῶν ἐν τῷ ποταμῷ (τῷ Νείλῳ) θηρίων κατεβρώθησαν, XIV 115 οἱ δὲ διὰ τὴν σφοδρότητα τοῦ ῥεύματος παρεφέροντο, Lucian Hermot. c. 86 ὅτι με παραφερόμενον ὑπὸ θολεροῦ τινος χειμάρρου καὶ τραχέος...ἀνέσπασας.

40. **κατειργάσαντο**, 'despatched'. See Gr. Ind. *s. v.*

41. **μυρίοις...τρισχίλιοι**: see note to c. 27 l. 17; according to Diod. (XVI 80) the whole of the 2500 members of the ἱερὸς λόχος fell, and 10,000 others, making in all 12,500. No details are forthcoming of Timoleon's loss.

42. **μέγα τῇ πόλει πένθος**: this may be either the nominative or the accusative in apposition to the sentence, HA. § 626.

§ **6.** l. **43.** **οὔτε γένεσιν κτέ.** Cp. Diodorus quoted above l. 11 fin. By δόξα is meant *dignitas*, *existimatio*, as in c. 29, 1 and Dinarch. in Dem. p. 19 τοὺς δικάζοντας ἐπαινοῦσιν, ὅταν τὸ δίκαιον μὴ πρόωνται ταῖς τῶν κρινομένων δόξαις. The plurals in each case are used as in distribution among many.

The merchant princes of Carthage, so often content to look at war as a gigantic speculation, cared not, as a rule, to risk their own lives when there were plenty of barbarians who for a small sum of money were willing to throw away theirs instead....But when real danger threatened the State, it is a mere calumny to assert that they were not ready to do battle in their own persons and to fight, as their mercenaries hardly ever fought, in defence of their hearths and homes. BOSWORTH SMITH, *Carthage and the Carthaginians*, p. 56—7. Cp. GROTE *H. G.* X p. 547.

46. **Ἴβηρσι**, 'Spaniards'.

47. **Νομάσι**, 'Numidians'. It was the policy of Carthage to compose her armies of nations different in race and language, in order to obviate conspiracy or mutiny against the general. 'The description by Polybius (I c. 67)' says Grote 'of the Carthaginian merce-

naries, after the conclusion of the first Punic war, is highly instructive, and that of Livy (XXVIII 12) also is very striking, of their motley composition, where he bestows just admiration on the genius of Hannibal, for having maintained his ascendancy over them and kept them in obedience and harmony'. **ἀλλοτρίαις...τὰς ἥττας**, 'the defeats they sustained were at the cost and damage of other nations'.

Plutarch is silent as to the fate of the survivors, of whom Diodorus (XVI 81) says :—*τῶν δὲ Καρχηδονίων οἱ διαφυγόντες τὸν ἐν τῇ μάχῃ κίνδυνον μόλις εἰς τὸ Λιλύβαιον διεσώθησαν. τοσαύτη δὲ αὐτοὺς κατάπληξις καὶ δέος κατεῖχεν, ὥστε μὴ τολμᾶν εἰς τὰς ναῦς ἐμβαίνειν μηδ' ἀποπλεῖν εἰς τὴν Λιβύην, ὡς διὰ τὴν τῶν θεῶν ἀλλοτριότητα πρὸς αὐτοὺς ὑπὸ τοῦ Λιβυκοῦ πελάγους καταποθησομένους.* This explanation looks very much as if taken from Timaeus, the simple fact being that there was no reason why they should have gone further than Lilybaeum, as there was no enemy in pursuit of them.

CHAPTER XXIX

§ **1.** l. 2. **ἀπό**: c. 14, 2.

2. **ἐλάχιστος λόγος**, 'very little account'.

3. **χαλκῶν**, sc. *λαφύρων*.

4. **οὕτως**, *adeo*. **ἄφθονος μέν—ἄφθονος δέ**, an *epanaphora*, which turns upon the repetition of some prominent word in the preceding clause. Cf. Diodorus XVI 81 :—*πολλῶν δὲ χρημάτων καταληφθέντων—διὰ τὸ τοὺς Καρχηδονίους ἐσχηκέναι πλῆθος ἐκπωμάτων ἀργυρῶν τε καὶ χρυσῶν, ἔτι δὲ τὸν ἄλλον κόσμον ὑπερβάλλοντα διὰ τὸ μέγεθος τῆς παρ' αὐτοῖς εὐπορίας—ἅπαντα συνεχώρησε (ὁ Τιμολέων) τοῖς στρατιώταις ἔχειν, ἔπαθλα τῆς ἀνδραγαθίας.*

So during the blockade of Agrigentum in B.C. 406, when the Campanian mercenaries in the Carthaginian service broke out into mutiny and made clamorous demands for provisions round the tent of Imilkon, he tried to pacify them by pledging to them the gold and silver drinking-cups of the chief Carthaginians around him, entreating them to wait a few days longer. Diod. XIII 88 ;—*ὁ δ' Ἀμίλκας τοὺς στρατιώτας ἔπεισεν ὀλίγας ἐπισχεῖν ἡμέρας, ἐνέχυρα δοὺς τὰ παρὰ τῶν ἐκ Καρχηδόνος στρατευομένων ποτήρια.*

6. **διαβάντες**, sc. *τὸν ποταμόν*.

7. **διεκλάπησαν**, 'were fraudulently secreted', to be sold as slaves for their own profit. Precisely the same thing happened in the Peloponnesian War after the defeat of the Athenians under Nicias: see Nic. c. 27, 5 *καίτοι πολλοὶ διεκλάπησαν ὑπὸ τῶν στρατιωτῶν*)(*τοὺς φανερῶς ἑαλωκότας*, Thuc. VII 85 *τὸ μὲν οὖν ἀθροισθὲν τοῦ στρατεύματος ἐς τὸ κοινὸν οὐ πολὺ ἐγένετο, τὸ δὲ διακλαπὲν πολύ.*

36 **8.** **εἰς κοινὸν ἀπεδείχθησαν**, 'were produced in public', 'brought into the common stock'.

10. **τῶν τεθρίππων**, sc. *ἁρμάτων*.

§ **2.** l. **14.** **προετέθησαν**, 'were exposed to view'.

15. **μεγάλαις ὠφελείαις**, 'great quantities of booty'.

Eum. c. 9, 3 *ἔδεισε μὴ καταπλησθέντες ὠφελείας καὶ λαφύρων οἱ σὺν αὐτῷ βαρεῖς γένωνται πρὸς φυγήν*, Brut. c. 43, 1 *εὐθὺς ὥρμησαν ἐφ' ἁρπαγὴν καὶ ὠφέλειαν*, c. 46, 1, Flam. c. 5, 1 *ἀπέχεσθαι τῆς χώρας ἀμφιλαφεῖς ὠφελείας ἐχούσης*. Ita verbum *ὠφελεῖν* est *praeda ditare*, *ὠφελεῖσθαι praedari*, *praedando ditescere* (c. 24, 2), Caes. c. 12, 2 *ἀπηλλάγη τῆς ἐπαρχίας αὐτός τε πλούσιος γεγονὼς καὶ τοὺς στρατιώτας ὠφεληκὼς ἀπὸ τῶν στρατηγιῶν*, Cat. ma. c. 10, 4 *τοῖς στρατιώταις πολλὰ παρὰ τὴν στρατείαν ὠφεληθεῖσιν*, Luc. c. 14, 1 *οὐδὲ παρέσχηκεν αὐτοῖς ὠφεληθῆναι διαρπάσασιν* (*Held*). Polybius often uses the word in this sense.

19. **αὐτοῦ τὴν πατρίδα**: see n. to l. 25, 2.

§ **3.** l. **22.** **οὐχ Ἑλληνικοῖς...λαφύροις**: Plato de rep. V p. 469 E:—'*οὐδὲ μὴν που πρὸς τὰ ἱερὰ τὰ ὅπλα οἴσομεν ὡς ἀναθήσοντες· ἄλλως τε καὶ τὰ τῶν Ἑλλήνων, ἐάν τι ἡμῖν μέλῃ τῆς πρὸς τοὺς ἄλλους Ἕλληνας εὐνοίας· μᾶλλον δὲ καὶ φοβηθησόμεθα μή τι μίασμα ᾖ πρὸς ἱερὸν τὰ τοιαῦτα ἀπὸ τῶν οἰκείων* (i.e. *Ἑλλήνων*) *φέρειν*' (*Koraes*).

23. **οὐδ' ἀπὸ συγγενῶν...ἔχοντας**: Construe: *οὐδὲ ἔχοντας μνήμας ἀτερπεῖς ἀναθημάτων ἀπὸ φόνου συγγενῶν καὶ ὁμοφύλων*. For meaning of *ἀπό* see Gr. Ind. *s. v.*

24. **ἀναθημάτων μνήμας** i.q. *ἀνατεθέντα μνημεῖα*, 'memorials consisting of offerings', the genitive of designation taking the place of an appositive; HA. § 729 g.

29. **ἀπὸ Καρχηδονίων** may be taken either with *ἐλευθερώσαντες* (cf. c. 23, 3), or with *χαριστήρια*. Cp. Paus. X 9, 3 *Τεγεατῶν ἀναθήματα ἀπὸ Λακεδαιμονίων*. **θεοῖς ἀνέθηκαν**: cp. Diod. XVI 80 *τούτων δὲ* (*τῶν ὅπλων*) *ὕστερον τὰ μὲν ἐν τοῖς ἐν Συρακούσαις ναοῖς ἀνετέθη, τὰ δὲ τοῖς συμμάχοις διεμερίσθη, τινὰ δ' εἰς Κόρινθον Τιμολέων ἀπέστειλε προστάξας εἰς τὸ τοῦ Ποσειδῶνος ἱερὸν ἀναθεῖναι*.

ἀνέθηκαν: the form *ἀνέθεσαν* is also used by Plutarch Mor. p. 433 E, p. 653 A. So we find *παρέθεσαν* and *παρεθήκαμεν*: *προσέθεσαν* and *προσέθηκαν*: *ἀπέδοσαν* by the side of *ἀπέδωκαν*: *διέδοσαν* and *διέδωκαν*: *ἀφεῖσαν* and *ἀφῆκαν*: *ὑφεῖσαν* and *ὑφῆκαν*. See Bernardakis, *Praef. ad Plutarchi Mor.* I. p. lxxii.

CHAPTER XXX

§ **1.** l. **2.** **ἄγοντας καὶ φέροντας** (i.e. *τὰ ἔμψυχα καὶ τὰ ἄψυχα*), 'harrying and carrying', sweeping the country of all its live and dead stock. Cf. the Latin *ferre et agere*, Xen. Cyr. III ii 12 with my note.

4. **ἧκεν**, *rediit*. See Gr. Ind. *s. v.*

5. **ἐγκατελείφθη**, 'he had been deserted', 'left in the lurch': a meaning of *ἐγκαταλείπειν* unknown to Attic prose generally,

where it signifies 'to leave in' a place. See my note on Comp. Ag. et Cleom. c. Gracch. c. 1, 2.

6. **ἐξεκήρυξε τῆς Σικελίας**, 'he ordered out of Sicily' (by proclamation). Cf. Ti. Gracch. c. 20, 2; C. Gracch. c. 4, 1, and the line of Carneades (Diog. Laert. 4, 64) *τοῦτον σχολῆς τῆσδ' ἐκκεκηρῦχθαι λέγω*, which is a parody on Soph. Ant. 203.

7. **πρὶν ἢ δῦναι τὸν ἥλιον**: the article is doubtless inserted to avoid the disagreeable hiatus *δῦναι ἥλιον*: otherwise the omission is the rule; Arist. c. 20, 6 *πρὸ ἡλίου δυσμῶν*, Cic. c. 8, 2 *πρὸ δυσμῶν ἡλίου*, Cor. c. 26, 1 *πρὸ ἡλίου δύνοντος*, Xen. Hell. VII ii 22 *μικρὸν πρὸ δύντος ἡλίου*, Dem. de Rhod. lib. p. 157, 7 *πρὸ ἡλίου δύνοντος*. See crit. note. *Πρὶν ἤ* with infin. is common in late Greek: it appears once or twice in classical prose, and is found in an inscription of the date B.C. 418, Meisterhans *Gramm.* 210, 13. It is probably an Ionism.

37 § 2. l. 10. **δίκην ταύτην**, not 'this penalty' (which would of course be *ταύτην τὴν δίκην* or *τὴν δ. τ.*), but 'this (sc. *τὸ παρασπονδηθῆναι ὑπὸ Βρεττίων*) as a penalty'. Diodorus (XVI 82) gives a somewhat different version of the story:—*Τιμολέων ἐπανελθὼν εἰς Συρακούσας πρῶτον μὲν τοὺς ἐγκαταλιπόντας μισθοφόρους τοὺς μετὰ Θρασέου πάντας ἐκ τῆς πόλεως ἐξέβαλεν ὡς προδότας ὄντας· οὗτοι δ' εἰς Ἰταλίαν διαβάντες καὶ χωρίον τι παραθαλάττιον ἐν τῇ Βρεττίᾳ καταλαβόμενοι διήρπασαν. Οἱ δὲ Βρέττιοι παροξυνθέντες εὐθὺς μετὰ δυνάμεως πολλῆς ἐστράτευσαν ἐπ' αὐτοὺς καὶ τὸ χωρίον ἐκπολιορκήσαντες πάντας κατηκόντισαν.*

12. **τῶν περὶ τὸν Μάμερκον**, 'Mamercus': see n. to c. 13, 2.

13. **τῶν κατορθουμένων** = *ἃ κατωρθοῦτο*, 'his successes'. Cf. c. 36, 3.

15. **ὡς ἄπιστον καὶ ἄσπονδον κτλ.**, 'as one that would keep no agreement nor have any peace with tyrants' (*Clough*).

19. **εἰ μὴ...βούλονται**, the direct for the indirect *εἰ μὴ βούλοιντο*: see c. 11, 2.

§ 3. l. 20. **ἔπλευσε Γέσκων κτλ.**: This was in the spring of B.C. 338, Ol. CX, 2. Cf. Diod. XVI 81;—*οἱ δ' ἐν τῇ Καρχηδόνι, πυθόμενοι τὸ μέγεθος τῆς συμφορᾶς, συνετρίβησαν ταῖς ψυχαῖς καὶ συντόμως ὑπελάμβανον ἥξειν ἐπ' αὐτοὺς τὸν Τιμολέοντα μετὰ τῆς δυνάμεως. Εὐθὺς δὲ Γέσκωνα τὸν Ἄννωνος πεφυγαδευμένον κατήγαγον καὶ στρατηγὸν ἀπέδειξαν διὰ τὸ δοκεῖν τόλμῃ τε καὶ στρατηγίᾳ διαφέρειν, αὐτοὶ δ' ἔκριναν πολιτικοῖς μὲν σώμασι μὴ διακινδυνεύειν, μισθοφόρους δὲ ἀλλοεθνεῖς ἀθροίζειν καὶ μάλιστα Ἕλληνας.* **ἔχων**, 'with': c. 12, 3; c. 15, 3.

22. **οὔπω πρότερον**: this is not strictly true, if we are to believe Diodorus, who speaks of Greeks as serving under the Carthaginians in the siege of Selinus (XIII 58) and in that of Motye (XIV 53).

23. θαυμασάντων, i.e. *χρησαμένων ὅτι ἐθαύμασαν*, causal participle. **ἀνυποστάτους,** *invictos*, 'irresistible'. Xen. Cyr. V ii 33.

24. ἀνθρώπων ἁπάντων: Plutarch generally places *ἅπας* after and *πᾶς* before its substantive: cf. Mor. p. 85 B *ἐν πᾶσι πάθεσι καὶ ἀπορίαις ἁπάσαις.* **συστάντες δὲ κοινῇ...ἅπαντες:** it is probable that the three tyrants, Hiketas, Mamercus and Hippon, were induced to declare war against Timoleon by the intrigues and delusive promises of the Carthaginians, who thus hoped to effect a diversion in their own favour by withdrawing his attention, at least for the present, from their province.

25. ἐν τῇ Μεσσηνίᾳ, sc. *γῇ*, 'in the neighbourhood of Messene': cp. c. 31, 2.

26. τῶν παρὰ Τιμολέοντος ξένων: there is a similar attraction in c. 20, 2, where see note. Hippon is mentioned in c. 34, 3 as tyrant of Messana.

28. Ἰετάς, a town beyond the Hypsas, some ten miles south-west of Panormus, less than two north-east of Entella. See critical note.

§ **4.** l. **30. καὶ μάλιστα,** *vel maxime*. This remark that even the reverses of Timoleon were a signal proof of divine favour could only have originated with his enthusiastic admirer Timaeus.

32. Φιλομήλου τοῦ Φωκέως καὶ Ὀνομάρχου: Philomelus and, after his death, his brother Onomarchus (Diod. XVI 61) were leaders of the Phocians in the so-called (second) Sacred War, from 356 to 346 B.C., which originated with the refusal of the Phocians to pay the heavy fine imposed upon them by the Amphictyons at the instance of Thebes on the charge that they had tilled sacred territory. The Phocians found allies in the Spartans (Diod. XVI 24) and Athenians against the Thebans, Locrians and Thessalians. They supported the expenses of this struggle by plundering the temple-treasures of Delphi (Diod. XVI 30, 33). At the invitation of the Thebans Philip of Macedon (who became a member of the league) came to the rescue, without hindrance from the Athenians who were tricked by false promises, and destroyed all the Phocian towns and procured a sentence from the Amphictyonic league condemning the Phocians to pay annually a sum of 60 talents to the Delphic temple, until the whole of the stolen money was replaced. With regard to the fate of the two leaders see Diod. XVI 61: *οὐ μόνον τοῖς αὐθένταις τῆς ἱεροσυλίας ἀλλὰ καὶ πᾶσι τοῖς προσαψαμένοις μόνον τῆς παρανομίας ἀπαραίτητος ἐκ τοῦ δαίμονος ἐπηκολούθησε τιμωρία. ὁ μὲν γὰρ ἀρχιτέκτων τῆς καταλήψεως τοῦ ἱεροῦ Φιλόμηλος κατά τινα περίστασιν* ('reverse') *πολεμικὴν ἑαυτὸν κατεκρήμνισεν· ὁ δὲ ἀδελφὸς αὐτοῦ Ὀνόμαρχος, διαδεξάμενος τὴν τῶν ἀπονοηθέντων στρατηγίαν, μετὰ τῶν συμπαραταξαμένων ἐν Θετταλίᾳ Φωκέων καὶ μισθοφόρων κατακοπεὶς ἐσταυρώθη.* Cf. de ser. num. vind. p. 552 E.

38. ἐλήφθησαν, 'they were enlisted', 'drafted'. See crit. note. **εὐποροῦντος:** see n. to c. 18, 3.

§ **5.** l. **39. ὅσας...συνηγωνίσαντο μάχας:** G. § 159 Rem., HA. § 715 b.

40. πάσας ἐνίκων: c. 26, 2; HA. § 716 a.

38 **42.** **πρὸς ἑτέρας βοηθείας**, i.e. *πρὸς τὸ βοηθεῖν ἑτέροις.*

43. **οὐχ ὁμοῦ πάντες ἀλλὰ κατὰ μέρος**: cp. c. 13, 2.

44. **τῆς δίκης αὐτοῖς ἀπολεγομένοις τὴν Τ. εὐτυχίαν ἐπ.**, 'punishment being laid upon them, when they renounced Timoleon's success'. For this use of *ἀπολέγεσθαι*, a favourite word of Plutarch's, see my note to Nic. c. 6, 5 *ἀπολέγεσθαι τὴν νίκην* 'to disclaim', 'despair of, victory'. This is a *locus conclamatus*, of which no satisfactory emendation has yet been offered. The hiatus proves that *εὐτυχίᾳ* cannot be correct. The conjectural reading which, for want of a better, I have ventured to admit has at any rate the merit of least departure from that of the MSS. There is a similar confusion in the MSS between *ἀπολεγομένου* and *ἀπολογουμένου* in Dion c. 23, 1. See critical note.

48. **μὲν οὖν**: see n. to c. 9, 1; c. 14, 1.

49. **ἐν αἷς προσέκρουσε πράξεσιν**, by attraction for *ἐν ταῖς πράξεσιν* **ἐν αἷς** (or *ἃς*) *προσέκρουσε.* **περὶ ἃς κατώρθου** for *περὶ τὰς πράξεις περὶ ἃς κ.* The relative clauses supply the place of the article, HA. § 995 c. For *προσέκρουσε* cf. Sull. c. 11, 3; c. 28, 8; Lucull. c. 14, 3.

CHAPTER XXXI

§ **1.** l. **2.** **ἐχαλέπαινον...προπηλακιζόμενοι**: HA. § 983, G. § 279, 1.

7. **ἐλεγεῖον** means simply 'an elegiac couplet' or distich consisting of an hexameter and pentameter verse, without any reference to the subject.

8. **χρυσελεφαντηλέκτρους**, 'inlaid with ivory, gold and amber'. A bombastic word, like *ὀστρειογραφεῖς*, in contrast with the common-place words in the next line.

9. **ἀσπιδίοις**, a diminutive of contempt.

§ **2.** l. **10.** **Καλαυρίαν**: neither this town nor the river Damurias, to the south of which it lay, are mentioned elsewhere. It is conjectured that the river is the modern *Molinello* which empties itself into the sea south of *Capo S. Croce.*

12. **τὴν Συρακουσίαν**, sc. *γῆν.* Cf. c. 30, 3; c. 32, 1.

14. **ἀπηλλάττετο παρ' αὐτὴν τὴν Καλαυρίαν**, 'was marching away (on his return) close under the very wall of Kalauria'. Cf. Xen. Hell. I v 12 *παρ' αὐτὰς τὰς πρῴρας τῶν Λυσάνδρου νεῶν παρέπλει*, VII ii 5, Cyr. V ii 29 *παρ' αὐτὴν τὴν Βαβυλῶνα παριέναι.*

17. **προλαβεῖν**: see on c. 12, 3. **ἐάσας** sc. *αὐτόν.*

19. **ὑπέστη**, *substitit*, c. 34, 1.

§ **3.** l. **22.** **ἰλάρχαις**, commanders of an *ἴλη* or troop of horse consisting of 64 men.

23. διατριβήν, *moram.* 39

24. ὁ βουλόμενος=ὅστις ἐβούλετο, c. 22, 1; c. 23, 2.

27. ἡ διάβασις: quatenus parabatur transitus (*Held*).

παρατρεχόντων ἀλλήλους, 'trying to run one past another'; ἀλλήλοις would mean 'trying to keep pace one with another'.

28. κληρῶσαι, 'to make them draw lots'. Cf. Arist. Eccl. 683 κληρώσω πάντας.

30. πάντας, sc. τοὺς δακτυλίους, 'all the seal-rings'.

31. κατὰ τύχην: c. 3, 1. This is of course to be taken with γλυφὴν ἔχοντα τῆς σφραγῖδος, 'having, as it happened, for the device on the seal'. Cf. Sull. c. 3, 4.

§ **4.** l. **32. τοῦτον**, sc. τὸν δακτύλιον.

33. τὸν ἄλλον, 'the remaining', 'further', i.e. for the rest to be drawn, to see who was second, third etc.

34. κλῆρον, *sortitionem.* **ὡς ἕκαστος τάχους εἶχε**, 'each, as fast as he could', HA. § 757, G. § 168, Note 3.

35. διεξελάσαντες: Poplic. c. 19, 2 ἔνιοι δέ φασι μίαν αὐτῶν ἵππῳ διεξελάσαι τὸν πόρον.

36. ἐδέξαντο, *exceperunt.*

37. ἅπαντες ὁμαλῶς, *pariter omnes*, 'all alike'. Cf. Sol. c. 1, 1, c. 16, 3 πάντα δ' ὁμαλῶς ἐπιτρέψαντες, Pericl. c. 6, 3 ὁμαλῶς ἁπάντων, c. 10, 2 πάντες ὁμαλῶς, C. Gracch. c. 3, 1 ὁμαλῶς ἅπαντες.

CHAPTER XXXII

§ **1.** l. **1. πολλῷ**: HA. § 781, G. § 188, 2.

4. ὑπὸ τῶν στρατιωτῶν (not as Schaefer, Held and others, *a suis ipsorum mercennariis*, but, as Reiske), simply *a militibus*, 'by his (Timoleon's) soldiers', the article referring to the subject of λαμβάνει.

6. μειράκιον, used of a boy about 14 years old.

8. ἀπέθνησκον, 'were put to death'. Their execution took place while the case of Euthymus was under deliberation. Diodorus (XVI 82) says merely τὸν Ἱκέταν ἔθαψε (ἐθανάτωσε?), placing his death after the peace with Carthage.

ἀνὴρ ἀγαθὸς ὢν πρὸς τοὺς ἀγῶνας, 'though he was a brave man in action' (not, as Grote, 'a victorious athlete at the games').

§ **2.** l. **13. αὐτούς**, sc. the people of Leontini.

14. εἰ, 'that', c. 11, 1.

15. Κορίνθιαι γυναῖκες κτέ.: a parody of words in the *Medea* of Euripides l. 214, where she begins her apology to the Corinthian women for leaving her home thus:—

> *Κορίνθιαι γυναῖκες, ἐξῆλθον δόμων*
> 'Corinthian dames, I left my home':

instead of which Euthymus pronounced it as if *γυναῖκες* were the subject to *ἐξῆλθον*, and the verse meant

> 'Corinthian women left their home'.

We have in this story another proof of the popularity of the dramas of Euripides among the Sicilians, on which see Nic. c. 29, 2.

16. οὕτως, *usque adeo.*

17. ἀνιᾶσθαι πεφύκασιν οἱ πολλοί, 'it is the nature of the generality of men to be galled'. Cf. Thuc. III 45, 2 *πεφύκασιν ἁμαρτάνειν*, Plat. Timae. p. 22 E *οὐ κάτωθεν ἐπανιέναι πέφυκε τὸ ὕδωρ*, Aesch. Prom. V. 335 *ἀμείνων τοὺς πέλας φρενοῦν ἔφυς ἢ σαυτόν*, Soph. Phil. 88 *ἔφυν γὰρ οὐδὲν ἐκ τύχης πράσσειν κακῆς.* The active is not often so used, Xen. Oec. c. 7, 16 *ἃ οἱ θεοὶ ἔφυσάν σε δύνασθαι.*

18. μέν, 'while', c. 36, 1.

19. δέδοται, *concessum est, datum est:* cp. Soph. Ai. 483 *δὸς ἀνδράσιν φίλοις γνώμης κρατῆσαι*, Plut. Alex. c. 21, 3 *θάψαι γάρ, ὅσους ἐβούλοντο Περσῶν, ἔδωκεν.* So in Lat. Horat. Sat. I iv 39 *dederim quibus esse poetis.*

20. περιουσίᾳ μίσους ἢ κακίας, 'from needless hatred or excess of spite'.

CHAPTER XXXIII

§ **1.** l. **2. τῶν περὶ τὸν Ἱκέτην**: c. 13, 2 note.

3. ἐν ἐκκλησίᾳ: local designations, which are equivalent to Proper names, are usually found without the article, especially after *ἐν* or *εἰς*, as *ἐν ἀγορᾷ, ἐν πρυτανείῳ, ἐν ἄστει, εἰς βουλευτήριον, εἰς θέατρον* (c. 34, 3). In Inscriptions subsequent to the 4th century the article is more common, Meisterhans *Gramm.* p. 187, 21.

5. ἀχαριτώτατον: cf. c. 3, 2; c. 35, 3; c. 36, 1.

6. μὴ γὰρ ἄν...ἀποθανεῖν: For this use of *μή* (where in Attic Prose *οὐ* would be required) with the infinitive in continuation of indirect discourse, where the acc. c. inf. does not depend directly upon the verb of saying or thinking (c. 10, 1, c. 37, 2), see Gr. Ind. *s. v. μή*. In direct discourse the sentence would have been *οὐ γὰρ ἂν οὕτως ἀπέθανον οἱ ἄνθρωποι.* Observe that *ἐκείνου κωλύοντος* serves as the protasis = *εἰ ἐκεῖνος ἐκώλυε.*

§ **2.** l. **9. δίκην λαμβανόντων**, 'who were for taking vengeance', participle of the conative imperfect. Plutarch is silent on

another action of Timoleon, recorded by Diodorus (XVI 82), which does not accord with modern notions of honour:—*ὁ δὲ Τιμολέων Ποστούμιον τὸν Τυρρηνόν, δώδεκα λῃστρίσι τοὺς πλέοντας λῃϊζόμενον καὶ καταπλεύσαντα εἰς Συρακούσας, ὡς φίλον συλλαβὼν ἐθανάτωσεν.*

10. **Ἱκέτης ἐστιν...ὁ καταποντίσας**: in eiusmodi sententiis vel praesenti *ἐστίν* vel imperfecto *ἦν* utitur noster. Poplic. c. 1, 1 *ὁ διαλλάξας ἐκεῖνός ἐστι*, Cic. c. 40, 2 *ἐκεῖνος γάρ ἐστιν ὁ ἐξονομάσας*, Cleom. c. 21, 1 *ὁ γὰρ καταπιστωσάμενος ἐκεῖνος ἦν*, Alcib. c. 17, 2 *ὁ δὲ παντάπασι τὸν ἔρωτα τοῦτον ἀναφλέξας αὐτῶν—Ἀλκιβιάδης ἦν*. Similiter Cleom. c. 24, 6 *οὗτος ἦν Φιλοποίμην, ὁ πρωτεύσας ὕστερον τῶν Ἀχαιῶν*, Pelop. c. 26, 6 (*Held*).

12. **ἔτι παῖδα**, sc. *ὄντα*.

13. **περὶ ὧν ἐν τῷ Δίωνος γέγραπται βίῳ**: the statement of the facts in the *Life* of Dion (c. 58, 4) is as follows:—*τὴν δ' Ἀριστομάχην καὶ τὴν Ἀρετήν, ὡς ἀφείθησαν ἐκ τῆς εἱρκτῆς, ἀναλαβὼν Ἱκέτης ὁ Συρακούσιος, εἷς τῶν Δίωνος φίλων γεγονώς, ἐδόκει πιστῶς καὶ καλῶς περιέπειν· εἶτα συμπεισθεὶς ὑπὸ τῶν Δίωνος ἐχθρῶν καὶ παρασκευάσας πλοῖον αὐταῖς ὡς εἰς Πελοπόννησον ἀποσταλησομέναις, ἐκέλευσε κατὰ πλοῦν ἀποσφάξαντας ἐκβαλεῖν εἰς τὴν θάλασσαν. οἱ δὲ ζώσας ἔτι καταποντισθῆναι λέγουσι καὶ τὸ παιδίον μετ' αὐτῶν. περιῆλθε δὲ καὶ τοῦτον ἀξία ποινὴ τῶν τετολμημένων· αὐτός τε γὰρ ὑπὸ Τιμολέοντος ἁλοὺς ἀπέθανε, καὶ θυγατέρας δύο προσαπέκτειναν αὐτοῦ Δίωνι τιμωροῦντες οἱ Συρακούσιοι [περὶ ὧν ἐν τῷ Τιμολέοντος βίῳ τὰ καθ' ἕκαστα γέγραπται].* The last sentence is apparently not Plutarch's, as the *Life* of Dion was written before that of Timoleon. Cp. c. 13, 5.

CHAPTER XXXIV

§ **1.** 1. 2. **Κατάνην**: Catana (c. 18, 1; c. 30, 2), which stood at the foot of Mt Aetna, was a Chalcidian colony from Naxus founded B.C. 730 (Thuc. VI 3, 3). Its inhabitants were expatriated by Hieron I B.C. 476 to make way for Syracusan colonists. These were however in turn expelled B.C. 461 and retired to a neighbouring stronghold, called Inessa, while the former inhabitants were restored, and the old name of the town, which Hieron had changed to Aetna, revived. It was for a time the head-quarters of the Athenians during their operations against Syracuse. The city was captured by Dionysius I B.C. 403, and given up to his Campanian mercenaries, the population being sold as slaves.

περὶ τὸ ῥεῦμα τὴν Ἄβολον, 'near the stream of the Abolus'. The reading is here doubtful, because, though lexicographers quote the name as *Ἄβολος* or *Ἀβόλλας*, they do not define its position. Cluverius (after Ptolemy) in his *Antiqua Sicilia* gives the name of *Ἄλαβον* to a river between Syracuse and Catana, near Megara Hyblaea. See crit. n.

3. **ἐκ παρατάξεως ὑποστάντα**, 'who waited there for him in battle array'.

6. **εἰρήνην ἐποίησαντο**: this was in Ol. CX 2 = 338 B.C. Diodorus (XVI 82) states the conditions of peace more fully:—*μετὰ δὲ ταῦτα τῶν Καρχηδονίων διαπρεσβευσαμένων καὶ πολλὰ δεηθέντων, συνεχώρησεν αὐτοῖς τὴν εἰρήνην, ὥστε τὰς μὲν Ἑλληνίδας πόλεις ἁπάσας ἐλευθέρας εἶναι, τὸν δὲ Λύκον καλούμενον ποταμὸν ὅριον εἶναι τῆς ἑκατέρων ἐπικρατείας· μὴ ἐξεῖναι δὲ Καρχηδονίοις βοηθῆσαι τοῖς τυράννοις πολεμοῦσι πρὸς Συρακουσίους.*

7. **δεηθέντες**, 'at their own request'. **ὥστε**, 'on condition that'.

8. **τὴν ἐντὸς τοῦ Λύκου χώραν**: the usual name of the river is Halycus, which is also that given it by Diodorus (XV 17), though in the passage referring to the present peace (XVI 82) he calls it Lycus. It is the modern *Platani*, which falls into the sea by *Capo Bianco*, on the south-west coast between Selinus and Agrigentum, not far from the ancient Herakleia Minoa. The same boundary had been fixed at the peace made with them by Dionysius I in B.C. 383 (Diod. XV 17): it still left them the harbours of Panormus, Drepanum and Lilybaeum—the basis in fact of all their power and operations in Sicily.

9. **τοὺς βουλομένους**, *quosvis*, c. 2, 2; c. 31, 1.

ἐξ αὐτῆς, i.e. from the country west of the Lycus.

10. **χρήματα καὶ γενεὰς ἀποδιδόντες**, 'undertaking to give up (in each case) their property and families' sc. *τοῖς βουλομένοις μετοικεῖν.*

Etsi (inde a Polybio) vox *γενεά* de uxoribus liberisque dicatur, tamen maxime ad liberos spectat, Madvig *Advers.* I p. 572. Cp. Polyb. 20, 6, 6 *γενεὰς ἔχοντες*, Plut. Pomp. c. 28, 1 *οἱ δὲ πλεῖστοι γενεὰς μὲν αὐτῶν καὶ χρήματα—περὶ τὸν Ταῦρον εἶχον ἀποκείμενα*, Caes. c. 20, 5 *γενεὰς δὲ καὶ κτήσεις ἔν τινι βυθῷ τῆς ὕλης ἀπωτάτω θέμενοι τῶν πολεμίων*, Oth. c. 16, 2 *παρεκάλει—μὴ δεδιέναι Οὐϊτέλλιον, οὗ καὶ μητέρα καὶ γενεὰν καὶ γυναῖκα αὐτὸς ὥσπερ οἰκείων κηδόμενος διαφυλάξαι*, Cat. ma. c. 27, 7 *ὁ δὲ Κάτων ἀπέλιπε γενεάν, ἕνα μὲν υἱόν... ἕνα δὲ υἱωνόν.* See my n. to Them. c. 10, 5.

11. **ἀπειπάμενοι**, 'renouncing once for all'. The middle is used in this sense by Herodotus, Polybius and Plutarch (e.g. Flam. c. 5, 3 *Φιλίππου συμμαχίαν ἀπειπάμενοι*); the active by Attic writers.

41 § **2.** l. **12.** **ἔπλει**, 'started on a voyage'.

13. **Λευκανούς**: the Lucanians were a formidable military power; Mamercus himself was an Italian general according to Nepos (Timol. c. 2), who had come into Sicily to aid the tyrants. They were at war for some time with Tarentum, whose wealthy and luxurious merchants, unable to cope with them single-handed, called in the aid of Archidamus III, son of Agesilaus, in Ol. CX 3 = B.C. 338 on the day of the battle of Chaeroneia.

14. **οἱ σὺν αὐτῷ**, 'the companions of his voyage'.

§ **3.** l. **19.** **αὐτοῖς** i.e. Mamercus and Hippon.

20. **πολιορκοῦντος**: c. 37, 6.

21. ἀποδιδράσκων...ἥλω, 'was caught attempting to make his escape secretly'. HA. § 982.

24. Construe *ἀγαγόντες εἰς θέατρον* (*ἐπὶ*) *τὴν τοῦ τυράννου τιμωρίαν, ὡς ἐπὶ θέαμα κάλλιστον*: the order of the words is very idiomatic, and so is the omission of the preposition before *τιμωρίαν*, the general effect being to identify or bring into closer union the objects compared. See Adam on Plat. Crit. p. 46 C and my note to Them. c. 32, 2, and cp. Mor. p. 38 C *ὥσπερ ἐκ χώρας ἀκινήτου καὶ ἀργῆς ἄγρια πολλὰ τῆς ψυχῆς ἀναδιδούς*.

25. εἰς θέατρον: c. 38, 3. The Greek theatres were in some places used as the ordinary place of public assembly, and for other purposes in which the presence of a large number of people was required, although dramatic exhibitions were the original and continued to be the chief ostensible intention of them, as their dedication to Dionysus and their decorative sculpture almost invariably show. At Athens the Dionysiac theatre, after its completion, was more commonly employed than the Pnyx for political meetings; and at Syracuse there is ample proof that the theatre was the ordinary place of public assembly. See Plut. Dion c. 38, 2, Tim. c. 38, 2. LEAKE, *Notes etc.* p. 36 Note 2. Cp. Justin XXII 2 where *Agathocles populum in theatrum ad concionem vocari iubet.* A similar execution took place in the theatre at Henna of the insurgents in the first Servile war in Sicily. With regard to the omission of the article before *θέατρον* see n. to c. 33, 1.

27. ἐπὶ τῷ δίκην ὑποσχεῖν κτλ., 'on condition that he should be put on his trial before the people of Syracuse, and that Timoleon should say nothing in his disfavour'. On the use of *μή* with participles see Gr. Ind. *s. v.*

Accusatorem Timoleontem cur deprecatus sit Mamercus, facile intelliges, si memineris horruisse tyrannos acerrimum libertatis defensorem *ὡς ἄπιστον καὶ ἄσπονδον πρὸς τοὺς τυράννους*, c. 30, 3 (*Held*).

§ 4. l. 31. ἐκ παλαιοῦ: c. 13, 3. **ὑπ' αὐτοῦ** is to be taken with *συγκείμενον*, 'a speech composed by him a long time before'. On the use of *κείμενος* as perfect passive participle of *τιθέναι* see my n. to Nic. c. 13, 2. So *ἀποθνήσκειν* is used for the passive of *ἀποκτείνειν* c. 13, 5; c. 32, 1.

33. ἀπαραίτητον scil. *οὖσαν*.

ῥίψας τὸ ἱμάτιον, 'flinging away his mantle'.

37. ἥνπερ οἱ λῃσταί, scil. *διδόασιν*. The punishment was crucifixion. **δίκην ἔδωκε**: Polyaenos Strat. 5, 12, 2 makes Timoleon say, after his appearance in the theatre; *κατηγορήσω μὲν οὐδαμῶς· τοῦτο γὰρ συνεθέμην· ἀποκτεῖναι δὲ τὴν ταχίστην αὐτὸν κελεύω. τὸν γὰρ πολλοὺς ἐξαπατήσαντα δίκαιον ἂν εἴη καὶ αὐτὸν ἅπαξ ὁμοίως ἐξαπατηθῆναι.*

CHAPTER XXXV

§ **1.** l. **1.** **τὰς τυραννίδας—ἐξέκοψε**: c. 24, 1.

Diodorus (XVI 82) adds further particulars: *τοὺς ἐν Αἴτνῃ Καμπανοὺς ἐκπολιορκήσας διέφθειρε· καὶ Νικόδημον μὲν τὸν Κεντοριπίνων τύραννον καταπληξάμενος ἐξέβαλεν ἐκ τῆς πόλεως. Ἀπολλωνιάδην δὲ τὸν Ἀγυριναίων δυνάστην παύσας τῆς τυραννίδος τοὺς ἐλευθερωθέντας Συρακοσίους ἐποίησε. καθόλου δὲ πάντας τοὺς κατὰ τὴν νῆσον τυράννους ῥιζολογήσας καὶ τὰς πόλεις ἐλευθερώσας εἰς τὴν συμμαχίαν προσεδέξατο.*

2. **ἔλυσεν** i.q. *κατέλυσε*. Cf. Aristoph. Lys. 112 *καταλῦσαι τὸν πόλεμον*. Xen. Mem. II 8, 1.

3. **ἐξηγριωμένην...παραλαβών**, 'finding it a complete wilderness, when it came into his possession'.

Cp. c. 1, 1, 2; Diod. XVI 82 *καθόλου δὲ πάντα τὰ κατὰ τὴν Σικελίαν εἰρηνικῶς καταστήσας, ἐποίησε τὰς πόλεις ταχὺ λαβεῖν πολλὴν αὔξησιν πρὸς εὐδαιμονίαν· ἐκ πολλοῦ γὰρ χρόνου διὰ τὰς στάσεις καὶ τοὺς ἐμφυλίους πολέμους, ἔτι δὲ τὸ πλῆθος τῶν ἐπανισταμένων ἀεὶ τυράννων, αἱ μὲν πόλεις ἔρημοι τῶν οἰκητόρων ἦσαν· αἱ δὲ χῶραι διὰ τὴν ἀργίαν ἐξηγρίωντο καὶ καρπῶν ἡμέρων ἄποροι καθειστήκεισαν, τότε δὲ διὰ τὸ πλῆθος τῶν ἐπιπολασάντων οἰκητόρων καὶ διὰ τὴν πολυχρόνιον ἐπιγεγενημένην εἰρήνην ἐξημερωθεῖσαι ταῖς ἐργασίαις πολλοὺς καὶ παντοδαποὺς ἐξήνεγκαν καρπούς.*

42 **6.** **πλεῖν**: sc. *ἐκεῖσε*. Plutarch is fond of using the simple verb, where a compound would seem to be required to express a special meaning, as *προσπλεῖν* here. Cp. c. 30, 3.

§ **2.** l. **8.** **Ἀκράγαντα**: Acragas (mod. *Girgenti* from its Roman name Agrigentum) was the largest, most splendid and richest city on the south coast of Sicily. Amongst other ruins those of the famous Temple of Concord—the most perfect Doric temple to be found in Italy or Sicily—attest its former greatness and magnificence. Its position on an eminence near the confluence of the rivers Acragas and Hypsas excelled that of all other cities in strength as well as beauty. Its prosperous period commenced between the fall of its tyrant Phalaris (circ. B.C. 550) and the accession of Theron (circ. B.C. 488). Its further aggrandisement was the result of the great victory of Gelon and Theron over the Carthaginians at Himera. But the establishment of a democracy after Theron's death B.C. 472 was the commencement of the period of its greatest splendour and prosperity, which lasted until the Carthaginian invasion of B.C. 406, when it was completely destroyed, and its works of art were carried off to Carthage (Diod. XIII 88—90). In the treaty concluded between Dionysius the Elder and the Carthaginians it was provided that Agrigentum, Gela and Camarina should remain tributary to Carthage—an arrangement which appears to have lasted (Diod. XIII 108—114) until the time of Timoleon, who re-colonised it with a body of Velians. During the reign of Agathocles it was subject to Syracuse, but after his death it again fell under despotic rule in the person of the tyrant Phintias. In the first Punic war, it was besieged and taken by the Romans; in the second, it remained faithful to the Romans but was captured by Himilco, and became the chief stronghold of the Carthaginians, until betrayed to the Romans in B.C. 210, to whom it remained permanently subject. In Cicero's time it had recovered part of its former prosperity.

9. Γέλαν: Gela was the most important and wealthy city in Sicily after Syracuse and Agrigentum, the latter of which owed its foundation to it. Under its tyrants Hippocrates (B.C. 498—491) and Gelon (B.C. 491—485) it attained great prosperity, which however began to wane when the latter became master of Syracuse and removed a great part of its population to the new capital. When the Gelonian dynasty was expelled from Syracuse, the people who had been transplanted returned to their native place, and the town regained its prosperity, which continued until its destruction by the Carthaginians in B.C. 405—a catastrophe from which it never recovered. Its re-colonisation by Timoleon after an interval of more than half a century restored it for a time to its ancient prosperity. But this was again interrupted through the removal of its inhabitants by Phintias, tyrant of Agrigentum B.C. 287—279, to a new city at the mouth of the Himeras.

μετὰ τὸν Ἀττικὸν πόλεμον, 'after the war with Athens'.

10. ἀναστάτους: see Gr. Ind. *s. v.*

11. κατῴκισαν, 're-peopled'.

12. οἱ περὶ Μέγελλον: see n. to c. 13, 2.

13. Ἐλέας: Velia (Hor. Epist. I 15, 1) was a Greek town in Lucania on the Tyrrhene Sea, about 20 miles south of Poseidonia (Paestum). It was founded by a colony of Phocaeans (circ. 540 B.C.), who abandoned their own country rather than submit to the Persians. It was the seat of the so-called Eleatic school of philosophers—Xenophanes, Parmenides, Zenon. **Κέω**: Ceos (mod. *Zia*), one of the Cyclades, lay south of Euboea. Its principal town Iulis was the birth-place of the poets Simonides (B.C. 557—467) and Bacchylides (c. B. C. 470).

15. ἐκ='after'. Cf. c. 1, 2; c. 15, 6, Aesch. Ag. 873 *κάλλιστον ἦμαρ νυκτὸς ἐκ μαλαγχίμου*, Soph. Phil. 271 *ἐκ πολλοῦ σάλου εὕδοντ' ἐπ' ἀκτῆς*, Eur. Hipp. 109 *τερπνὸν ἐκ κυναγίας τράπεζα πλήρης*, Xen. Cyr. I iv 28 *γελᾶν ἐκ τῶν πρόσθεν δακρύων*.

16. ἱδρυομένοις, 'during their settlement'.

§ 3. l. **18. καὶ τῶν ἄλλων δέ**, 'and (*δέ*) the others also (*καί*)'.

19. πολέμου λύσις: cp. above l. 2. On **οὐ—οὐ** see Gr. Ind. *s. v.*

22. ἧς μὴ προσάψαιτο i.q. *εἰ μὴ αὐτῆς προσάψαιτο*, HA. § 912. In c. 36 l. 10 the indicative (*ἔπρεπεν*) is used because the antecedent (*οὐδέν*) is definite.

23. κατακοσμήσειεν, sc. *αὐτήν*. **συντελουμένῳ**, 'in the course of accomplishment', 'on the point of completion' (not, as Stewart, 'when a building is finished'). The work is not complete until the hand of the master craftsman (*δημιουργός*) puts the last finishing touch to it, and crowns it with grace and beauty.

On the numerous difficulties which Timoleon would be called upon to adjust Grote has some remarks worth reading, XI p. 266 ff.

CHAPTER XXXVI

§ **1.** l. **1.** **γοῦν**, 'at all events', confirms the general assertion at the close of the former chapter by giving a particular instance of the truth of it. **κατ' αὐτόν**, 'in his day'. So *τῶν καθ' αὐτόν* c. 27, 3 are *aequalium suorum*, 'his contemporaries'. Cf. Them. c. 22, 2, Nic. c. 3, 2.

3. **Τιμόθεος**: one of the last distinguished Athenian generals, son of Conon, who distinguished himself in various commands from B.C. 378 to the second campaign of the Social War (B.C. 356), when he was one of the commanders of the Athenian fleet with Chares, Iphicrates and his son-in-law Menestheus, son of Iphicrates. Corn. Nepos says of him c. 1:—*a patre acceptam gloriam multis auxit virtutibus: fuit enim disertus, impiger, laboriosus, rei militaris peritus neque minus civitatis regendae.*

Ἀγησίλαος: Agesilaus, son of Archidamus II, who succeeded his half-brother Agis II as king of Sparta in Ol. XCV 2=B.C. 399, to the exclusion of his nephew Leotychidas, who was rejected as illegitimate, was one of the best citizens and generals that Sparta ever had. His biographer Plutarch (Comp. Ages. et Pomp. c. 3) says of Xenophon the historian that to him *διὰ τἆλλα καλὰ καθάπερ γέρας ἐξαίρετον δέδοται καὶ γράφειν ὃ βούλοιτο καὶ λέγειν περὶ τοῦ ἀνδρός.* He himself praises his prompt obedience when he was recalled from Asia (*τὸ δεξάμενον τὴν σκυτάλην ἀπολιπεῖν τὰς ἐν Ἀσίᾳ πράξεις* and *τὸ τῆς πατρίδος σκοπῶν τηλικαύτην ἀφῆκε δύναμιν καὶ δόξαν ἡλίκην οὐδεὶς πρότερον οὐδ' ὕστερον πλὴν Ἀλέξανδρος ἔσχεν*) as an *ἀμίμητον ἔργον εἰς πολιτικὴν ἀρετήν.* His defeat of the allied forces of Thebes, Corinth and Argos in Ol. XCVI 3=B.C. 394 at Coronea regained for Sparta much of its former supremacy, but after the battle of Leuctra Ol. CII 2=B.C. 371, in spite of all his patriotic efforts, as Nepos says (Ages. c. 7) *Lacedaemonii se numquam refecerunt neque pristinum imperium recuperarunt, cum interim numquam* Agesilaus *destitit quibuscumque rebus posset patriam iuvare.*

4. **Πελοπίδας καὶ...Ἐπαμεινώνδας**: Plutarch's Lives of these two distinguished Theban generals and statesmen, between whom there existed always the closest friendship, belonged to his first series (see my Introduction to *Life* of Nicias p. xxxiii): that of Epaminondas, which is not extant, was probably the first he wrote. Of Pelopidas he writes (Comp. Pelop. c. Marc. c. 2, 1), *οὐδεμίαν ἡττήθη μάχην στρατηγῶν*: and says that the capture of Syracuse by Marcellus was not so great an achievement as *τὸ διαβῆναι πρῶτον ἀνθρώπων πολέμῳ τὸν Εὐρώταν.* Though Marcellus might have done something to compare with *τὰ Λεῦκτρα καὶ Τεγύρας, ἐπιφανεστάτους καὶ μεγίστους ἀγώνων*, yet *κρυφαίαν σὺν λόχῳ κατωρθωμένην πρᾶξιν οὐκ ἔχομεν τοῦ Μαρκέλλου παραβαλεῖν οἷς Πελοπίδας περὶ τὴν ἐκ φυγῆς κάθοδον καὶ ἀναίρεσιν τῶν ἐν Θήβαις τυράννων ἔπραξεν, ἀλλ' ἐκεῖνο πολὺ πάντων ἔοικε πρωτεύειν τῶν ὑπὸ σκότῳ καὶ δι' ἀπάτης*

γεγενημένων τὸ ἔργον. Plutarch mentions (c. 1, 1) as a distinguishing characteristic of both heroes Ἐπαμεινώνδας δὲ καὶ Πελοπίδας *οὐδένα πώποτε κρατήσαντες ἀπέκτειναν οὐδὲ πόλεις ἠνδραποδίσαντο.*

Cornelius Nepos, who also wrote the lives of both, sums up his notice of Epaminondas thus:—*Huius de virtutibus vitaque satis erit dictum, si hoc unum adiunxero, quod nemo ibit inficias, Thebas et ante Epaminondam natum et post eiusdem interitum perpetuo alieno paruisse imperio, contra ea, quamdiu ille praefuerit rei publicae, caput fuisse totius Graeciae. ex quo intellegi potest unum hominem pluris quam civitatem fuisse.*

5. **μὲν** must be translated 'while', since the clause which it introduces is logically subordinate to that introduced by *δέ*. Cf. c. 20, 3; 32, 2 and see my note to Nic. c. 1, 3 l. 33, Xen. Oecon. c. 2, 9 l. 63.

6. **ἐξενηνόχασι**, 'the lustre which they (have) manifested was combined with a certain degree of labour and effort'. For *ἐκφέρειν* cp. c. 3, 4, Demetr. c. 1 *καὶ κακίας μεγάλας, ὥσπερ ἀρετάς, αἱ μεγάλαι φύσεις ἐκφέρουσιν*, Phoc. c. 3, 6 *τούτων δὲ τῶν ἀνδρῶν αἱ ἀρεταί, μέχρι τῶν τελευταίων καὶ ἀτόμων διαφορῶν, ἕνα χαρακτῆρα καὶ μορφὴν καὶ χρῶμα κοινὸν ἤθους ἐγκεκραμένον ἐκφέρουσιν*, Cic. de amic. 27, 100 *quae* (*virtus*) *cum se extulit et ostendit suum lumen.*

7. **μέμψιν**: c. 15, 2.

8. **ἔξω λόγου θεμένοις...ἀνάγκην**, 'if we put out of consideration, setting aside, the necessity he was put to about his brother': see c. 4, 5. For the dative participle see HA. § 771 a, G. § 184, 5, and cp. Caes. c. 55, 4 *τηλικαύτην ἡ στάσις ἀπειργάσατο συμφορὰν ἔξω τοῦ λόγου τιθεμένοις τὰ κατασχόντα τὴν ἄλλην Ἰταλίαν ἀτυχήματα*, Thuc. II 49 *τὸ μὲν ἔξωθεν ἁπτομένῳ σῶμα οὐκ ἄγαν θερμὸν ἦν*, 51 *τὸ μὲν οὖν νόσημα πολλὰ καὶ ἄλλα παραλιπόντι ἀτοπίας—τοιοῦτον ἦν*, Tac. Germ. c. 6 *in universum aestimanti plus apud peditem roboris.*

10. **Τίμαιος**: see Introduction *on the Sources etc.*

ἐπιφωνεῖν ἔπρεπεν, 'one might fitly have applied'. See Ind. *s. v.* The quotation is from an unknown lost play of Sophocles, Dindorf. *Fragm.* 710. For the use of *μή* see Gr. Ind. *s. v.*

12. ἽΜΕΡΟϹ, *cupido*, love. 43

13. ΤΟΥ͂ΔΕ ΞΥΝΗΨΑΤΟ, *in hac re perficienda adiutorem se praebuit* (Held). Cf. Aesch. Pers. 740

γνώμης δέ πού τις δαιμόνων ξυνήψατο,

i.e. 'some god took part (with Xerxes) in the plan (of bridging the Hellespont)'.

§ **2.** l. **14.** **ἡ Ἀντιμάχου ποίησις**: Antimachus, the Epic poet, of Colophon (or rather of Klaros by Colophon), one of the twelve Ionian cities on the coast of Asia Minor, was a contemporary of Plato. He wrote a poem *Θηβαΐς* on the battle of the Seven

against Thebes, which, according to the Alexandrian grammarians, entitled him to a place among the five great classical Epic poets.

The following quotations will throw light upon this passage: Cicero Brut. 51, 191: *nec enim posset idem Demosthenes dicere, quod dixisse Antimachum, Clarium poetam, ferunt, qui cum convocatis auditoribus legeret eis magnum illud, quod novistis, volumen suum et eum legentem omnes praeter Platonem reliquissent, 'Legam' inquit 'nihilominus: Plato enim mihi unus instar est decem milium'. Merito ille et recte: poema enim reconditum paucorum approbationem, oratio popularis assensum vulgi debet movere;* Quintil. (Inst. Orat. X 1, 53) *contra in Antimacho vis et gravitas et minime vulgare eloquendi genus habet laudem, sed quamvis ei secundas* (i.e. post Homerum) *fere grammaticorum consensus deferat, et affectibus et iucunditate et dispositione et omnino arte deficitur, ut plane manifesto appareat quanto sit aliud proximum esse, aliud secundum,* i.e. 'Antimachus, on the other hand, possessed considerable force and solidity, together with an uncommon elevation of style; but, although he had the second place (after Homer) assigned him by the grammarians, he failed in exhibiting the passions, and in ease of manner, and in arrangement of his subject, and generally in poetical skill, so that, as is seen in his case, there is a vast difference between being second and coming near the first'.

τὰ Διονυσίου ζωγραφήματα: Dionysius also of Colophon, mentioned also by Aristotle (*περὶ ποιητικῆς* c. 2), was a portrait painter: Plin. Nat. Hist. XXXV c. 10 *Dionysius nihil aliud quam homines pinxit, ob id Anthropographus cognominatus.* Cf. Ael. var. hist. IV c. 3 *Πολύγνωτος ὁ Θάσιος καὶ Διονύσιος ὁ Κολοφώνιος γραφέε ἤστην· καὶ ὁ μὲν Πολύγνωτος ἔγραφε τὰ μεγάλα—, τὰ δὲ τοῦ Διονυσίου, πλὴν τοῦ μεγέθους, τὴν τοῦ Πολυγνώτου τέχνην ἐμιμεῖτο εἰς τὴν ἀκρίβειαν κτλ.*

15. ἰσχὺν ἔχοντα καὶ τόνον κτλ., 'with all their power and vigour, they have something forced and laboured about them'. *ἰσχὺς* and *τόνος* correspond to *τῆς ἄλλης δυνάμεως καὶ χάριτος*: *τὸ δοκεῖν εὐχερῶς καὶ ῥᾳδίως ἀπειργάσθαι* to *ἐκβεβιασμένοις καὶ καταπόνοις*.

17. Νικομάχου: Nicomachus was a famous painter in the time of Alexander the Great. Cic. Brut. 18, 70 says of him: *similis in pictura ratio est; in qua Zeuxim et Polygnotum et Timanthem et eorum, qui non sunt usi plusquam quattuor coloribus, formas et lineamenta laudamus: at in Echione, Nicomacho, Protogene, Apelle iam perfecta sunt omnia.* Pliny *ubi supra* informs us that he painted with a swift as well as masterly touch and that his pieces sold for as much as a town was worth: *nec fuit alius in ea arte velocior. Tabulae singulae oppidorum venibant opibus.*

19. ἀπειργάσθαι, 'to have been executed'.

20. παρά, 'in comparison with', to be taken with *ἀντεξεταζομένη*.

23. πολὺ τὸ ῥᾴδιον ἔχουσα φαίνεται, 'remarkable as they are for the facility of execution which they display in combination with glorious achievement, they appear to men of fair and unbiassed judgment to be the effect not of fortune but of fortunate merit'.

24. τύχης ἔργον: c. 14, 2; c. 28, 1.

§ **3.** l. **25. εἰς τὴν τύχην ἀνῆπτε,** 'ascribed (lit. attached) to fortune'. Cf. Mor. p. 322 E *αὐτὸς ἑαυτὸν εἰς τὴν τύχην ἀνῆπτε καὶ ἀνεδεῖτο τὴν ἡγεμονίαν ἐξ ἐκείνης* (i.e. 'he regarded himself as a child of fortune'), Brut. c. 6, 7 *τὴν χάριν εἰς Καίσαρα πάντων ἀνῆπτεν.* Elsewhere it is found with the dative: M. Anton. c. 46, 3 *Μοναίσῃ τὴν χάριν ἀνάπτων.*

29. ὅτι...ἐπεγράψατο τὴν αὑτοῦ προσηγορίαν, *quod suum huic rei adscripserit nomen* i.e. huius rei se auctorem inscripserit (not, as Liddell-Scott—probably misled by the passage from *Life* of Demetrius c. 42, 6: *Δημήτριος ἔχαιρε τῷ βασιλεῖ τῶν θεῶν* (scil. *τῷ Διὶ*) *ἀνομοιοτάτην ἐπιγραφόμενος προσωνυμίαν. ὁ μὲν γὰρ πολιεὺς καὶ πολιοῦχος, ὁ δὲ πολιορκητὴς ἐπίκλησιν ἔσχεν* (=*ἐπεκλήθη*) —'he assumed the merit to himself' but), 'was pleased to have it endorsed with his (Timoleon's) name', i.e. to let him bear the title of its liberator. In Poplic. c. 15, 1 *τὸν δὲ δεύτερον* (*ναὸν*) *ἀνέστησε μὲν Σύλλας, ἐπεγράφη δὲ τῇ καθιερώσει Κάτουλος Σύλλα προαποθανόντος,* the verb bears the same meaning as here. Cp. Nep. Tim. c. 4, 3 *qui quidem, cum suas laudes audiret praedicari, numquam aliud dixit, quam se in ea re maxime dis gratias agere atque habere quod, cum Siciliam recreare constituissent, tum se potissimum ducem esse voluissent. nihil enim rerum humanarum sine deorum numine geri putabat. itaque suae domi sacellum Automatias constituerat idque sanctissime colebat.*

31. ἐπὶ τῆς οἰκίας κτλ.: Mor. p. 542 E *καλῶς δὲ Τιμολέων ἐν Συρακούσαις Αὐτοματίας βωμὸν ἱδρυσάμενος ἐπὶ ταῖς πράξεσι καὶ τὴν οἰκίαν Ἀγαθῷ Δαίμονι καθιερώσας,* p. 816 D *ὅθεν οἱ μεγάλοι καὶ δαίμονα καὶ τύχην τοῖς κατορθώμασι συνεπιγράφουσιν, ὡς Τιμολέων, ὁ τὰς ἐν Σικελίᾳ καταλύσας τυραννίδας, Αὐτοματίας ἱερὸν ἱδρύσατο.* By *Αὐτοματία* is meant the goddess of Chance, who brings about events entirely by herself without the agency of human beings. 'The deliverance of Sicily was the work of Fortune, according to Timoleon; its deliverance by his hand, of Chance. Fortune led the man, whose father had been murdered twenty years before, to the same temple with the murderers—at the very moment, as Chance would have it, that the assassin was meditating a new crime in the murder of Timoleon'. (*Wrangham.*) Cf. Aristot. Phys. II c. 6, 2—8, Menander Κνιδία Fr. 291 ed. Kock:—

ταὐτόματόν ἐστιν ὡς ἔοικέ που θεός,
σῴζει τε πολλὰ τῶν ἀοράτων πραγμάτων.

§ **4.** l. **34. ἐξεῖλον:** see Gr. Ind. *s. v. ἐξαιρεῖν.*

35. τῶν ἀγρῶν, *praediorum.* In his Comp. Tim. et Aem. P. c. 2, 4 Plutarch takes high ground when he remarks: *οὐ λέγω δὲ*

ὅτι Τιμολέων μεμπτός ἐστιν οἰκίαν τε καλὴν λαβὼν καὶ χωρίον· οὐ γὰρ τὸ λαβεῖν ἐκ τοιούτων αἰσχρόν, ἀλλὰ τὸ μὴ λαβεῖν κρεῖττον καὶ περιουσία τῆς ἀρετῆς, ἐν οἷς ἔξεστιν ἐπιδεικνυμένης τὸ μὴ δεόμενον.

38. **οἴκοθεν**, from Corinth.

39. **οὐ γὰρ ἐπανῆλθεν**: no wonder, since it was a time of great humiliation for Greece, because of the victory of Philip at Chaeroneia.

41. **οὐδὲ τῷ πολιτικῷ φθόνῳ παρέδωκεν (ἑαυτόν) κτλ.**, 'nor did he expose himself to the jealousy of his fellow-citizens—the rock on which most generals split'. For *πολιτικῷ* cf. Arat. c. 15, 1 *τοῦ πολιτικοῦ φθόνου μείζων ἐγεγόνει διὰ τὰς χάριτας*, Pelop. c. 25, 1 *ὁ δὲ συγγενὴς καὶ πολιτικὸς φθόνος*. So *συγγενῆ φθόνον* Them. c. 24, 3, *ἐγκλήματα συγγενικά* c. 5, 2, *τἀγγενῆ κακά* (*cognatorum mala*) Soph. O. T. 1417. For the metaphorical use of *ἐξοκέλλειν* cp. Lucull. c. 38, 5 *ἀπληστίᾳ δόξης καὶ ἀρχῆς εἰς ἔργα δεινὰ καὶ πάθη δεινότερα τῶν ἔργων ἐξώκειλε*, Mar. c. 2, 3 *εἰς ὠμότατον καὶ ἀγριώτατον γῆρας ἐξοκείλας*, c. 45, 4 *τινὲς δὲ τὴν φιλοτιμίαν αὐτοῦ φασιν ἐν τῇ νόσῳ παντάπασιν ἀποκαλυφθεῖσαν εἰς ἄτοπον ἐξοκεῖλαι παρακοπήν* (*delirium*), Polyb. 7, 1, 1.

44 46. **δι' ἑαυτόν**, *per se, sua opera:* c. 16, 3.

CHAPTER XXXVII

§ **1.** l. **1.** Plutarch seems fond of this quotation from the great lyric poet, which he introduces twice in the same way;—Mor. p. 91 E *ἐπεὶ δὲ πάσαις κορυδαλλίσι χρὴ λόφον ἐγγενέσθαι κατὰ τὸν Σιμωνίδην*, p. 809 B *ἐπεὶ δὲ πάσαις κορυδαλλίσι, κατὰ Σιμωνίδην, χρὴ λόφον ἐγγενέσθαι.* Bergk in his *Poet. lyr. Gr.* p. 1141, 68 gives the fragment thus:—

ἐπεὶ
πάσαις κορυδαλλίσι χρὴ λόφον ἐγγενέσθαι
⏑ –
– – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ – – .

7. **κατεγγυῶντος**, 'when he wanted to oblige him to give bail, (not, as Liddell-Scott, 'for the payment of a certain penalty', but) that he would answer to an indictment which was to be brought against him'. Cf. Nep. Tim. c. 5: *Huic quidam Laphystius, homo petulans et ingratus, vadimonium cum vellet imponere, quod cum illo se lege agere diceret, et complures concurrissent, qui procacitatem hominis manibus coercere conarentur, Timoleon oravit omnes, ne id facerent; namque id ut Laphystio et cuivis liceret, se maximos labores summaque adisse pericula. hanc enim speciem libertatis esse, si omnibus, quod quisque vellet, legibus experiri liceret.*

8. **οὐκ εἴα**, *vetabat.* **κωλύειν**, sc. *αὐτόν* (*τὸν Λαφύστιον*).

§ **2.** l. **9.** **ἑκὼν γὰρ ὑπομεῖναι**: see note to c. 10, 1; c. 33, 1.

10. ὑπὲρ τοῦ χρῆσθαι κτλ., 'on purpose that (c. 2, 1) any Syracusan who pleased (c. 22, 1) might avail himself of the laws'.

15. οἷς εὔξατο ἐπιδεῖν κτλ., 'to whom he prayed that he might live to see Syracusans etc.' Cf. Nep. *l. c.*:—*idem, cum quidam Laphystii similis, nomine Demaenetus, in contione populi de rebus gestis eius detrahere coepisset ac nonnulla inveheretur in Timoleonta, dixit nunc demum se voti esse damnatum; namque hoc a diis immortalibus semper precatum, ut talem libertatem restitueret Syracusanis, in qua cuivis liceret, de quo vellet, impune dicere.*

§ **3.** l. **17. δ' οὖν**: see n. to c. 11, 2. **τῶν καθ' αὑτόν**: see note to c. 36, 1.

19. οἱ σοφισταί, teachers of rhetoric, such as Lysias and Isocrates, whose Πανηγυρικός was an urgent appeal to the Greeks to combine against their common enemy the Persians. Cf. Anton. c. 80, 3 *Φιλόστρατος ἀνὴρ εἰπεῖν μὲν ἐξ ἐπιδρομῆς τῶν τότε σοφιστῶν ἱκανώτατος*, Caes. c. 3, 1 *ἔπλευσεν εἰς Ῥόδον πρὸς Ἀπολλώνιον, τὸν τοῦ Μόλωνος, οὗ καὶ Κικέρων ἠκρόατο, σοφιστεύοντος ἐπιφανῶς.*

21. ἐφ' ἃς πράξεις...ἐν αὐταῖς: see crit. note for instances of the employment of the personal instead of the emphatic demonstrative pronoun, referring to an antecedent, G. § 152 Note 3, HA. § 995 a, § 996 b.

22. τῶν αὐτόθι κακῶν...καθαρός, '*funus eius incruentum et purum elatum est ante infortunia, quae veterem Graeciam circumstabant*' (Stephanus). **αὐτόθι**, common in Plutarch for *αὐτοῦ*, *ibi*, i.e. in Hellas. For similar pleonasms, cf. Pyrrh. c. 1, 1 *αὐτόθι κατοικεῖν ἐν Μολόσσοις*, Anton. c. 38, 1 *αὐτοῦ ἐν Ἀρμενίᾳ*, Plat. Phaedr. p. 229 B *ἐνθένδε...ἀπὸ τοῦ Ἰλισσοῦ.*

23. τὴν ἀρχαίαν Ἑλλάδα, as opp. to its colonies in Sicily and lower Italy, or Magna Graecia, as it was called.

§ **4.** l. **30. καθαρὰν...συνοίκων κακῶν**, 'purged from intestine miseries'. For the gen. after *καθαρός*, cf. Pomp. c. 55, 2 *ἦθος ἀηδίας καὶ περιεργίας καθαρόν*, Sull. c. 31, 5, Xen. Hell. IV iv 6 *τῶν μιαιφόνων καθαράν*, Oecon. XVI 13 *ὕλης καθαρὰν γῆν*, Herod. II 38 *καθαρὴ τῶν προκειμένων σημηΐων.* So in Latin *sceleris purus* (Horace).

ἐν οὐδ' ὅλοις ἔτεσιν ὀκτώ, 'in even less than eight years', from 346 to 338 B.C. Cf. c. 13, Diod. XVI 90 *Τιμολέων ὁ Κορίνθιος ἅπαντα τοῖς Συρακουσίοις καὶ τοῖς Σικελιώταις κατωρθωκὼς ἐτελεύτησε στρατηγήσας ἔτη ὀκτώ.*

§ **5.** l. **32. ἀπημβλύνθη τὴν ὄψιν**: HA. § 718. Nep. c. 4, 1:—*hic, cum aetate iam provectus esset, sine ullo morbo lumina oculorum amisit.*

33. οὔτε αὐτὸς ἑαυτῷ πρόφασιν παρασχών, 'without having either himself done anything to occasion it (c. 20, 1) or being the victim of Fortune's frolic'.

34. παροινηθείς=*ὑβρισθείς*. See Gr. Ind. *s. v.*

36. καταβολῆς: *καταβολή* is the Lat. *accessio*, 'a periodical attack of illness', 'fit'. Demosth. Phil. III 29 *ὥσπερ περίοδος ἢ καταβολὴ πυρετοῦ ἢ τινος ἄλλου κακοῦ.* It is here used (not as Liddell-Scott take it of 'a cataract in the eye' but) as 'an illness re-appearing in the family' or 'a congenital disease'. **ἅμα τῷ χρόνῳ**, 'together with the advance of years'.

§ **6.** l. **39.** **Ἄθανις**: see Introduction *on the sources etc.*

41. ἐν Μυλαῖς: the Greek colony of Mylae, mod. *Melazzo*, was a stronghold on a tongue of land projecting on the northern coast of Sicily, opposite the Lipari islands (*Aeoliae Insulae*), in the district of Messana (Thuc. III 90). It was in its bay that the Romans under Duilius gained their first naval victory (B.C. 270) over the Carthaginians, and at a later period (B.C. 36) it was famous for the victory of Agrippa over Sextus Pompeius, as in modern times for that of Garibaldi. Probably the tyrants, Hippo and Mamercus, had taken refuge there. Louis Philippe, as Duke of Orleans, lived here for several years in exile. **ἐπὶ στρατοπέδου**: cf. c. 36, 13 *ἐπὶ τῆς οἰκίας*, Arist. Lys. 100 *ἐπὶ στρατιᾶς ἀπόντας.* **ἀπογλαυκωθῆναι τὴν ὄψιν**: glaucoma is a species of cataract, so called from the dull gray (*γλαυκός*) gleam of the eye affected with it.

45. ἐμμείναντα τῷ πολέμῳ: cf. Nic. c. 26, 4 *τοῖς πόνοις ἐμμένοντος*, Thuc. III 20, 2; VIII 23, 4.

47. τὴν μοναρχίαν: Timoleon was in fact invested with sovereign power, but he exercised it for the good of the citizens like an *αἰσυμνήτης*, not like a *τύραννος*. For *μοναρχία* in the sense of 'undivided command over an army', cf. Xen. An. VI i 31 *καὶ ἐμοὶ* (i.e. Xenophon) *οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσήμηναν...ὅτι ταύτης τῆς μοναρχίας ἀπέχεσθαί με δεῖ.*

παραιτεῖσθαι τοὺς πολίτας, 'begged his fellow-citizens to excuse him (longer tenure of his generalship)'. Comp. Tim. et Aem. P. c. 2, 3: *Τιμολέων αἰτησαμένοις καὶ δεηθεῖσιν αὐτοκράτωρ πεμφθεὶς Συρακουσίοις, καὶ δύναμιν οὐ ζητεῖν ἀλλ' ἔχειν ὀφείλων ἣν ἔλαβε βουλομένων καὶ διδόντων, πέρας ἐποιήσατο τῆς αὑτοῦ στρατηγίας καὶ ἀρχῆς τὴν τῶν παρανόμων ἀρχόντων κατάλυσιν*, Nep. c. 3, 4 *cum tantis esset opibus, ut etiam invitis imperare posset, tantum autem amorem haberet omnium Siculorum, ut nullo recusante regnum obtinere, maluit se diligi quam metui. Itaque, cum primum potuit, imperium deposuit, ac privatus Syracusis, quod reliquum vitae fuit, vixit.*

CHAPTER XXXVIII

§ **1.** l. **1.** **αὐτὸν ὑπομείναντα τὴν συμφορὰν ἀλύπως**, 'himself bearing his misfortune without repining'. Nep. c. 4, 1 *quam calamitatem ita moderate tulit, ut neque eum querentem quisquam audierit neque eo minus privatis publicisque rebus interfuerit.*

2. **ἄν τις θαυμάσειεν**, potential optative; HA. § 872.

3. **ἄξιον**, sc. *ἐστί.*

4. **τὸν ἄνδρα**: see n. to c. 23, l. 44.

5. **φοιτῶντες ἐπὶ θύρας αὐτοί**, 'paying him frequent visits at his house in person'. For the meaning of *ἐπὶ θύρας* see my n. to Them. c. 26, 3.

7. **τὸ χωρίον**, *villam*, 'his country-seat', 'manor': c. 36, 4. An old tradition places this at Tremilia, a place on the south foot of West Epipolae, but this could not have been the site, as the agora through which Timoleon was conveyed to the theatre did not lie between it and the theatre. LUPUS *die Stadt Syrakus*, p. 201.

8. **αὐτῶν**: see Gr. Ind. *s. v. αὐτός.*

9. **καταζῆσαι τὸν βίον**, 'to live his life out', 'end his days', a late Greek form for *καταβιῶναι*, *ζῆν* being used by Classical writers only in present and imperfect and sometimes in future *ζήσειν.*

10. **οὕτω**, 'by so doing'. Others take it with λαμπρᾶς, meaning 46
adeo.

§ **2.** l. **12.** **πολλῶν...γραφομένων**, 'among the many decrees passed in his honour'.

16. **Κορινθίῳ**: *οὐ Λακεδαιμονίῳ* (*Schaefer*). Whether this was done at Syracuse, we do not know: but when Gela, Acragas and Messana began the war with Agathocles Ol. CXVI 3, the Acragantines appointed Acrotatus son of Cleomenes II of Sparta their leader (Diod. XIX 70).

§ **3.** l. **22.** **πρὸς τὸ θέατρον**: Nep. Tim. c. 4, 2:—*veniebat autem in theatrum, cum ibi concilium populi haberetur, propter valetudinem vectus iumentis iunctis, atque ita de vehiculo quae videbantur dicebat. neque hoc illi quisquam tribuebat superbiae: nihil enim umquam neque insolens neque gloriosum ex ore eius exiit.* On the use of the theatre as a place for popular assembly, cf. c. 34, 3, Frontin. Strateg. III ii 6 *Alcibiades in theatro disseruit, ubi ex more Graecorum locus consultationi praebebatur.*

The theatre—the finest relic of autonomous Syracuse next to the temple of Minerva, and one of the largest of antiquity as well as the most beautiful (Diod. XVI 83) in the whole island—was situate about a quarter of a mile north-west of the isthmus on the south slope of the plateau of Temenites. It was begun probably in the reign of Hieron the First, though not finished till many years later, before,

however, the Athenian expedition in B.C. 415. In B.C. 406 Dionysius I, returning from Gela to Syracuse with the object of obtaining from the Syracusans the appointment of *στρατηγός* against the Carthaginians, selected for his time of entering the city *τὴν ὥραν τῆς ἀπαλλαγῆς τῆς ἐκ τοῦ θεάτρου* (Diod. XIII 94). * * * There can be no certainty that the dimensions of the Syracusan theatre in the middle of the fifth century B.C. were so great as present appearances give proofs of their having become at some later period, * * * when it was capable of containing more than 24,000 spectators. Some of the cunei of the theatre appear to have been named from the royal family reigning when the inscriptions were engraved (as ΒΑΣΙΛΙΣΣΑΣ ΦΙΛΙΣΤΙΔΟΣ, ΒΑΣΙΛΙΣΣΑΣ ΝΗΡΗΙΔΟΣ, ΒΑΣΙ[ΛΕΩΣ ΓΕΛΩ]ΝΟΣ); others from the protecting deities, as ΔΙΟΣ ᾿ΟΛΥΜΠΙΟΥ, [῾Ηρ]ΑΚΛΕΟΥΣ [Κ]ΡΑ[ΤΕΡΟ]ΦΡΟΝΟΣ. LEAKE, *Notes on Syracuse*, p. 33—37, HOLM *Gesch. Sic.* II p. 502. (Cp. Tac. *Ann.* II 83.)

The Greek Theatre in its utter solitude, with its grey stones worn to the likeness of rocks and overgrown with flowers and its exquisitely lovely view, is perhaps the most touching and attractive of all the Syracusan ruins. Readers of Tacitus (*Ann.* XIII 49) will recall the excellent Paetus Thrasea, who was unjustly censured here by his detractors for opposing the proposal of Nero to allow the people of Syracuse a larger number of gladiators than was generally permitted. But it is difficult, indeed, to conjure up a picture of past scenes—of the theatre crowded, as must frequently have been the case, by 24,000 persons, and of Timoleon receiving here the thanks of the people for the restoration of their freedom. Now there is no sound but the murmur of a brook which once brought water to the busy city and turned the mills here, which gave the ruin its modern name *I Molini di Galerme*. HARE, *Cities of Southern Italy and Sicily*, p. 445.

23. ὥσπερ ἐτύγχανε καθήμενος: cf. c. 16, 4, Dem. c. 29, 2.

26. ταῖς εὐφημίαις, 'their felicitations'.

30. κρότῳ, 'applause'. **τὰ λοιπὰ...ἐχρημάτιζον**, 'proceeded to despatch the rest of the public business by themselves'.

CHAPTER XXXIX

§ 1. l. 1. τιμῇ μετ' εὐνοίας, 'respect and affection'.

2. ὥσπερ πατὴρ κοινός: Cf. Xen. Cyrop. VIII i 44, Plut. Arat. c. 42, 1 *ἐξήρτηντο δ' αὐτοῦ καὶ γυναῖκες ἤδη καὶ παῖδες ὥσπερ πατρὸς κοινοῦ καὶ σωτῆρος περιεχόμενοι*, Sull. c. 34, 1 *σωτῆρα καὶ πατέρα τὸν Σύλλαν ἀποκαλοῦντες ἅτε δὴ δι' ἐκεῖνον εἰς τὴν πατρίδα κατιόντες*, Cam. c. 10, 5 *τὸν δὲ Κάμιλλον σωτῆρα καὶ πατέρα καὶ θεὸν ἀποκαλοῦντες*, Pelop. c. 33, 1 *πατέρα καὶ σωτῆρα ἀποκαλοῦντες ἐκεῖνον*, Juv. Sat. VIII 244 *Roma patrem patriae Ciceronem libera dixit*. **ἐκ μικρᾶς προφάσεως**: *κατὰ γὰρ τὸν Σοφοκλέα* (Oed. R. 961) *σμικρὰ παλαιὰ σώματ' εὐνάζει ῥοπή* (*Koraes*).

3. τῷ χρόνῳ συνεφαψαμένης, 'co-operating with length of years'. Cp. c. 37, 5. According to Diodorus (XVI 90) he died Ol. CX 4 = B.C. 337/6.

4. ἡμερῶν δοθεισῶν, 'a certain number of days being allowed'

7. τὰ ἄλλα: HA. § 719 b, G. § 160, 1, 2. **λαμπρᾶς χορηγίας**, *splendidi apparatus*.

8. τὸ λέχος, 'his bier': Hom. Il. XXIV 589.

οἱ τῶν νεανίσκων προκριθέντες: this was a special distinction, which Plato also (legg. XII p. 947) requires for deserving citizens. In like manner the urn containing the ashes of Philopoemen was carried by Polybius, accompanied by the first of the Achaean youths (Plut. Philop. c. 21, 3).

9. διὰ τῶν Διονυσίου τυραννείων: cf. c. 22, 2, Diod. XVI 70 *Τιμολέων δὲ παραλαβὼν τὴν νῆσον...τὰς μὲν κατὰ τῆς νήσου ἀκροπόλεις καὶ τὰ τυραννεῖα κατέσκαψε.*

§ **2.** l. **12. ἐστεφανωμένων καὶ καθαρὰς ἐσθῆτας φορούντων**: 47
white attire and garlands to suit the general character of the ceremony, for it was customary to wear black, as with us, at ordinary funerals. (Hence the boast of Pericles in Plutarch c. 38, 4 *οὐδεὶς δι' ἐμὲ τῶν ὄντων Ἀθηναίων μέλαν ἱμάτιον περιεβάλετο.*) But Timoleon was honoured as a hero, as appears also from the next section.

14. τιμῆς ἀφοσίωσιν, 'a (mere) formal, ceremonial, token of respect'. The verb *ἀφοσιοῦσθαι* means (1) *pietati satisfacere* 'to acquit oneself of all religious or other obligation', as in Plut. Mor. p. 1133 C *τὸ πρὸς τοὺς θεοὺς ὡς βούλονται ἀφοσιωσάμενοι*, Thes. c. 11 fin. *τοῦ Θησέως ἀφοσιουμένου τὸν φόνον*, Herod. IV 154 *ἀποσιεύμενος τὴν ἐξόρκωσιν*, *iusiurandi religione sese exsoluturus*; hence (2) 'to do a thing merely for form's sake' (*dicis causa*, *pro forma*), Cim. c. 14 fin., Isae. 7, 38 *οὐκ ἀφοσιούμενος ἀλλ' ὡς οἷόν τ' ἄριστα παρασκευαζόμενος* (where he is speaking of the discharge of the office of *τριηραρχία*). For its other meaning in Plutarch, see my n. to Sull. c. 22, 4.

15. λειτουργίαν ἐκ προβουλεύματος, 'the performance of a duty in compliance with a public resolution'.

16. πόθον δίκαιον, *iustum desiderium*, 'a real sorrow, such as it should be'.

§ **3.** l. **17. τέλος**: c. 11, 2.

19. γεγραμμένον ἀνεῖπε, *de scripto recitavit*. Diod. XVI 90 *οἱ δὲ Συρακόσιοι μεγάλως ἀποδεδεγμένοι τὸν ἄνδρα* (sc. *Τιμολέοντα*), *διά τε τὴν ἀρετὴν καὶ τὸ μέγεθος τῶν εὐεργεσιῶν, μεγαλοπρεπῶς ἔθαψαν αὐτὸν καί, κατὰ τὴν ἐκφορὰν ἀθροισθέντος τοῦ πλήθους, τόδε τὸ ψήφισμα ἀνηγόρευσεν ὁ δῆμος τῶν Συρακοσίων, Τιμολέοντα, Τιμαινέτου υἱόν, Κορίνθιον τόνδε θάπτειν ἀπὸ διακοσίων μνῶν, τιμᾶσθαι δὲ εἰς τὸν ἅπαντα χρόνον ἀγῶσι μουσικοῖς καὶ ἱππικοῖς καὶ γυμνικοῖς, ὅτι τοὺς βαρβάρους καταπολεμήσας καὶ τὰς μεγίστας τῶν Ἑλληνίδων πόλεων οἰκίσας αἴτιος ἐγενήθη τῆς ἐλευθερίας τοῖς Σικελιώταις.*

21. Κορίνθιον: the omission of the article before *Κορίνθιον* is due to the preceding mention of the father's name. Thus we

have in an Inscription of the 4th century *Δαμασίας Διονυσίου Θηβαῖος* (where without *Διονυσίου* we should have had *ὁ Θηβαῖος*), *῎Ασανδρον ᾽Αγάθωνος Μακεδόνα* (B.C. 314). See Ind. III *s. v.* Article, Meisterhans *Gramm.* p. 185, 12.

22. διακοσίων μνῶν (gen. of value, HA. § 746), 'at the cost of 200 minae' (i.e. Attic minae) = about 800*l.* **ἐτίμησε**, 'hereby honours' in pursuance of a decree: 'pronuntiat praeco quae decreverat populus: itaque *ἐτίμησε* nil aliud vult nisi *decrevit honores Timoleonti habendos*' (*Held*).

23. ἀγῶσι: these were doubtless held in the Agora, which was very extensive.

24. τοὺς βαρβάρους, 'the Carthaginians'.

25. ἀναστάτων: c. 1, 1.

26. ἀπέδωκε τοὺς νόμους τοῖς Σικελιώταις: the conception of a constitutional king—exempt from all responsibility but not making use of the exemption—was not known to the Greeks, who when they thought of an irresponsible (*ἀνυπεύθυνος*) governor, conceived him as really and truly such, in deed as well as in name—who made his own good pleasure law; their fear and hatred of a *τύραννος* was measured by their reverence for a government of equal law and free speech, with the ascendancy of which their whole hopes of security were associated. The idea is stated plainly by Euripides, *Supplices* 429:—

> *οὐδὲν τυράννου δυσμενέστερον πόλει·*
> *ὅπου, τὸ μὲν πρώτιστον, οὐκ εἰσὶν νόμοι*
> *κοινοί, κρατεῖ δ' εἷς, τὸν νόμον κεκτημένος*
> *αὐτὸς παρ' αὑτῷ.*

See also the discussion in Aristotle *Polit.* III 10, 11 in which the rule of the king is discussed in comparison with the government of laws. The person called 'a king according to law' is, in his judgment, no king at all: *ὁ μὲν γὰρ κατὰ νόμον λεγόμενος βασιλεὺς οὐκ ἔστιν εἶδος καθάπερ εἴπομεν βασιλείας* (III 11, 1). Respecting *ἰσονομίη, ἰσηγορίη, παρρησία*—equal laws and equal speech—as opposed to monarchy see Herod. III 142, V 78—92; Thuc. III 62; Dem. *adv. Lept.* p. 461; Eur. *Ion* 671. GROTE *H. G.* X p. 18 f.

§ 4. l. 26. ἐποιήσαντο τὴν ταφὴν = *ἔθαψαν*. See Gr. Ind. *s. v. ποιεῖν.*

27. ἐν ἀγορᾷ: in the agora of Achradina or principal agora of Syracuse, which embraced a great part of the shore towards the head of Port Lakkeios (*Porto piccolo*): Liv. XXIV 22, 12, Diod. Sic. XVI 10, Cic. or. in Verr. II 5, 37. This was the most fitting burial place for their honoured *οἰκιστής*.

Of the principal buildings of the lower part of Achradina adjacent to the Acropolis, in or near the Agora, viz. the temple of Juppiter Olympius built by Hieron II, the Bouleuterion, the Prytaneion from which Verres carried off the Sappho of Silanion (Verr. II 4, 57), the Dionysian Stoae (Diod. XIV 7, 41, 83) and the Timoleonteium or monument, stoa and palaestrae of Timoleon, nothing certain can be distinguished. It is by no means improbable that the soil of this lowest part of Syracuse is considerably higher than its ancient level, and that excavations would throw some light on its topography, and disinter some of its antiquities. LEAKE *Notes on Syracuse* p. 25.

29. ἐνοικοδομήσαντες, sc. *αὐτῇ*, 'building in it'.

30. ἀνῆκαν, 'left free', i.e. 'devoted', 'set apart for their use'. Cf. Plut. Mor. p. 841 D *Δεινίου τινός, ὃς ἐκέκτητο τοῦτο τὸ χωρίον, ἀνέντος τῇ πόλει*, Cat. ma. c. 21, 4 *τόπους γναφεῦσιν ἀνειμένους*, Thuc. IV 116 *τέμενος ἀνῆκεν ἅπαν*, Dion. Halic. I 14, 5 *ἱερὰν ἀνῆκαν ὡς σφετέραν ἔτι τὴν γῆν*.

Τιμολεόντειον: Nep. Tim. c. 5, 4: *publice a Syracusanis in gymnasio, quod Timoleonteum appellatur, tota celebrante Sicilia sepultus est.* The usual termination of buildings consecrated to some god or hero is *-ιον*, as *Διονύσιον, Ἀπολλώνιον, Δημήτριον*; or *-αιον*, as *Ἥραιον, Ἀθήναιον, Νύμφαιον*; seldom *-ειον* or *-εῖον*, as *Θησεῖον, Ἡρακλεῖον, Μαυσωλεῖον, Μουσεῖον, Ἡφαιστεῖον*. Diod. XIX 6 and Polyaenos Strateg. V 3, 8 use the form *Τιμολεόντιον*.

32. ἐπὶ πολὺν χρόνον εὐδαιμονοῦντες διετέλεσαν, 'they had an unbroken course of prosperity for a long time'. This prosperity was interrupted about twenty years afterwards when party struggles began again and Agathocles, son of Carcinus, a potter, after some fruitless efforts, obtained in B.C. 317 uncontrolled power at Syracuse, and in B.C. 307, in imitation of the successors of Alexander, assumed the title of ΒΑCΙΛΕΥC (Diod. XX 54). 'His restless, cruel and ambitious temper was destructive of the peace and prosperity of Sicily, but seems not to have been injurious to Syracuse itself, which increased in magnificence under his administration'. LEAKE *Notes etc.* p. 98—99.

END OF EXPLANATORY NOTES

CRITICAL APPENDIX

APPENDIX ON THE TEXT

A. GENERAL REMARKS

Manuscripts

The oldest and best MS of Plutarch, the Sangermanensis[1] (**S**g)—Paris Fonds Coislin No. 319—is a parchment MS of the XIth century, with corrections by a second hand not later than the XIIth. It contains, unfortunately, only fourteen of the *Lives*, Pyrrhus-Marius, Aratus, Artaxerxes, Agis and Cleomenes-Gracchi, Lycurgus-Numa, Lysander-Sulla, Agesilaus-Pompeius, and the latter part of Antonius.

The next in age and importance is **St**—in the Benedictine Convent of Seitenstetten—a village in Austria on the Ems near Waidhofen—, a parchment MS also and of the XIth century, no complete collation of which has yet been published. This MS also contains only fifteen of the *Lives*, that of Timoleon not being one[2]. R. Hercher was the first to draw attention to its existence and exceptional importance. It is the best representative of the group of MSS to which Paris **F**a belongs, and also, in the second part, two MSS of the XVth century—Vatican 1007 and Venice 385 (**M**b).

The Paris MSS bear respectively the Press marks

A	1671 of the XIIIth	century,
B	1672 of the XVIth	,,
C	1673 of the XIIIth	,,
D	1674 of the XVIth	,,
Fa	1676 of the XVth	,,

A B C D have already been described by me in the Critical Appendix to my edition of the *Life* of Themistocles p. 189 ff. A peculiar interest attaches to **F**a because its value was not recognized

[1] See Crit. App. to my edition of Plutarch's *Gracchi* p. 157, 8.

[2] See *Notes sur deux Manuscrits de Plutarque* par Charles Graux in the *Annuaire de l'Association pour l'encouragement des Études Grecques en France*, p. 116, 16e Année, Paris, 1882. See also *Crit. App.* to my edition of Plutarch's *Nicias* p. 140.

until a comparatively recent period. It was this MS which Henri Estienne (Stephanus) chiefly used for the basis of the Text of his edition; and certain variants, supposed to have been his own conjectural emendations, were really readings of this MS. The writing is in the first part beautiful and clear, but in the latter part there is a falling off—whence Sintenis[3] somewhat hastily assumed that it is not of equal merit throughout, but that for the six *Lives* contained in the latter part of the volume,—those of Phocion-Cato, Dion-Brutus, Aemilius-Timoleon—it is not so trustworthy a guide, and requires to be used with great caution. His position however is disputed by C. Graux. Be that as it may, it is the best representative for the present *Life* of the excellent group of MSS, at the head of which the Seitenstetten stands. There is a close resemblance between its readings and those of Palatinus 168 (**P**), a MS in the Library of Heidelberg of the XIth or XIIth century, which contains the *Lives* of Phocion-Cato, Dion-Brutus, Aemilius-Timoleon, and Sertorius-Eumenes.

The codex Monacencis (**M**)—a badly preserved MS of the XIIIth century—which contains the *Lives* of Philopoemen-Flamininus, Pelopidas-Marcellus, Alexander-Caesar in addition to those included in the Palatine MS—is of no more critical value for the correction of the Text than its congener of Vienna No. 60 (**V**^{b}), a MS of the XIIth century, which was collated for Sintenis by Theodor Döhner.

The three Venice MSS, numbered in the Zanetti Catalogue respectively 384 (**M**^{a}), 385 (**M**^{b}), 386 (**M**^{c}), have been neglected by recent editors with the exception of C. Graux and C. T. Michaëlis. The latter scholar in his Programm of 1886[4] has given a description of them, and added a full collation of the readings of **M**^{c} in the Lives of Aemilius-Timoleon; leaving those of **M**^{b} for his forthcoming edition of the *Lives*. The first of the above MSS (**M**^{a}) is of no critical value; the second (**M**^{b})—a paper MS of the second half of the XIVth or beginning of the XVth century—is one of the most important, and in fourteen of the *Lives*—those of Agesilaus-Pompey, Phocion-Cato, Aristeides-Cato, Aemilius-Timoleon, Lycurgus-Numa, Nicias-Crassus, Dion-Brutus—belongs to the same family as **St** and **F**^{a}, and, while not inferior to the former, is decidedly superior to the latter: in the *Lives* of Alexander and Caesar, which are wanting in **St** and **F**^{a}, it has several new and important readings. The third, **M**^{c}—a MS of the XIth century, written in the same hand throughout—contains, besides the *Lives* of Aemilius-Timoleon, those of Sertorius-Eumenes, Philopoemen-Titus, Pelopidas-Marcellus, Demetrius-Antonius, Pyrrhus-Marius. It belongs to the same family as **P**,

[3] Preface to the IVth Vol. of his larger Edition p. iii—iv, Leipzig 1846.

[4] C. T. Michaëlis *de Plutarchi Codice MS*^{to} *Marciano* 386 p. 13, who points out that almost all the variants given by him on the *Life* of Agesilaus are to be found in the Seitenstetten MS, and also in Paris **F**^{a}, Vatican 1007 and **M**^{b}, which belonged to the same family.

M and **V**^b, all of which must have been transcripts of the same original. In the *Lives* of Aemilius-Timoleon and Pelopidas-Marcellus, its readings resemble closely those of **P**, Paris **B** and **C**.

The two other Italian MSS—Laurentian LXIX 4 (**K**) and Vatican 138 (**U**) of the Xth or XIth century—do not contain the Life of Timoleon.

We have another means of determining the Text in the *Lectiones Vulcobianae* (**V**), and the *Lectiones Anonymi* (**x**). It appears that Joannes Vulcobius (Du Vulcob), to whom the Preface prefixed to the First Frankfurt Edition (a. 1599) is addressed, had access to a copy of the Aldine Edition, which once belonged to Muretus, preserved in the Library of the *Collegium Romanum* at Rome. On the margin of this copy Muretus had written down the variants[5] of eight different MSS, marking the source of each, interspersed with conjectures of his own, which he indicated by the word ἴσς i.e. ἴσως. Vulcob selected such of these readings as had not been already admitted by H. Estienne into his text, and transcribed them in the margin of his own copy of that Edition; and then sent them, together with some others, to the Frankfurt Editors, by whom they were printed at the end of their editions. But this selection was a mere medley made in such an uncritical and unscholarlike fashion, that he frequently put down the conjectural readings of Muretus, as if they were really variants of the MSS which that scholar consulted. It is more than probable that the additional variants noted by Vulcob were taken either from the Venice MSS or some of the same family. The readings of **x** consist, as Sintenis[6] shows, of the conjectures of various scholars, among others those of Xylander.

Another factor which is not to be disregarded in the problem of determining the text is the question of hiatus. This subject was first broached by G. E. Benseler, the Editor of Isocrates, but his observations did not at first command the attention of scholars so much as they deserved. Even Sintenis hesitated to accept his theory. It is now, however, admitted on all hands—indeed the evidence is irresistible—that Plutarch in his *Parallel Lives*—in common with other post-classical writers, who were supposed the most inattentive to style, such as Polybius and Diodorus Siculus—framed his sentences according to certain laws of euphony, especially in the avoidance of hiatus, i.e. the concurrence of two long vowels, or one short and another long vowel, and that the natural order of words in a sentence was often modified by strict observance of these laws[7].

Plutarch's general usage has been investigated by Sintenis in his *Epistola ad H. Sauppium*, Servestae Anhaltinorum (Zerbst in

[5] These variants were published for the first time by Christian Walz in Zimmermann's *Zeitschrift* a. 1834 nos. 155—157 and 1835 no. 156. See also Fr. Palm in the same journal a. 1836 no. 56, who has shown conclusively that Vulcob must have transcribed the marginal notes of Muretus.

[6] Exc. I ad Pericl. Lips. 1835, p. 269—297.

[7] For instances, see Sintenis Vol. IV p. 327 ff.: id. *ib.* p. 339 'quo quis melior est meorum librorum tanto puriora ab hiatu habet Plutarchi verba'.

Anhalt-Dessau) 1845 (reprinted at the end of the IVth Volume of his ed. ma. p. 323—358), in his *Mantissa observationum criticarum in Plut.* ibid. 1852, and in the pages of the *Philologus* (T. VIII. p. 142—152). This is not the place to enter into the details of the subject—the exceptions and limitations[8] which Plutarch allowed himself; it will be interesting, however, to show by a few examples how false readings may be detected from the neglect of these laws, which copyists were ignorant of when they rashly introduced unauthorised transpositions of Plutarch's words. Sintenis indeed thinks that the same liberty was taken by the transcriber of the original MS, from which those, on which we rely, are descended. Thus in c. 30, 5 of this *Life*, the common reading, which has puzzled all commentators—τῆς δίκης αὐτοῖς ἀπολογουμένης τῇ Τιμολέοντος εὐτυχίᾳ ἐπιτιθεμένης—is regarded with suspicion (let alone other considerations), merely because of the hiatus it leaves between the two last words: a slight change, which I have ventured to make, of ἀπολογουμένης into ἀπολεγομένοις, a favourite word with Plutarch, and of τῇ εὐτυχίᾳ into τὴν εὐτυχίαν, disposes of the difficulty. Indeed, in many cases what Porson long ago pronounced to be the easiest and safest method of emendation,—a slight transposition of the words, frequently corroborated by the best MSS,—is all that is required[9]. There are, however, some passages in which the hiatus is only apparent and requires no change. Thus in c. 36, 2 Sintenis proposes to change the order of εὐχερῶς καὶ ῥᾳδίως ἀπειργάσθαι, οὕτως into εὐχερῶς ἀπειργάσθαι καὶ ῥᾳδίως, οὕτως; but this seems unnecessary because the pause after ἀπειργάσθαι neutralises the disagreeable effect of the concurrence of the two diphthongs. Again in c. 30, 1, where the vulgate is πρὶν ἢ δῦναι ἥλιον, Sintenis introduces the article before ἥλιον from two MSS; but here the hiatus may possibly be excused by the stereotyped nature of the phrase, forming one notion as it does, like ἅμ' ἡλίῳ ἀνιόντι Diod. Sic. XV 18, τῇ αὐτῇ ἡμέρᾳ ib. XVI 88; and this is the more probable, because in later Greek ἥλιος is always anarthrous. The same exception may apply to quotations such as the law in the *Life* of Solon c. 19, 3, or the form of impeachment in that of Alcibiades c. 22, 3, or the letters in those of Brutus c. 2, 4, 5 and Alexander c. 22, 3, or that from Thucydides in Pericles c. 9, 1 ὑπὸ τοῦ πρώτου ἀνδρὸς ἀρχήν, and from Xenophon in Marcellus c. 21, 2 πολέμου ἐργαστήριον, or to apophthegms and *bons mots*[10].

[8] Such are the Article before its noun, Prepositions before their cases, the Conjunction καί, and Numerals.

[9] I take this opportunity of correcting a false reading in my edition of the *Life* of Sulla c. 28, 5, where for προσιόντες τῷ Σύλλᾳ ἐδέοντο we should clearly read τῷ Σύλλᾳ προσιόντες ἐδέοντο. We have a good instance of transposition to avoid hiatus in Timol. c. 28, 3, where see note.

[10] Sintenis concludes his examination of the few instances of faulty readings, where the hiatus occurs in the *Lives* of Timoleon and Paulus Aemilius, with the

Bibliography

1 Editions and Commentaries:—

The EDITIO PRINCEPS of the Parallel Lives: 1517 folio, 'Florentiae, in aedibus Philippi iuntae': its title Του σοφωτατου Πλουταρχου παραλληλον (sic) βιοι Ρωμαιων και Ελληνων μθ'. Sapientissimi Plutarchi parallelum, Vitae Romanorum et Graecorum Quadraginta novem.

This edition was based on three MSS of Florence, which were corrected with a view to the impression, before they were placed in the printer's hands,—in the *Lives* of Phocion-Cato min., Dion-Brutus, Aemilius-Timoleon, Sertorius-Eumenes, Philopoemen-Flaminius, Pelopidas-Marcellus, Alexander-Caesar on MS no. 206 of the Xth century; those of Agesilaus-Pompeius, on MS LXIX 31 of the XVth century: the remaining *Lives* on MS no. 169 of the XIVth century[11].

The ALDINE edition of the Parallel *Lives:* fol. 'Venetiis in aedibus Aldi, et Andreae soceri, mense Augusto M.D.XIX; its title:—Πλουτάρχου παράλληλα ἐν βίοις Ἑλλήνων τε καὶ Ῥωμαίων. μθ'. PLUTARCHI QUAE VOCANTUR PARALLELA. HOC EST VITAE ILLUSTRIUM VIRORUM GRAECI NOMINIS AC LATINI, PROVT QVAEQUE ALTERI CONVENIRE VIDEBATUR, DIGESTAE.

The statement, originated by Reiske[12], that there were two impressions of the Aldine in the same year, the second of which contained some different readings from the earlier and a purer text, although long since proved by Sintenis[13] to be erroneous, has been revived by A. Westermann[14] and C. Graux[15]. The error probably originated from confusing the *Editio princeps* of the *Moralia*, which was published by Aldus at Venice, 1509, and in which the *Lives* of Otho (p. 709—717) and Galba (p. 741—753) formed part of the Miscellany, although they were afterwards printed among the Parallel *Lives* in the Aldine Edition (p. 335^b—342^b). Sintenis himself, as has been pointed out by C. T. Michaëlis, has committed a *mendum gravissimum* in his *Apparatus criticus* to the *Life* of Galba c. 4/10 (Vol. IV p. 279), where his note is: 'Οὐίνδιξ

following remark:—*cum reputo quam sint rara in coniunctis Timoleontis et Aemilii vitis hiatuum vestigia, ut quaevis Thucydidis, Platonis, Xenophontis pagina plures habeat, quam denique suspecta omnia, alia propter aliam causam, nihil habeo quod in hoc genere cum Plutarcheis comparare possim, nisi Isocratea.*

[11] Rudolph Schoell, *Hermes* Vol. V p. 124—128.

[12] In the Preface to his Edition pp. XIX, XX.

[13] In his *Schreiben an Herrn Professor Dr Schömann zu Greisswald* ap. Zimmermann's *Zeitschrift für die Altherthumswissenschaft* 1838 p. 347—358 nos. 42, 43.

[14] *Commentatio de Plutarchi vita et scriptis* prefixed to Vol. I of Bekker's edition, Leipzig 1855.

[15] In the preface to his edition of the *Life* of Cicero, Paris 1882 p. 16.

Stephaniana: οὐινδιος **A** corr. **B** i a pr. id est aldina prior 1517', where it is clear that 1517 should have been 1509. The text of the Aldine was probably formed upon the MSS of Cardinal Bessarion, the founder of the Bibliotheca Marciana.

The two re-impressions in fol. at Basel—that of 1533 ap. Andrew Cratander and that of 1560 ap. Froben—contained a repetition of the Aldine Text.

The first edition of the *Complete Works:* 1572 Paris in 13 voll. 8vo: its title: Πλουταρχου Χαιρωνεως τα σωζομενα συγγραμματα. *Plutarchi Chaeronensis quae extant opera ex vetustis codicibus plurima nunc primum emendata.* Excudebat Henr. Stephanus.

Voll. I to III comprise the Text of the Moral Works; the three following, that of the Biographies; Voll. VII to IX, the Latin translation of the Morals: Voll. X to XII, that of the Biographies, the XIIIth (besides various appendices and *Lives* by Donatus Acciaiolus and Aemilius Probus and that of Agricola by Tacitus) contains the valuable conjectures of Henri Estienne on the text of the *Parallel Lives* pp. 390—466. In constituting this, Estienne did not abandon the readings of preceding editors, except to follow the authority of good MSS, the variants of which were unknown to them. He made special use of the Paris MS now known as **F**[a]. Estienne was suspected for a long time of having mixed up his own conjectural readings with those of the MSS, and it is only in the IVth volume of his large edition that even Sintenis does tardy justice to the merits of his great predecessor.

The Frankfurt editions in fol. 1599 and 1620, which contain the complete works in Greek and Latin, are a re-impression of the text of Estienne: they give also a selection of various readings from different sources. The Paris edition in 2 voll. fol. 1624, bearing the name of Joan. Rualdus, is not marked by any new feature, except the Life of Plutarch written by the Editor, and *Ejusdem Rualdi animadversiones ad insignia Plutarchi σφάλματα sive lapsiones*, in addition to the Latin translation of the *Lives* by Crusius and that of the *Morals* by William Xylander (Holtzman), Professor of Greek at Heidelberg 1558—1576.

Three editions of the first importance are the following:

1723—1729 London, 5 voll. 4to: *Plutarchi Vitae parallelae cum singulis aliquot, graece et latine*...Recensuit Augustinus Bryanus.

The Introduction and the IVth and Vth volumes were published after the death of the English scholar by Moïse du Soul (*Solanus*), a French scholar. This edition was the first to give the variants of five Oxford MSS, and, what is of much greater importance, an exact collation of the *Sangermanensis*.

1774—1782 in 12 voll. 8vo, Leipzig: *Plutarchi Chaeronensis quae supersunt omnia, Graece et Latine. Principibus ex editionibus castigavit, virorumque doctorum suisque annotationibus instruxit* Io. Iacobus Reiske.

For an account of this edition, see the critical Appendix to my edition of the *Life* of Themistocles pp. 192—3.

The edition of the entire works by Hutten (Tubingen 1791—1805), in 14 voll. 8vo, is merely a reproduction of Reiske's Text, remarkable chiefly for its numerous misprints. The Index promised by the Editor was never issued.

1809—1814 Paris, in 6 voll. 8vo: Πλουτάρχου βίοι παράλληλοι, οἷς προσετέθησαν σημειώσεις καὶ τῶν αὐτοσχεδίων στοχασμῶν περὶ τῆς Ἑλληνικῆς παιδείας καὶ γλώσσης ἀκολουθία; forming a part of the Ἑλληνικὴ Βιβλιοθήκη published by Everart.

The Editor, whose name is not on the title-page, is the celebrated Hellenist (Κοράης) Adamant Coray. He did great service in turning to account the readings of the MSS published by his predecessors, in adopting a number of the best conjectural emendations of Estienne, Bryan, du Soul, Reiske, in eliciting from the French version of Jacques Amyot the variants which that conscientious Translator had found in the MSS of Rome and Venice, and finally in combining with these some excellent emendations of his own; so that his Text upon the whole is the most successful recension of the *Parallel Lives* produced in this century.

Geo. H. Schaefer in his edition (Leipzig 1826—1830 in 6 voll. 12mo) proposed some good corrections of the Text in the notes which are printed at the end of the edition; but there are traces of haste about his work.

A great critical edition of the *Parallel Lives* was prepared and published in this century by Karl Sintenis, the title of which is:—

1839—1846 Leipzig, in 4 voll. 8vo: *Plutarchi Vitae parallelae ex recensione* CAROLI SINTENIS.

The origin of the variants given in Coray's text, as compared with that of Estienne, is indicated by Coray himself in his notes: in any variation from the text of Estienne he never fails to state whether it depends on MS authority, or, if a conjectural emendation, to ascribe it to its proposer. But, though Estienne professed in a general way not to have made any changes in the Vulgate current before him, except on the evidence of MSS, there was nothing to shew on what particular MSS he relied in a given reading. There was no less ignorance as to the manner in which this vulgate was formed before the time of H. Estienne—what MSS had been reproduced by the Juntine, and with what degree of faithfulness; what MSS served for the correction of the Aldine, and what field was allowed for conjectural emendation. To throw light on these questions, and to ascertain exactly the origin of the printed text of Plutarch, it was necessary to get, if not entire collations, at all events well-chosen specimens of collations, of all the MSS of Plutarch preserved in the Libraries of the West. It was a great undertaking, but one which promised to be attended with satisfactory results. In the course of this research, it was to be expected that some good MSS would be discovered that had been overlooked by preceding editors, and there was good ground for presuming that they would be of considerable use for the amelioration of Plutarch's text. Karl Sintenis endeavoured to carry out this project. But, unfortunately, he did not examine all the MSS, and he appears to have misconceived the real importance of several even of those which came within his range of investigation. He considered the variants of the Juntine, the Aldine and the *editio Stephaniana* to be worthless, if they did not coincide with the readings of the MSS in which he placed most trust. Neither did he set much store by the conjectural emendations of critics. The consequence is that the revolution effected by him in the text has not been in all respects satisfactory. The recent discovery of some MSS, notably that of Seitenstetten, that of Madrid, and a close study of the translation by Jacques Amyot, who is known to have consulted the libraries of Italy, lead us to indulge the hope of a further discovery of MSS for the definite settlement of the text of Plutarch. At the same time we must not withhold from Sintenis his due meed of praise for the collations he gives

us, his critical notices for the references to parallel passages of his author, the quotations from later authors, in fact, all the considerable *apparatus criticus*—a work of the greatest utility, by which he has earned the gratitude of all students of Plutarch.

Sintenis had already edited some of the Lives with Latin explanatory notes (*Aristeides* and *Cato maior* 1830, *Themistocles* 1832, *Pericles* 1835), and has since edited the same Lives, together with those of *Agis* and *Cleomenes* 1850, with explanatory Notes in German, for the Haupt-Sauppe Series.

The graeco-latin edition in the Collection of Firmin Didot in 5 voll. imp. 8vo (1846—1855) contains the entire works. It consists of three parts, as follows:—

1 *Plutarchi vitae*, secundum codices Parisinos recognovit THEOD. DOEHNER. 2 voll. 1846—1847.

2 *Plutarchi Scripta moralia*, ex codicibus quos possidet Regia bibliotheca omnibus ab Κόντῳ cum Reiskiana editione collatis emendavit FR. DÜBNER. 2 voll. 1841.

3 *Plutarchi Fragmenta et Spuria* cum codicibus contulit et emendavit FR. DÜBNER. Cum novo Indice nominum et rerum in omnia opera Plutarchi. 1 vol. 1855.

There is no considerable difference between this edition of the lives by Doehner and the larger one of Sintenis.

The three volumes edited by Dübner mark an advance on Wyttenbach's great work. As the book however lacks an *apparatus criticus*, there is nothing to distinguish the changes introduced on the authority of the MSS collated by Contos from the conjectures of the Editor and his predecessors. The edition of R. Hercher (Teubner 1872) proceeded on better lines than this, but, owing to the early death of the Editor, only one volume was published. Dübner's edition, therefore, must be considered as the best for the present, until the completion of that begun by Gregor. N. Bernardakis in the *Bibliotheca Teubneriana* (1888), who has undertaken a thorough revision of the text based upon a fresh collation of MSS already examined, and an examination of others, hitherto uncollated, including three which he has brought to light in the libraries of Milan, Vienna and the Monastery of Mount Athos. The Editor promises also a larger edition with a complete *apparatus criticus*.

1852—1855 Leipzig, 5 voll. 12mo: *Plutarchi vitae parallelae*. Iterum recognovit CAR. SINTENIS (*Bibliotheca Teubneriana*).

In this edition Sintenis has shewn less tolerance of obvious errors, and allowed himself greater freedom in the admission of conjectures, chiefly his own; but his Text admits of improvement even in those *Lives*, for which we have no further documentary *subsidia* than he had at his command, such as that of Timoleon, where in some passages Coray's text is to be preferred.

A re-impression of this edition bears the date 1873—5.

1855—1857 Leipzig (B. Tauchnitz) 5 voll. 8°: *Plutarchi vitae inter se comparatae*. Edidit IM. BEKKER.

The Text of this edition does not deviate much from that of the second edition of Sintenis (1852—1855). The arrangement, however, is somewhat different; the punctuation better, and the chapters are conveniently divided into sections. Bekker has not been quite so sparing as Sintenis in the introduction of good

conjectural emendations. At the beginning of the first volume, we find under the Title, *de Plutarchi vita et scriptis commentatio Antonii* WESTERMANNI, an excellent notice of the literary history in Latin, occupying 25 pages, in which are contained not only a biography of Plutarch, and information on the nature, composition and order of publication, of his various works, but also a good bibliographical chapter, and a list of the MSS of Plutarch, with a notice of the use which has been made of each.

Among the scholars who have contributed recently to the criticism of Plutarch's *Lives*, the foremost place must be assigned to Emperius, whose corrections of the text, found after his death written on the margin of his Plutarch, passed into the hands of Sintenis, and are to be found in his *Opuscula* edited by F. G. Schneidewin (Gottingen, 8vo 1847). Madvig in his *Adversaria* (Vol. I p. 565—p. 677; C. G. Cobet in his *Variae Lectiones*, his *Novae Lectiones*, his *Collectanea critica*, and in the *Mnemosyne*, Vol. VI p. 113—173; and Gregor. N. Bernardakis in his *Symbolae criticae et palaeographicae in Plutarchi Vitas et Moralia*, 8vo, Lipsiae, 1879, have each made valuable contributions.

Several special editions of single Biographies are deserving of notice:—

Leopold, Ernestus Henricus Georgius. *Plutarchi Theseus et Romulus, Lycurgus et Numa Pompilius.* Recensuit, explicavit, indicibusque necessariis instruxit E. H. G. L. Lipsiae, 8vo, 1789.

Leopold, E. H. G. *Plutarchi Marius, Sulla, Lucullus et Sertorius.* Recensuit, explicavit, chronologia rerum memorabilium indicibusque necessariis instruxit E. H. G. L. Lipsiae, 8vo, 1795.

Held, J. C. *Plutarchi vitae Aemilii Pauli et Timoleontis.* Verba scriptoris ad librorum antiquorum fidem recognovit, varietatem lectionis, commentarios et tabulas chronologicas adiecit Dr J. C. H. 8vo, Solisbaci, 1832.

The text of this edition is based upon two MSS:—**P** (a collation of which is given by Philippus Carolus Hessius in his *Observationes criticae in Plutarchi vitam Timoleontis*, Francof. ad M. 1818) and **M** [a collation of which was made by Thiersch (*Act. Phil. Monac.* t. II p. 194—201), and by F. Goeller], and upon the four Paris MSS **A**, **B**, **C**, **D**, which were collated for the Editor under the direction of the then Librarian of the Bibliothèque Royale, C. B. Hase. Held attaches most importance to the readings of **A**. He was not aware of the real importance of **F**a, the variants of which from his own collation are relegated to an Appendix. The value of Held's Edition consists in its ample exegetical commentary.

Schoemann, G. F. *Plutarchi Agis et Cleomenes.* Recensuit, annotationem criticam, prolegomena et commentarios adiecit G. F. S. Gryphiswaldiae, 1839.

Hercher, Rudolph. *Plutarchi vitae: Aristeides et Cato Maior.* Edidit R. H. Berolini, apud Weidmannos, 1870, 8vo (IV + 76 pages).

It was in this edition that Hercher first revealed the importance of the Seitenstetten MS, upon which he bases his text. The same text is given in the following:—

Plutarchs Aristides und Cato Major. Erklärt von Sintenis. Dritte Auflage revidirt von R. HERCHER. Berlin, Weidmann, 1870, 8vo, XXIV + 111 pages (*Haupt-Sauppe Series*).

Ausgewählte Biographien des Plutarch, erklärt von C. SINTENIS. Drittes Bändchen: *Themistokles* und *Perikles.* Vierte Auflage, besorgt von KARL FUHR. Berlin, Weidmannsche Buchhandlung, 1880, in 8vo, pp. IV + 148 (*Haupt-Sauppe Series*).

In this edition also the text is based upon the Seitenstetten MS, the collation of which is given, for these two lives, in the Appendix.

There are still twelve *Lives* (those of Lycurgus-Numa; Solon-Publicola; Camillus; Cicero; Lucullus; Fabius; Nicias-Crassus; Agesilaus-Pompeius) in which the readings of the Seitenstetten MS have not yet seen the light. For a full collation, we must wait for the edition of C. T. Michaëlis, which is to appear in the *Bibliotheca Scriptorum Graecorum et Romanorum* (Leipzig, Freytag) published under the superintendence of K. Schenkl.

Ausgewählte Biographien des Plutarch. Für den Schulgebrauch erklärt von OTTO SIEFERT und FRIEDRICH BLASS. Zweites Bändchen. Timoleon und Pyrrhos von O. SIEFERT. Zweite Auflage besorgt von FR. BLASS. 8vo, Leipzig, Teubner 1879. The other parts contain the *Lives* of Philopoemen-Flamininus, Themistokles and Perikles, Aristides-Cato, Agis-Cleomenes, Tiberius and C. Gracchus, all by FR. BLASS.

The text of the *Life* of Timoleon in the above edition follows in the main that of Sintenis (1873); the few variations from it are given in the *Kritischer Anhang.* The explanatory notes are chiefly taken from Held.

Plutarch's Lebenbeschreibung des Timoleon. Zum Gymnasialgebrauch und zum Selbststudium bearbeitet von E. A. SALOMON. Berlin, sm. 8vo 1846.

This edition has explanatory notes in German and is more complete than that of Siefert-Blass. It does not contain any important contribution to the criticism of the text.

Plutarque. Vie de Cicéron. Texte Grec revu sur le Manuscrit de Madrid, accompagné...d'un argument et de notes en français par CH. GRAUX. Paris, Hachette, 16mo 1882.

Plutarque. Vie de Démosthène. Texte Grec revu sur le Manuscrit de Madrid, accompagné...d'un argument et de notes en français par CH. GRAUX. Paris, Hachette, 16mo 1883.

The text of these two editions is based upon the MS **N** 55 in the National Library of Madrid, the value of which was first pointed out by the Editor in an Article contributed to the *Revue de Philologie* (*Nouvelle Série*) tom. V. 1re livraison; *de Plutarchi codice manu scripto Matritensi iniuria neglecto.* The premature death of this distinguished Hellenist is a great loss to the critical study of Plutarch.

For a notice of other Editions of Select Biographies see Crit. App. to *Life* of Themistokles, p. 194 (Macmillan, 1884).

TRANSLATIONS OF THE LIVES

English

Sir Thomas North: see below.

A. H. Clough's revision of that which passes as Dryden's version, though it was made by different hands and is of unequal merit. 5 voll. London, 1874.

Langhorne, John and William, Plutarch's Lives translated, with critical and historical notes. Fourth edition. With additions and corrections by Rev. Francis Wrangham. 6 voll. 8vo, London, 1826.

The version of the *Greek Lives*, by Mr Aubrey Stewart, 4 voll. (London, 1883), which includes George Long's excellent translation of thirteen *Roman Lives*, is much more inaccurate than either of the preceding.

French

J. Amyot, Les vies des hommes illustres comparées l'une avec l'autre par Plutarque de Chaeronée, translatées premièrement de grec en françois par Jacques Amyot lors abbé de Bellozane, et depuis en ceste troisième édition reueues et corrigées en infinis passages par le traducteur...*Paris, par Vascosan*, imprimeur du roy, 1567, 6 volumes petit in-8. This is the best edition: the first of the translation of the *Lives* appeared in 1559, that of the *Moralia* in 1572. The edition which I have used is of later date (1801—1805) in 25 vol. 8°, revised by E. Clavier with the notes etc. of MM. Brotier and Vauvilliers.

Amyot was not satisfied with translating from the Juntine or Aldine Text, or from a re-impression of them, but took the trouble to consult some of the MSS in France as well as those he met with in his travels in Italy; his translation therefore possesses a real philological value, and many good variants may be discovered under the disguise of the French, derived from MSS to which the Editors of the original Text had not access; indeed, some of the mis-translations imputed to him are in fact only faithful versions of a better reading than the vulgate.

Its literary merits are universally acknowledged. It was from Amyot's version and not from the original Greek that Sir Thomas North made his famous Translation (1579), to Shakespeare's study of which we owe his *Antony and Cleopatra*, *Coriolanus* and *Julius Caesar*.

German

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Alberti, E. *Plutarchs vergleichende Lebenschreibungen. Griechisch und Deutsch mit kritischen und erklärenden Anmerkungen.* Leipzig, Engelmann, 1859.

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B. CRITICAL NOTES

Abbreviations

Am. = Amyot
Bk = Bekker
Bl = Blass
Br = Bryan
Co = Koraes (Coray)
Do = Doehner
He = Held
Rk = Reiske
Sch = Schaefer
Sf = Otto Siefert
Si¹ = Sintenis ed. ma. Lipsiae 1839—1846
Si² = Sintenis ed. mi. Teubner 1877
So = Solanus (Du Soul)
St = editio Henrici Stephani
a = editio aldina a. 1519
i = editio iuntina a. 1517

PROOEMIUM

§ **1.** l. **1.** **ἐμοὶ μέν** cum codd He Do Si¹; *ἐμοί* St Rk S² Bk. **μέν** post ἅψασθαι om. **Fª C B a.** **4.** *πειρωμένῳ* malit Reiskius hiatus immemor.

§ **2.** l. **6.** **οὐδὲν γὰρ ἄλλ' ἤ** vulgo: *οὐδενὶ γὰρ ἄλλ' ἤ* Br: *οὐδενὶ γὰρ ἄλλῳ ἤ* Rk Co. **9.** **παραλαμβάνοντες** vulgo: *περιβάλλοντες amplexantes* male Reiskius. Cf. Ind. gr. *s. v.*

παραλαμβάνειν. **12.** ἐκλαμβάνοντες malit Rk. **14.** <τί δέ> addidi de meo: τί Bernardakis: ἤ Bk; καί Sch Si², idem in ed. ma. notat potuisse etiam τ' excidisse post ἐπανόρθωσιν, si quid exciderit. ἐναργότερον **C**. **16.** **τὰ χρηστά**: χρηστά **P**: tum σκαιά om. art. **A D i a**. **18.** **πρός** om. **M**ᵃ.

§ **4.** l. **30.** **τύχαις** Amiotus Xylander Anonymus: τυχαῖς (*sic*) ed. Bas.: ψυχαῖς cum codd. St.

CAP. I

§ **1.** l. **1.** **Συρακουσίων** vulgo: Συρακοσίων **P M**ᵇ fere constanter, quam formam Atticam esse docent poetae (Aristoph. ap. Athenae. p. 527 c, Archestratus ap. Athenae. p. 311 b, p. 295 a, Euripides ap. Plut. Nic. c. 17, 4) neque alia exstat in Inscriptionibus; v. Meisterhans *Gr.* 21, 22. **5.** **Συρακουσίους** vulgo: Συρακουσίοις **M**ᵇ: Συρακοσίοις **M**ᶜ. **8.** **ἀπέλειπεν** Bk Si²: ἀπέλιπεν vulgo Si¹. **10.** **πολέμους** Am St: πολεμίους codd. **11.** καὶ μιγάδων **M**ᶜ. **13.** **Διονύσιος** Sch Rk Co Si² Bk: Διονύσιος δ' **A C D M V** Si¹ He Do. **15.** **Νυσαῖον P M T** Sch Co He Do Si: vulgo Νησαῖον: νύσαιον **M**ᶜ. **17.** **καθειστήκει** cum cod. **M** Si² Bk: καθεστήκει Si¹ vulgo. Cf. Rom. c. 17, 2, Mar. c. 35, 4, Cor. c. 37, 1, Nic. c. 20, 5.

§ **3.** l. **26.** **καὶ στρατηγόν** vulg.: καὶ τὸν στρατηγόν **M**ᶜ sec. Bruno Keil, unde καὐτὸν στρατηγόν ipse coniecit.

CAP. II

§ **1.** l. **4.** **ἐβούλοντο** vulg.; ἐβουλεύοντο Fabricius probante Si¹: *statuerunt* vertit Xylander, 'delibererent d'envoyer' Am. **8.** **εὐεργέτηντο** vulg.; εὐηργέτηντο **C M**ᶜ.

§ **2.** l. **22.** **χρήσεσθαι** St Sch Si² Bk; χρήσασθαι Si¹ vulg. **24.** <οὐχ ἧττον> ἢ κατὰ τοῦ τυράννου coni. Blassius.

CAP. III

§ **1.** l. **4.** **αὐτούς A B D M i a** Bk Si²; αὐτοῖς St Rk He Si¹.

§ **2.** l. **15.** **αἵρεσιν** vulg.; προαίρεσιν **M**ᶜ.

§ **3.** l. **28.** **ξένων στρατιωτικῶν** *hospitum militarium* vulgo: ξένων στρατιωτῶν cum **D** malit Reiskius. **29.** ἔχειν δέ Madvigius *Adv.* I p. 578. **32.** **πρός** om. **M**ᶜ. **35.** συγκατακοσμῶν coni. Rk.

CAP. IV

§ **1.** l. **3.** **Τιμοφάνην** vulg.; Τιμοφάνη **C M**ᶜ. **7.** **ἐσκορπίσθησαν φοβηθέντες** vulg.: ἐφοβήθησαν σκορπισθέντες **F**ᵃ **P**.

§ **2.** l. **10.** **προσβοηθήσας** vulgo: καταβοηθήσας **M**ᶜ; idem καταθέμενος c. 7, 3 pro v. προσθέμενος et c. 8, 3 καταπαρασχόντων pro v. προσπαρασχόντων. **13.** **καὶ τὰ ὅπλα, μόλις ἐώσατο τοὺς πολεμίους καί** om. **M**ᶜ. **17.** **καί** ante **τούτων** del. Sch: *etiam* reddit He.

§ **3.** l. **22.** **βαρέως δὲ φέρων** codd. (praeter **M**[c] qui habet *βαρέως φέρων*): *βαρέως* [*δὲ*] *φέρων* Si[2] Bk: *βαρέως δὴ φέρων*, quod in notis correxit Si[1], recepit in textum Blassius, inde ut incipiat apodosis. Ceterum periodorum Plutarchearum, ab *ἐπεὶ* incipientium, propter longitudinem male intellectarum exempla affert Bernardakis *Praef. ad Plut. Mor.* p. lvi sq. Cf. c. 22, 3. **24.** *ἐπεχείρισε* **P F**[a]. **26.** *καὶ τὴν δυστυχίαν* **F**[a]: **καὶ δυστυχίαν** om. **C.**

§ **4.** l. **33.** **ἡμέρας ὀλίγας** vulgo: *ἡμέρας* **B M** quod probanti Iacobsio ad Achill. Tat. p. 440 non accedit Sintenisius. Sed cf. c. 39, l. 4.

CAP. V

§ **1.** l. **5.** **τῆς οἰκίας** vulgo: *τῆς οἰκείας* St: *τῆς οἰκειότητος* **C.** *καὶ τὸ δίκαιον* **M**[c]. **6.** *προυτίμησε* scribit Bernardakis *Praef. ad Plut. Mor.* p. lxxxiv. **8.** *καταδουλωσόμενον* malit Br.

§ **2.** l. **15.** *φωνάς τε* <*προΐεσθαι*> *δεινάς* Blassius.

CAP. VI

§ **1.** l. **2.** *ἀναλάβωσιν* **F**[a]. **5.** '**καὶ ψόγων** quidam vett. codd. [velut **M**[c]] non habent quos lubenter sequor' (*Stephanus*). *τὸν οἰκεῖον λογισμόν* **F**[a]. **6.** **ὡς ἔοικε** quidam codices Stephani, qui ipse omittit; habent **C B M P M**[c].

§ **2.** l. 8. **ἀμετάπτωτον** vulgo: *ἀπαράτρεπτον* **C.** **15.** *μετ' ἐπιστήμης* **C B M.**

§ **3.** l. **21.** **αὐτῷ** St He Sf Bl Si[2]: *αὑτῷ* Rk Cor Si[1] Do: *οὕτω* V ex coni. Mureti cl. apophth. p. 188 e: *πεπράχθαι* (*sic*) St. **24.** **αὐτόν** Rk Co He Si Bk Do **i**: *αὐτῷ* **P a** et vulgo.

§ **4.** l. **28.** **ἔχοι** vulgo: *ἔχει* **D M**[c]. **29.** **ἐκδόσεως** vulgo: *ἐκδημήσεως* **F**[a]. **30.** **μεταμέλεσθαι** Br Si[2] Bk: *μεταμελεῖσθαι* cum codd. He Do Si[1].

CAP. VII

§ **2.** l. **12.** **ἂν μὲν γάρ** **F**[a] St Rk Co Si[2] Bk: *ἂν γὰρ μέν* **A D P i a**: *ἂν γὰρ νῦν* **C B M** He Do Si[1]. **13.** **ἀνῃρηκέναι** vulgo: *ἀνῃρηκέναι σε* malit Rk: *σ' ἀνῃρηκέναι* Sch ne sit *ἀμφιβολία*. **δόξομεν** vulgo: *δόξωμεν* **M**[c] **i a**: *δόξεις* **C.**

§ **3.** l. **15.** *πρὸς τὸν ἔκπλουν* malit Reiskius.

CAP. VIII

§ **2.** l. **10.** **κρεμαμένων** vulgo: *κρεμασθέντων* **M**[c] **V.** **12.** **Νίκας** Blassius: *νίκας* vulgo.

§ **3.** l. **15.** **Κορινθίας μέν** Si[2]: *Κορινθίας* Si[1] cum codd. quod revocandum; in brevioribus enim enuntiatis, ubi oppositio est, particula *μέν* interdum omittitur. Cf. Xen. Cyr. I. vi 20 cum cr. not., III i 34; V v 6; Anab. I vii 5; IV viii 9; Hell. III iii 5; IV iv 3; V iv 7, V 23.

§ **4.** l. **24.** **ἀπεφαίνοντο** vulgo: *ἐπεφέροντο* **B M.**

CAP. IX

§ **1.** l. **2.** **σπεύδοντες, ὡς τὸ πέλαγος διαπλέοντες** codd.; *ὡς <πολέμιον> πέλαγος διαπλέοντες, ut mare traicientes ab hostibus insessum* Rk; lacunam post *ὡς* indicavit Si[2] sequente Bekkero, ut *futura spe praecipientes* indicet; *ὡς* delent Co Sch Do ut sensus sit *μετὰ σπουδῆς διαπλέοντες celeri cursu emensi pelagus.* Pro **διαπλέοντες** vulgato *διαπλεύσαντες* in textum recepit Blassius e coni. Si quid mutandum, malim *διέπλευσαν*, ut sensus sit *postquam celeri cursu sunt emensi pelagus, Italiae oram legebant.*

§ **2.** l. **10.** **συνεπολιόρκει** Rk Co Si[2]: *συμπολιόρκει* **F**[a] **P**; *ἐπολιόρκει* He Si[1] Do Bk cum **A D B M M**[c] **i a.** **15.** **ἐπέπλεον B M P** Si[2] Bk; *ἔπλεον* Si[1] vulg.

§ **3.** l. **17.** **παραγωγαί** post Fabricium Si[2] Bk Sf Bl: *παραλογαί* **M**[c] ceteri codd. praeter **M** qui habet *παραλλαγαί*; tum **προφάσεις** Br Rk Co He Si Do Bk: codd. *φάσεις.* **23.** **ἀπολείποντος** Rk Co Si Do Bk; libri *ἀπολιπόντος.* Cf. c. 1, 13; c. 13, 2.

§ **4.** l. **34.** **στρατηγήσοντες** c. Amioto Rk Co He Si[1] Do Bk: *στρατηγήσαντες* codd.: *συστρατεύσοντες* Madvigius *Adv.* I p. 578.

CAP. X

§ **1.** l. **7.** **αὐτῷ** vulgo: *αὑτῷ* Bl. **8.** **ἐμμενεῖν** Stephanus: *ἐμμένειν* codd.

§ **3.** l. **28.** **θάλατταν** cum **C** Rk Co He Si Bk: *θάλασσαν* Do vulgo. Vide Meisterhans *Gramm.* 77 not. 728.

§ **4.** l. **31.** **ἔκπαλαι** (quod obliquis uncis includi oportebat in hac ed.) Madvig *Adv.* I p. 578: vulgo *ἔτι πάλαι.* Cf. Them. c. 30, 1, Arist. c. 17, 1, Nic. c. 9, 3, Demetr. c. 52, 2. Contra in Sull. c. 3, 2 *ἔτι γε πάλαι* legitur.

CAP. XI

§ **1.** l. **1.** **τῷ ῾Ρηγίῳ M**[c] Blass: *τῇ ῾Ρηγίῳ* vulgo.

§ **2.** l. **9.** **ἐκβάλλει** vulgo; *ἐκβάλλοι* malit Reiskius cum cod. **B**; *ἐκβάλῃ* **M**[c]: *ἐκβάλοι* Co Bl. **11.** **αὖθις** om. **F**[a].

§ **3.** l. **19.** **τριήρεις** vulgo: *τριήρων* **P V F**[a] **M**[c]. **26.** **ἐπ᾽ ἐλπίδος** Si vulgo: *ἀπ᾽ ἐλπίδος* Co Bk, quod, ut usitatius, ita placet Reiskio ut nolit ideo vulgatam damnare. **25.** **πολίχνης** om. **F**[a].

§ **4.** l. **29.** **διάπλεαι** vulgo: *διάπλεῳ* codd. **B C M.** **35.** **ἀπέδειξαν** Blassius auctore Hemsterhusio ad Lucianum I p. 460: *ἔδειξαν* vulgo, om. **M**[c] spatio vacuo relicto.

CAP. XII

§ **1.** l. **2.** **ταὐτά** cum **C** Rk Co He Si[2] Bk: *ταῦτα* cum cett. codd. Do Si[1]. Cf. Thuc. VI 77. **3.** **πρὸς αὐτούς** cum codd. **A D B M F**[a] He Si Do Bk: *ἐπ᾽ αὐτούς* **M**[c] vulgo Rk Co. **5.** **τιθασευομένους** cum **F**[a] **i a** Si[2] Bk: *τιθασσευομένους* Rk Co He: *τηθασευομένους* cod. **P.** Vide Porson. *Adversaria* p. 98.

§ **4.** l. **29.** **ἀσυντάκτοις** vulgo: *ἀτάκτοις* **M.** **30.** *παυομένοις* codd. **C B M Fa**. **δεῖπνον** vulgo: *δείπνους* **Fa C B M P.** Rarior est forma *ὁ δεῖπνος*: v. Etym. M. p. 262 Sylb., p. 748 Sylb.

§ **5.** l. **36.** **ὅθεν ἀνῃρέθησαν** cum codd. **C Fa Mc** Si² Bk: *ὅθεν δὴ ἀν.* cum cett. codd. Rk Co He Do Si¹: *ὅθεν διῃρέθησαν* **Fa.** **38.** *δὲ καὶ τό* **C** Co. (in adnot.).

CAP. XIII

§ **2.** l. **9.** **μικρὸν ἀπολείπων ἐκπολιορκεῖσθαι** Co Si² Bk: *ἀπολιπὼν ἐκπολιορκεῖσθαι* Sch Si¹ Co (idem *μ. ἀπολιπὼν ἐκπεπολιορκῆσθαι* coni.): *μικρὸν ἀπολείπων ἐκπεπολιορκῆσθαι* legit Blass. Cf. c. 1, 1; c. 9, 3. **10.** *ὡς αἰσχρῶς* cod. **C.** **18.** **πολεμίων** vulgo: *τῶν πολεμίων* malint Sch Si¹.

§ **5.** l. **42.** **καταποντισθεῖσαν** cum **A D B C M P** He Si Be: *καὶ καταποντισθεῖσαν* **Fa i a** Rk Co. **44.** [**ταῦτα μὲν οὖν ἐν τοῖς περὶ Δίωνος ἀκριβῶς γέγραπται**]: Perscrutaberis iterum atque iterum *Dionem;* nihil reperies, quo illa verba Timoleontis referri possint. Leges sane vel potius concludes ex verbis *Dionis* c. 58, novercam et sororem et filium sororis Dionysii necatos et in aquam deiectos esse, sed uxorem eius ab hostibus vexatam, filias laesas et deinde per vim in mare detrusas esse, id quod traditur in *vita Timoleontis* c. 13, non inest in *vita Dionis.* Neque igitur ferenda sunt verba illa *Timoleontis* c. 13 *ταῦτα μὲν οὖν ἐν τοῖς περὶ Δίωνος ἀκριβῶς γέγραπται,* quamquam quo errore lapsus haec quispiam adscripserit, in promptu est. Nam similia sane de Dionis affinibus et cognatis in *Dionis vita* (c. 58) et de Dionysii maioris uxore Hermocratis filia, similia in *vita Timoleontis* de Dionysio minore traduntur; quae cum meminisset, quicumque haec ascripsisse putandus est, non tamen satis distincte et accurate meminisset, adiecit illa in fine *Timoleontis* c. 13, ut haberent posteri neglegentiae eius et levitatis clarum indicium. CAR. TH. MICHAËLIS *de ordine vitarum parallelarum Plutarchi* p. 10—11, Berol. 1875.

CAP. XIV

§ **1.** l. **4.** **ἀλλ' οἵ τε—οἵ τε**: *οἱ μέν—οἱ δέ* coni. Rk Co Sch, ceterum **i** et **a** habent *ἄλλοί* (sic) *τε.* **6.** **πατήσοντες** St cum **A C D**; *πατήσαντες* **Fa i a.**

§ **2.** l. **11.** **ἐκεῖνο** vulgo: *ἐκεῖνον* **C,** etiam Reiskius probantibus Heldio Schaefero ut sensus sit *quantum in Dionysio protulit opus fortunae.* **13.** **ὀψόπωλιν** vulgo: *ὀψοπωλίαν* malit Schaeferus cum Corae comparante epit. Athenaei p. 6 a, sed ibi quoque *ὀψόπωλιν* Suidas (*Sintenis*). **16.** **ἐν ταῖς ᾠδαῖς** vulgo: *ἐν τοῖς ᾠδείοις* 'in the music-halls' coni. Rk: *ἐν ταῖς ὁδοῖς* coni. Si¹ (Tom. IV p. XXXVII) necnon ut videtur Am. qui reddit 'en plein carrefour'; *εἰς τὰς ᾠδάς* Hessius cl. Xen. Oec. c. 18, 1. **18.** **καὶ** om. **Fa Mc i a** vulg. **24.** **ἀβελτερίαν** cum plerisque codd. edd.: *ἀβελτηρίαν* cum **Fa A B C D M Mc a** St.

CAP. XV

§ **2.** l. **15.** **ὠφελῆσθαι** vulgo: *ὠφελεῖσθαι* **P B M.**
§ **3.** l. **25.** **ἐξέσειε** vulgo: *ἐξέσειςε* coni. Si^{1} in notis.
§ **5.** l. **35.** **διατρίβομεν** cum **F**^{a} Si^{2}: *διετρίβομεν* Si^{1} vulgo. **42.** **οὐ διαγανακτεῖν** vulgo; *οὐδ' ἀγανακτεῖν, et non potius irasci,* coni. Reiskius; *οὐ συναγανακτεῖν* **C.** **43.** **ὧν** vulgo: *ὃν* **P B M M**^{c} **C.**
§ **6.** l. **49.** **ταπεινὴν** vulgo: *τὴν ταπεινὴν* **M**^{c}. **50.** **ἀλαβάστους** cum **F**^{a} **C B P i a** Si^{2} Bk: *ἀλαβάστρους* Si^{1} Co Rk cum ceteris. **53—54** **οὐδέ—μηδέ** Bk Si^{2}: *οὔτε—μήτε* Si^{1} vulgo.

CAP. XVI

§ **1.** l. **5.** **Συρακουσῶν** cum **F**^{a} Br Rk Sch Co Si^{2} Bk: *Συρακοσίων* cum **M**^{c} cett. codd. He Si^{1} Do. **8.** **ἱππεῖς**: 'nomina in *-εύς* apud medios inter Atticorum veterum et sophistarum aetatem, Polybium, Diodorum, Diogenem Laertium et eiusdem notae scriptores fere *-εῖς* contractum habent in accusativo plurali: apud veteres Atticos Aristophanem, Thucydidem, Xenophontem, Platonem, Lysiam, Demosthenem, Isocratem, Aristotelem, Theophrastum, et Xenophontis imitatorem Arrianum, tum apud Sophistas, Pausaniam, Heliodorum, Libanium, Aristidem, Lucianum, alios eius aetatis scriptores, Dionem, Appianum, Herodianum, et ex nostris Chrysostomum, Basilium, Gregorium Theologum, Synesium sine contractione fere in *-εας*. Plutarchus et Josephus modo *-εῖς*, modo *-έας* dicunt, nisi illud quoque intempestivis emendatoribus debemus. Plethon certe Gemistus Plutarchi et Diodori verba transcribens pro *ἱππεῖς* accusativo semper *ἱππέας* habet. GRAEVIUS ad Luciani *Soloecistam* c. 8. In inscriptionibus post annum demum A. C. 307 forma accusativi pl. exiens in *-εῖς* reperitur; antea in *-έας*, non *-ῆς*. Meisterhans *Gramm.* 110, 8.
§ **2.** l. **11.** **ἦν ἀνάγκη** Co Do Si: *ἐν ἀνάγκῃ* codd. St. **12.** **περιμένοντας x**: *περιμένοντες* codd. **14.** **Θουρίων γάρ** cum cod. **C** Si Bk: *Θουρίων γὰρ τῶν* vulgo, unde *γὰρ αὐτῶν* vel *γὰρ τότε* legendum suspicabatur Si^{1}.
§ **3.** l. **21.** **ὑπέπεμψε** vulgo: *ὑπεπέπεμψε clam immisit* coni. Rk. **28.** **ἐπεχείρουν** vulgo: *ἐπεχώρουν* Madvigius, 'cum satis prope essent non *κατὰ μικρόν* sed quam maxime subito *ἐπεχείρησαν*': *προσιέναι* excidisse putat Reiskius. **33.** **ὥσπερ** vulgo; *ὅσπερ* **F**^{a}.
§ **4.** l. **34.** **ἀνεπήδησεν** cum **C x** Stephanus Rk Co Sch He Si Bk: *ἀπεπήδησεν* St vulgo. **36.** **καθ' αὑτοῦ** *contra semetipsum* cum **A** Rk Co He Si Do: *κατ' αὐτοῦ contra eum* (alterum puta) vulgo.
§ **5.** l. **40.** **ὑπὲρ πατρός** vulgo: *ὑπὲρ τοῦ πατρός* **F**^{a}. **ἀπεκτονήκοι** cum codd. **C P** Si Do Bk: *ἀπεκτονήκει* Rk Co He vulgo. **43.** **κινοῦσα—συνάγουσα—συγκαταπλέκουσα** cum cod. **B** Rk Co He Do Bk: *κινοῦσαν—συνάγουσαν—συγκαταπλέκουσαν* **M**^{c} vulgo.

§ **6.** l. **54.** **ὁρῶντας** vulgo: *ὁρμῶντας ruentes* temere coni. Reiskius. **56.** post **Τιμολέοντα** aliquid excidisse suspicatur Sintenisius.

CAP. XVII

§ **1.** l. **8.** **μετεπέμπετο** vulgo: *μετεπέμψατο* **M**c. **9.** **τοῦ** om. **M**c. **12.** pro **ἐξ** Fabricius cum Bredovio reponendum coni. *δύο*. **19.** *τῶν βαρβάρων* cod. **C**.

§ **3.** l. **22.** **οὐκ ἔτι** vulgo: *οὐκέτι* **M**c Blass. **23.** **ἀεὶ δέ** Muretus e coni.; *ἀεί* codd.

CAP. XVIII

§ **1.** l. **8.** **εἰσέπλει** scripsi e coni. pro vulgo *ἔπλει*; ЄIC scilicet excidit propter praecedens HC sive ЄC, lipographia haud inusitata. Cf. c. 9, l. 15, ubi pro vulgato *ἔπλεον* legendum *ἐπέπλεον*.

§ **2.** l. **11.** **Νέων** vulgo: *Λέων* **F**a Am St.

§ **3.** l. **21.** **καὶ σίτου** vulgo; *σίτου* **M**c.

CAP. XIX

§ **1.** l. **5.** **μέν** om. **F**a. **7.** **Ἄννωνος** **M**c (si recte vidit C. T. Michaëlis) Rk: *Ἄνωνος* vulgo: *ἄγωνος* **A D** sed m. secunda *Μάγωνος*. **9.** **πεζοί** cod. **C**.

§ **2.** l. **15.** **νενοηκέναι** vulgo: compositum sive *συννενοηκέναι* sive *ἐπινενοηκέναι* malit Reiskius. Bene habet vulgata. **16.** *στεφανώσας* **C** omisso **κελεύσας**. **21.** **καί** om. **F**a.

§ **3.** l. **26.** **παρεφύλαττε** vulgo: *παρεφύλαττεν* St. **32.** **παρανηχομένους** vulgo: *νηχομένους* **M**c. **ῥυτῆρος** **F**a: *ῥυτήρων* vulgo.

CAP. XX

§ **1.** l. **2.** **εἶχε** vulgo: *εἶχεν* **M**c St.

§ **2.** l. **15.** **πάρεστι** vulgo: *παρέστη* **F**a.

§ **3.** l. **25.** **τὴν πόλιν** vulgo: *πόλιν* Co Bl.

§ **4.** l. **32.** **κινδυνεύσοντας** vulgo: *κινδυνεύοντας* **P F**a. **34.** **ἐξέβαλλε** Sch Si Bk: *ἐξέβαλε* vulgo.

CAP. XXI

§ **1.** l. **1.** **ἐπὶ μάχην** vulgo: *ὡς εἰς μάχην* cod. **C**. **4.** *ἀνδρείαν* **A D**. **6.** **φράσαντι** vulgo: *φράσοντι* **C**.

§ **2.** l. **11.** **δυσπροσμάχοις** **C i**: *δυσπρομάχοις* **F**a cett. codd. **13.** **βιαιότατον** vulgo: *δυσβατώτατον* coni. Herwerden *Rhein. Mus.* p. 460, 1879. **14.** **προσέβαλλεν** vulgo; *προσέβαλεν* **F**a. **16.** **ἐπῆγον** **F**a Co Sch Si Bk: vulgo *ὑπῆγον*.

§ **3.** l. **20.** **φευγόντων** vulgo: *φυγόντων* Bl. **24.** **μὴ ἀποθανεῖν** Si Bk Do cum **ACD**; *μηδ' ἀποθανεῖν* **F**a He Bl; *μηδὲ ἀποθανεῖν* St; *μήτ' ἀποθανεῖν* Rk Cor. Tum *μηδὲ τρωθῆναι* Si de suo pro vulgato *μήτε τρ*.

§ **4.** l. 35. **τοσοῦτο τῷ κάλλει** auctore Schaefero He Si Bk pro vulgato *τοσούτῳ κάλλει*; *τοσούτω κάλει* **i a.**

CAP. XXII

§ **1.** l. 4. **διαβαλοῦσαν** vulgo: *διαβάλλουσαν* **F**[a] **P.** 8. **συνεφάπτεσθαι** vulgo: *συνεφάψασθαι* codd. **B M.**

§ **3.** l. 20. **φευγόντων** cum **C P** Do Si: *διαφευγόντων* **F**[a]: *φυγόντων* Rk Cor He vulgo. 21. **οὕτως C B M:** *οὕτω* St vulgo. 25. **ἐγένοντο** cum **C B** Co Si Bk; *ἐγίνοντο* vulgo.

§ **4.** l. 27. **σχολὴν** vulgo; *ἐν σχολῇ* codd. **C B.** 29 **κατέβαινον** vulgo: *κατέβαινεν* Co.

CAP. XXIII

§ **1.** l. 7. **ἐν τῇ Ἑλλάδι M**[c] Co Blass: *Ἑλλάδι* vulgo.

§ **5.** l. 40. **γινομένης** cum **P F**[a] Co Do Si: *γενομένης* vulgo.

CAP. XXIV

§ **1.** l. 3. **τῶν πολιτῶν** delendum censeo ut interpretis additamentum.

§ **2.** l. 12. **ἀπέστειλε** vulgo: *ἀπέστελλε* **M**[c]. 14. **ἀποθεωρεῖσθαι** vulgo: *θεωρεῖσθαι* **F**[a], quod malit Stephanus, in textum recepit Blassius.

§ **3.** l. 16. **βουλόμενος** Si Bk; *βουλομένους* **P F**[a] **a**; *βουλομένοις* **i.**

CAP. XXV

§ **1.** l. 6. **οὐκ ἔτι** vulgo: *οὐκέτι* cum **B M** Blass. 8. **μὴ νοσοῦντας...συλλαβέσθαι** vulgo: *πρὸς μὴ νοσοῦντας...συμβάλλεσθαι* (*comparari et componi*) temptat Meinekius.

§ **2.** l. 11. **αὐτῶν**: *αὐτῶν* **a M**[c]. 12. *Ἀσδρούβα καὶ Ἀμίλκα* Seyffert Blass vulgo; *Ἀσδρούβα δὲ καὶ Ἀμίλκα* **A C B M**: hinc **Ἀσδρούβα τε καὶ Ἀμίλκα** Si addicente Bekkero. Cf. Polyb. 37, 1 *στρατηγοὺς εἵλοντο δύο, τόν τε Ἄννωνος Ἀσδρούβαν καὶ Βώσταρον*, 69, 15 *κατελάβετο τὴν πόλιν, ἥτις ἦν μεταξὺ τῆς τε κορυφῆς καὶ τῶν πρὸς τῇ ῥίζῃ στρατοπεδευσάντων*, 119, 17 *τὴν παρά τε τὰς ἄρκτους καὶ τὴν μεσόγαιαν παρατείνουσαν*, 3, 7 *Ὀλυμπιὰς ἑκατοστή τε καὶ τετταρακοστή*. 18. **συνεξελθεῖν**, *una cum eo in castra exire* post Reiskium Si[2] Bk: *συνελθεῖν* Si[1] vulgo. Cf. D. Marc. Evang. c. XIV 53 *συνέρχονται αὐτῷ*, i.e. *πρὸς αὐτόν*, uti iam vidit F. Field *Ot. Norv.* p. 29.

§ **3.** l. 22. **καὶ** particulam, a Sintenisio non desideratam, om. Blass. 27. **ὑπάρξει** vulgo: *παρέξειν* Vulcob.

CAP. XXVI

§ **1.** l. 2. **ὑπερβαλόντες** cum **C** Rk Co He Si Do Bk: *ὑπερβάλλοντες* cum **A B D F**[a] Schaeferus, quem poenituit alterum in textum recepisse cl. 27, 1. 9. **τοῦτον τοῦ** uncis inclusit

Bekkerus; om. **C**: *τοῦτον* malit abesse Si: *τούτων* Rk om. *τοῦ σελίνου*, ut quae sint scholium v. *τούτων*.

§ **2.** l. **10.** **δυσελπιστίαν** vulgo: *δυσελπιστείαν* Si[1] Si[2]. **11.** **τὴν πορείαν** vulgo: *τὴν τιμωρίαν* **F**[a] **P**. **12.** **διελέχθη** revocavit ex **i a** Reiskius, quam formam unice praestant inscriptiones: *διειλέχθη* **F**[a] **C P B M M**[c]. **14.** *ᾧ* Si: codd. vel *οἱ* vel *οἱ γάρ* (**M**[c] vulgo) vel *ὦ*. **16.** <**τὸ**>**τοῦ σελίνου** Co Bk Bl Sch: *τοῦ σελίνου* Rk Do Si vulgo: *τὸ σέλινον* **C** quod malit Bryanus, item Heldius cl. l. 17 *τὸ σέλινον ἦν στέφανος* et Mor. p. 676 D *οὐ γὰρ ἐχθὲς ἡ πίτυς ἐνταῦθα καὶ πρῴην στέμμα γέγονε τῶν Ἰσθμίων*: *τοῦ σελίνου* ut librarii glossam om. Thiersch *Act. Monac.* II p. 198.

εἴπετο λ

§ **3.** l. **24.** **ἵπτατο κεκλαγώς**: *ἵπτατο κεκραγως* **M**[c] utrumque ab eadem m.; *εἴπετο* **F**[a] **P**: *κεκλαγώς* **P**. **25.** **πρὸς εὐχάς** Si: *εἰς προσευχάς* codd. **26.** **ἐτράποντο** cum **P V** Br Co Do Si Bk; vulgo *ἐστρέφοντο*: *ἐτρέποντο* malit Sch.

CAP. XXVII

§ **1.** l. **1.** *τοῦ...ἔτους* **F**[a] **P**.

§ **2.** l. **12.** **συνιστάμενος** vulgo: *συνανιστάμενος* **D**. **16.** **πρὸς ἀγῶνα** om. **F**[a]: *ὡς πρὸς ἀγῶνα* malit Reiskius.

§ **3.** l. **20.** **ἐπιρρεόντων** vulgo: *μεταρρεόντων* codd. **C B**. **23.** **αὐτοῖς** vulgo: *αὐτοῖς* Blass.

§ **4.** l. **28.** *προσλαβόντι—προσλαβεῖν* codd. **C B M**. **31.** *Σικελιωτῶν* **M**[c]. **32.** **τῶν ξένων** Si[2] cum **C B M**; *ἐκ τῶν ξένων* vulgo. **34.** *τοὺς μαχιμωτάτους* codd. **F**[a] **C B M M**[c].

§ **5.** l. **36.** **τῶν** om. codd. **F**[a] **P**. **πρό** vulgo: *παρά* codd. **C B M**. **38.** **οὐ δυναμένους** vulgo: *μὴ δυναμένους* **M**[c] **V** Co Sch. **39.** **συνταραχθεῖεν** vulgo: *ταραχθεῖεν* **F**[a]. **45.** *τῷ ἐνθουσιασμῷ* temere Sch.

§ **6.** l. **49.** **ἐσήμανεν** (aut *ἐσήμηνεν*) Co (in notis) Si[2] Bk: *ἐσήμαινεν* cum codd. Rk He Do Si[1]. **53.** *προσέβαλε* cum **F**[a] **P B** Co Si Bk: *προσέβαλλε* vulgo.

CAP. XXVIII

§ **1.** l. **1.** **ὑπέστησαν** vulgo: *ἐπέστησαν* **F**[a]. **4.** **ἀσπίδας τε** **C P F**[a] **M**[c] Rk Si Bk: *ἀσπίδας δέ* vulg.

§ **3.** l. **23.** <**ὥσθ'**>**αὐτοῖς** post Reiskium He Co Si[2] Bk; *αὐτοῖς μὲν οὖν* Haitinger, Sch: *αὐτοῖς μέν* Si Do vulgo.

§ **4.** l. **28.** **ἐκλύσθη** vulgo: *ἐκλεῖσθη* *obstructus est* **M**. **29.** *εἰς πολλὰς συναγκείας καὶ φάραγγας ὑποτεμνόμενον* temptat Reiskius, ut sensus sit *campus in multa confragosa et incilia concisus*. **32.** **καλινδούμενοι**: forma *κυλινδεῖσθαι* septies decies utitur Plut.; *καλινδεῖσθαι* nusquam alibi. Vide G. N. Bernardakis *Praef. ad Plut. Mor.* p. lxxxii.

§ **5.** l. 37. *τοὺς ἔτι περαιουμένους* **Fª P B M.**
§ **6.** l. 45. **Καρχηδονίων** vulgo: *Καρχηδόνιοι* **Fª P C M M**ª Xylander Thierschius Hessius. 48. **ἀνεδέχοντο** vulgo; *ἐδέχοντο* **Fª.**

CAP. XXIX

§ **1.** l. 2. **ἦν** vulgo: *παρῆν* cum codd. **Fª C P B M Mᶜ** Hessius. 9. **ἥλω δὲ καί** vulgo: *ἥλω δέ* **Mᶜ.**
§ **2.** l. 11. **τὴν ὄψιν Fª C B M**: *ὄψιν* vulgo. 12. **παντοδαποῖς** vulgo: *λαμπροῖς* **Fª.** 14. *προσετέθησαν* **D Fª.** 19. **αὐτοῦ** vulgo: *αὐτοῦ* **Mᶜ.**
§ **3.** l. 23. **φόνου** vulgo: *φόνων* **Mᶜ V.** 28. **Σικελίαν** vulgo: *τὴν Σικελίαν* **M.**

CAP. XXX

§ **1.** l. 7. **πρὶν ἢ δῦναι τὸν ἥλιον** cum **A D Mᶜ** Co Si² Bk, ne hiet oratio: *πρὶν ἢ δῦναι ἥλιον* Si¹ vulgo, quod fortasse servari potest, ut locutio vulgaris: et articulum sane in eiusmodi formulis plerumque omittunt recentiores: vide Sintenis ad Them. p. 92.
§ **3.** l. 20. **ἔπλευσε** vulgo: *ἐπέπλευσε* malit Reiskius. 21. **προσλαβών** vulgo; *παραλαβών* **Mᶜ.**
§ **4.** l. 34. **ἐκείνοις** vulgo: *ἐκείνης* **Fª P C M Mᶜ.** 37. **Πελοπόννησον Fª**: *τὴν Πελοπόννησον* vulgo. 38. **ἐλήφθησαν**: an *παρελήφθησαν*?
§ **5.** l. 43. **κατανηλώθησαν Mᶜ** vulgo, quam unice formam praestant Inscriptiones: vide Meisterhans *Gramm.* 137, 21: *καταναλώθησαν* sine augmento cum **Fª P** Si² Bk. 44. **τῆς δίκης αὐτοῖς ἀπολεγομένοις τὴν Τιμολέοντος εὐτυχίαν ἐπιτιθεμένης** de meo scripsi: viam praeivit Bernardakis *Symb. cr. et palaeogr.* p. 15 f, qui *ἀπομονουμένοις τῆς* T. *εὐτυχίας* coniecit; *τῆς δίκης* (*Δίκης* Si²) *αὐτοῖς ἀπολογουμένης τῇ Τιμολέοντος εὐτυχίᾳ ἐπιτιθεμένης* Si: idem (Tom. IV p. 346) *τῆς δίκης αὐτοῖς ἀφοσιουμένης τὴν Τιμολέοντος εὐτυχίαν ἐπιτιθεμένης* h. e. *iustitia divina sic punivit sacrilegos ut revereretur Timoleontis felicitatem*: *τῆς δίκης αὐτῆς ἀπολογουμένης τῇ Τιμολέοντος εὐτυχίᾳ* [*ἐπιτιθεμένης*] Bk: *τῆς Δίκης αὐτῆς ἀπολογουμένης τῇ Τιμολέοντος εὐτυχίᾳ τιμωρίας ἐπιτιθεμένης* God. Hermannus: pro *ἀπολογουμένης* Cor Sch coni. *ὁμολογουμένως.*

CAP. XXXI

§ **1.** l. 8. **χρυσελεφαντηλέκτρους C** Xylander: *χρυσελεφαντεπιλέκτρους* **A D P M Mᶜ**: *χρυσελεφαντεπιλέκτους* **Fª.**
§ **2.** l. 15. **Καλαυρίαν** vulgo: *Καλαβρίαν* **P B M Mᶜ Fª.** 19. **ὑπέστη** cum **i a** Si² Bk: *ἤδη ὑπέστη* Si² He Do vulgo.
§ **3.** l. 22. **ἰλάρχαις** cum **Fª** Co Rk Si² vulgo: *εἰλάρχαις* Si¹ cum **A D P.** 27. **ἀλλήλους** cum **A** Rk Si Bk: *ἀλλήλοις* vulgo.
§ **4.** l. 32. **τοῦτον εἶδον** cum **A D** Si² Bk: *τοῦτο εἶδον* Si¹ Do vulgo: *τοῦτ' εἶδον* Rk Co He.

CAP. XXXII

§ **1.** l. **5.** **συνδεθέντας** cum codd. **i** Rk Si: *δεθέντας* **M**[c]; *συντιθέντας* **a**: *συντεθέντας* St. **8.** *ἀπέθανον* cod. **C**.

§ **2.** l. **12.** *στρατευσαμένων* cod. **C**; idem l. 19 *δέδοκται*.

CAP. XXXIII

§ **1.** l. **5.** **ἀχαριτώτατον** cum Madvigio restitui e codd. **P F**[a] cum de foedo facinore, non de ingrato animo sermo sit: vulgo *ἀχαριστότατον*.

§ **2.** l. **8.** **δέ** vulgo: *γάρ* **M**[c]. **13.** *καταποντίζων ζῶντα* **F**[a]: *ζῶντα* etiam **P**.

CAP. XXXIV

§ **1.** l. **2.** **τὴν Ἄβολον** vulgo: *τὸν Ἄβολον* malit Si[1]: *Ἄλαβον* cum Ptolemaeo Cluverius *Ant. Sic.* p. 259. **7.** **ὥστε** vulgo: *ὡς* **F**[a]. **8.** **Λύκου** codd.: *Ἁλύκου* cum Cluverio Sch. Co. **9.** *τοῖς βουλομένοις* Rk Co Si[1] contra codd. **10.** *ἀποδόντες* Rk.

§ **2.** l. **17.** **κατέφυγε** cum **A D F**[a] **C P M** Rk Cor He Si[1]: *κατέφευγε* vulgo.

§ **3.** l. **28.** *τοῦ Τιμολέοντος* **M**[c].

§ **4.** l. **29.** **παρελθών** vulgo: *καὶ παρελθών* **P B M M**[c]. **35.** **συνέρρηξε** vulgo: *συνήραξε* coni. Herwerden vitium quaerens ubi non est. Cf. Thes. c. 11, 1 *τὸν Τέρμερον συρρήξας τὴν κεφαλὴν ἀπέκτεινεν*.

CAP. XXXV

§ **1.** l. **2.** *πολέμους* **M**[c] Anonymus Rk Co He Si Do Bk: *πολεμίους* vulgo.

§ **2.** l. **11.** **κατῴκισαν** auctore Reiskio Cor He Si Do Bk: *κατῴκησαν* libri omnes. **14.** **πλεύσαντες** cum **C** Si[1] (in notis) Bk: *ἐκπλεύσαντες* vulgo. **16.** **ἱδρυομένοις** vulgo: *ἱδρυμένοις* **F**[a].

§ **3.** l. **23.** **ἔργῳ συντελουμένῳ** cum **P T** Rk Co He Si Do Bk: *ἔργου συντελουμένου* **a**, et vulgo: mox *ἐπιθεὶς τὴν χάριν* **F**[a] **V**.

CAP. XXXVI

§ **1.** l. **2.** **κατεργασαμένων** vulgo: *κατεργασμένων* **F**[a]. **7.** *ἐπιγενέσθαι* Co in notis. **13.** *τῷδ᾽ οὐ ξυνήψατο* coni. Rk.

§ **2.** l. **19.** **ῥᾴδιον** cum cod. **C** Rk (in notis) Sch.; *ῥᾳδίως* vulgo. *ἀπεργάσασθαι* **F**[a]. Ceterum, ut vitetur hiatus, *ἀπειργάσθαι* post *εὐχερῶς* transponi posse notat Si (IV p. 337) sed hiatus aut legitimus putandus est aut excusationem habet interpunctionis.

§ **3.** l. 30. *ὑπεγράψατο* **F**^{a}. 32. *ἔθυσεν* **M**^{c}. 33. *καθίδρυσεν* **B M.**
§ **4.** l. 44. *κατέμειvεν ἐν τοῖς* **F**^{a} **P.** **ὑφ'** cum **C** Steph. Rk Cor He Si Do Bk : *ἐφ'* vulgo.

CAP. XXXVII

§ **1.** l. **1.** **ἐπεὶ δ' ἐχρῆν** **P B M F**^{a}: *ἐπεὶ δὲ χρῆν* Si Bk vulgo. **2.** **ἐγγενέσθαι** Blassius ex *praec. pol.* c. 14, *de utilit. ex hoste cap.* c. 10: *ἐγγίνεσθαι* vulgo.
§ **2.** l. 9. *ὑπέμεινε* cod. **F**^{a}. **15.** **οἷς** vulgo: *ἧς* St Co Sch.
§ **3.** l. **21.** **ἐν αὐταῖς** cum **M**^{c} et plerisque codd. St Bredow Fabrici He Do Si^1: *ἐν ταύταις* cum **C** Rk Si^2 Bk. Cf. Xen. Cyr. I ii 15 with my note:—*οἳ δ' ἂν παιδευθῶσι παρὰ τοῖς δημοσίοις διδασκάλοις, ἔξεστιν αὐτοῖς ἐν τοῖς ἐφήβοις νεανισκεύεσθαι,* Anab. I ix 29 *καὶ οὗτος δή, ὃν ᾤετο πιστόν οἱ εἶναι, ταχὺ αὐτὸν εὗρε Κύρῳ φιλαίτερον ἢ ἑαυτῷ,* Thuc. IV 126 *οἷς δὲ βεβαίως τι πρόσεστιν ἀγαθόν, μὴ προειδώς τις ἂν αὐτοῖς τολμηρότερον προσφέροιτο.* Meisterhans *Gramm.* p. 194, 2 quotes inscriptions of the date 396 B. C. where the personal pronoun is thus used instead of the demonstrative:—*ὁπόσοι μήπω διεδικάσθησαν κατὰ τὸν νόμον τὸν Δημοτιωνιδῶν, δικάσαι περὶ αὐτῶν τοὺς φράτερας αὐτίκα μάλα,* and *ὃς δ' ἂν δόξῃ, μὴ ὢν φράτηρ, εἰσαχθῆναι ἐξαλειψάτω τὸ ὄνομα αὐτοῦ ὁ ἱερεὺς καὶ ὁ φρατρίαρχος.*
§ **4.** l. 31. **ἀϊδίων** Rk Co He Do Si : *ἀηδιῶν* **F**^{a} **M**^{c} cett.
§ **6.** l. 44. **διὰ τοῦτο** vulgo : *τοῦτον* **F**^{a}.

CAP. XXXVIII

§ **1.** l. 2. **θαυμάσειεν** **P M**^{c} St : *θαμάσειε* vulgo. **6.** **θύρας** cum q Mureti St Rk Co He Si^2: *θύραις* Si^2 vulgo. **αὐτοί** vulgo : *αὐτοῦ* cod. **D V.** **9.** **μέγα φρονοῦντες** vulgo: *μεγαλοφρονοῦντες* **F**^{a} **P.**
§ **3.** l. 23. **καθήμενος** om. **F**^{a}. **30.** *πέμψαντες* **F**^{a} omisso etiam *ἐκεῖνον.*

CAP. XXXIX

§ **1.** l. 2. *μιᾶς* **F**^{a}. **5.** *παρεσκευάσθαι* **B M.**
§ **2.** l. 11. *ἣν ἡ ἑορτῇ* Steph. : *ἣν ἡ ἑορτή* **F**^{a} **P.**
§ **3.** l. 22. **ἐτίμησε** vulgo : *τιμήσει* **F**^{a} **P C B M M**^{c} **V.** **25.** *ἀναστάντων* **F**^{a}.
§ **4.** l. 29. *ἐποικοδομήσαντες* **B M.** **30.** **Τιμολεόντειον** vulgo : Τ*ιμολεόντιον* **M**^{c}.

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Words found in quotations are printed in small uncials

)(indicates 'as distinguished from'

The Numerals affixed to words denote respectively:—

1 words or forms of words peculiar to Plutarch and other later Greek prose writers and not used by the best classical prose Authors
2 words used by Plutarch in a sense other than classical
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5 Ionic words

A

ἀβελτερία, *insipientia:* *πολλὴν ἀ. ἐπιδεικνύμενον* **14** 3

ἀγαθός, *fortis:* *ἀνὴρ ἀ. πρὸς τοὺς ἀγῶνας* **32** 1. *bonus*, de persona: *ἀ. ἄνδρα καὶ γενναῖον* **7** 2; *τοῖς ἀ.* **30** 5. de re: *ταῖς αἱρέσεσιν καὶ ταῖς τύχαις ἀ. κεχρημένον* Pr. 4. **τὰ ἀγαθά**, *bona* (fortunae): *τοῖς ὑφ' ἑαυτοῦ μεμηχανημένοις ἀ.* **36** 4

ἀγάλλεσθαι, *exultare:* *ἀγαλλόμενοι καὶ μέγα φρονοῦντες* **38** 1. This verb is peculiar to Attic prose: in LXX and N. T. *ἀγαλλιᾶσθαι* is the form used

ἀγαπᾶν, *diligere.* PASS. *ἠγαπᾶτο* **35** 2

ἄγασθαι, *admirari:* c. acc. pers. et gen. rei: *ἀγαμένους τὸν ἄνδρα τῆς νίκης* **23** 5. c. acc. rei: **38** 1

ἀγγελία, *nuntius:* **25** 2

ἀγγέλλεσθαι (PASS.), *nuntiari:* *ἀγγελλομένης τῆς ἐφόδου* **20** 1; *τὰ ἀγγελλόμενα* **9** 1

ἄγγελος, *nuntius:* *διαπέμποντες ἀγγέλους* **23** 2

ἄγειν, *ducere:* *ἄγοντες (ξένους) εἰς τὴν οἰκίαν* **38** 1. PASS. *ἀχθεὶς εἰς τὰς Συρακούσας* **34** 4. *abducere:* *ἄγοντας καὶ φέροντας* **30** 1. *ducere* (exercitum): **12** 4; **25** 1, 4. *agere:* *οἱ σχολὴν ἄγοντες* (*cummaxime otiosi*) **22** 4

ἀγείρειν, *colligere:* *στρατὸν ἀγείραντας* **20** 4

ἀγεννής)(*γενναῖος*, *inhonestus, illiberalis:* *εἴ τι ἀγεννές* Pr. 3

ἀγεννῶς, *inhoneste:* *οὐκ ἀ.* **15** 1. *ἀγεννῶς* ad animum, *ἀγενῶς* ad natales et genus refertur

ἀγορά, *forum:* *ἡ ἐν Συρακοσίοις ἀ.* **22** 4; *ἐν ἀ.* **39** 4

ἀγρός: *τοῖς ἐρημοτάτοις τῶν ἀ.* **5** 3

ἀγών, *certamen:* *ὁ ἀ.* **28** 1; **13** 1; *πρὸς ἀγῶνα* **27** 2; *εἰς τὸν ἀ.* **28** 3; *τρόπαια τῶν ἀ.* **37** 4; *τῶν πλείστων ἀ.* **30** 5; *ἐν ἀγῶσι καὶ μάχαις* **17** 3; *ἀγῶσι μουσικοῖς, ἱππικοῖς, γυμνικοῖς* **39** 3; *ἀγαθὸς πρὸς τοὺς ἀ.* **32** 1; *τοὺς ἱεροὺς ἀ.* **23** 1. *contentio* (animi): *παρὰ τὸν ἀ.* **27** 5

ἀγωνίζεσθαι, *certare:* *ἀγωνίσῃ* **7** 3

ἀδάκρυτος[3], passive, *lacrimis carens* i.e. 'that cost no tears': *τρόπαια ἀ. καὶ ἀπενθῆ* **37** 4

ἄδεια, *impunitas:* *ἄδειαν ᾐτεῖτο* **16** 4; (*λαβὼν*) *ἄδειαν* **16** 4

ἀδελφή, *soror:* *τὴν ἀ.* **13** 5; **33** 2

ἀδελφός, *frater:* **7** 3; *τὸν ἀ.* **4** 4; **36** 1; *ἀ. πρεσβύτερον* **3** 3; *τοῖς ἀ.* **15** 1

ἄδηλος, *obscurus:* *τῶν ἀ. αἰτιῶν* **14** 1

ἀδημονεῖν: *ἀδημονῶν* **5** 3

ἀδικεῖν i. q. *ἀδίκως ποιεῖν*: **16** 5

ἀδύνατος, de eo *quod fieri nequit:* ἀδύνατον ἦν **13** 2
ἀεί, *semper:* Pr. 3; **3** 1, 3; **20** 2; **37** 3
ἀετός, *aquila:* ἀετοὺς δύο **26** 3
ἀήρ: ὁ θολερὸς ἀ. **27** 2
ἄθραυστος[1, 3], *inviolatus:* μέρος ἀθραυστότατον τῆς πόλεως **18** 2
ἀθροίζεσθαι (PASS.), *in unum colligi:* ἀθροιζόμενος **27** 2
ἀθυμεῖν, *animum despondere:* ἵνα μηδ' ἀθυμῶμεν **6** 2
ἀθυμία, *animi deiectio:* εἰς ἀ. περιέστησαν αὐτόν **5** 2
αἰδεῖσθαι, *revereri:* αἰδούμενος τὴν μητρόπολιν **15** 1
ἀΐδιος, *perpetuus:* ἀ. κακῶν **37** 4
αἰδώς, *reverentia:* τῆς μητρὸς αἰ. **7** 1
αἰκίζεσθαι (MED.), *contumeliose tractare:* ᾐκίσαντο αὐτόν **34** 3
αἴρειν, *tollere.* PASS. λαμπὰς ἀρθεῖσα **8** 3. *solvere* (navem): ἄρας ἀπέπλευσεν **20** 5
αἱρεῖν, *vi capere, expugnare:* ἀσπίδας εἵλομεν **31** 1; τὴν Κατάνην ἑλεῖν **18** 1; τὴν πόλιν ἑλών **22** 3. MED. *eligere:* εἵλετο **38** 1. *creare*, στρατηγὸν (αὐτὸν) εἵλοντο **1** 3
αἵρεσις, *electio, optio:* περὶ τὴν αἱ. **3** 2. de eo quod probamus vel sectamur: ταῖς αἱ. ἀγαθαῖς κεχρημένων Pr. 4
αἰσθάνεσθαι, *intellegere:* αἰσθόμενος **31** 2. c. acc. personae et participio: **12** 5
αἰσχρός, *turpis:* **6** 1
αἰσχρῶς, *turpiter:* **13** 2; **20** 5
αἰσχύνεσθαι, *revereri:* τοὺς πατέρας αἰσχυνόμενοι **15** 1; ὥσπερ αἰσχυνόμενος **17** 1
αἰτεῖν, *poscere:* βοήθειαν αἰ. **2** 1. c. dupl. acc. αἰτοῦντος αὐτὸν γυναῖκα **6** 3. MED. *rogare:* ἄδειαν ᾐτεῖτο **16** 4
αἰτία, *causa:* συγγενικῆς αἰ. **37** 5; τῶν ἀδήλων αἰ. **14** 1. *reprehensio, criminatio:* μετ' αἰ. ἰδίας **16** 6
αἰφνιδίως, *repente:* **8** 3
αἰχμάλωτος, *captivus:* de persona, τῶν αἰ. **29** 1. de re τῶν αἰ. ὅπλων **29** 2
αἰχμή, *cuspis:* τῆς αἰ. ἄκρας **12** 6
ἀκάτιον, *parva linter:* λεπτοῖς ἀ. **18** 1
ἀκόντισμα[2], *iaculum:* πολλὰ ἀ. **4** 2
ἀκούειν, *audire:* ἤκουσε **12** 3; ἀκούσας καὶ εἰπών **10** 1. c. infin. **25** 4. c. particip. νενικηκότας ἀ. τοὺς ἄνδρας **21** 4. PASS. **28** 2
ἄκρα, *arx:* τῆς ἄ. **18** 2; τὴν ἄ. **18** 3; κατ' ἄκρας (*a culmine*) **21** 3
ἀκριβῶς, *accurate:* **13** 5
ἄκριτος, *incertus*, 'confused'. ἠχῇ ἀ. **27** 1. ἀνελὼν ἀκρίτους **4** 3
ἀκροατής, *lector:* ἀκροαταῖς **15** 6. Cf. Thes. c. 1, 2 εὐγνωμόνων ἀκροατῶν δεησόμεθα. So in Pelop. c. 4, 1, Polybius (1, 13, 6; 64, 2; 2, 2, 61; 3, 37, 1) οἱ ἀκούοντες are 'readers'
ἀκρόπολις: τὴν ἀ. **9** 2; **13** 2; **16** 1, 3; **17** 2; **18** 3; τὰς ἀ. **24** 1
ἀκρωρεία, *cacumen, iugum montis:* τῆς ἀ. **27** 2; **28** 2
ἀκύμων[3], *tranquillus:* ἀκύμονα τὸν πόρον παρεῖχε **19** 3
ἀλάβαστος, *guttus ex alabastrite lapide:* ἀλαβάστους **15** 6
ἀληθής, *verus:* λόγον ἀ. Pr. 2
ἁλιάς (sc. κύμβα), *piscatorum lembus:* μικραῖς ἁλιάσι **18** 1; τὰς ἁ. **19** 3
ἁλιεία, *piscatura:* περὶ τὴν ἁ. **20** 3
ἁλίσκεσθαι, *capi:* τῶν ἁλισκομένων (praedae) **24** 4; ἥλω **29** 1; **34** 3; ἑάλωσαν **12** 5; ἁλῶναι **24** 2; **27** 3

ἀλλά: οὐδὲν ἀλλ' ἢ 1 1. *saltem, utique:* ἀλλὰ νῦν γε 4 4

ἀλλήλων, *alteri alterorum, inter se:* 16 5; 30 3; ἀλλήλοις 16 4; 20 2; πρὸς ἀλλήλους 20 2; 31 3; ἄλληλα 16 5

ἄλλος, *alius:* τῆς ἄ. Σικελίας 1 1; τῆς ἄ. δυνάμεως 36 2; τὸν ἄ. κλῆρον 31 4; τὴν ἄ. παρασκευὴν 25 1; αἱ ἄ. πόλεις 22 3; τῶν ἄ. 23 5; 35 3; ταῖς ἄ. πράξεσιν 3 2; τοὺς ἄ. 25 4; τοῖς ἄ. 27 4; τὰς ἄ. πόλεις 24 1; τἄλλα 13 3; 35 2; 38 2; 39 1

ἀλλότριος, *alienus:* ἀ. βλάβαις 29 6. c. gen. ἀλλότρια τῆς ἀναγραφῆς 15 6

ἀλλοτρίως)(οἰκείως, *animo abalienato, infeste:* ἀ. διακείμενος πρὸς τοὺς τυράννους 10 4. Cf. Isocr. Philip. p. 98 B ταῖς μὲν τῶν πόλεων οἰκείως ἔχων, πρὸς δὲ τὰς ἀλλοτρίως διακείμενος, Panath. p. 266 C ἀλλοτριώτερον ἔχομεν πρὸς ἡμᾶς αὐτοὺς ἤ, Polyb. 3, 67, 8; 31, 5, 4, Dio Cass. 78, 2, Diod. Sic. 11, 61; 18, 4 etc.

ἀλλόφυλος, *alienigena:* πόλεμος πρὸς ἀλλοφύλους 38 2

ἄλλως, *alias* (de tempore): οὔτ' ἄ. καὶ τότε 1 3; 16 3. ἄ. τε καὶ *imprimis, praesertim;* 7 4. i. q. μάτην: διάγοντες ἄ. τὸν χρόνον 10 3; ἄ. ἀλύοντα 14 3

ἀλύειν[2], *otiari, nil certi propositum habere,* Fr. *flâner:* ἄλλως ἀλύοντα 14 3. The word is probably borrowed from Timaeus

ἀλύπως, *sine dolore, placide:* 38 1

ἅλωσις, *expugnatio:* τὴν ἅ. τῆς Ἀχραδινῆς 18 3

ἅμα, *simul:* 10 3; ἅμα καὶ πανταχόθεν 21 3; ἅμα μέν—ἅμα δέ, *cum—tum:* 19 1; 23 4. c. participio: λέγων ἅ. ταῦτα 12 5; θαυμάζοντες ἅμα 16 5. c. dat. *una cum:* ἅ. τῇ φήμῃ τῆς νίκης 29 2; ἅ. τῷ χρόνῳ 37 5

ἁμαρτάνειν, *deliberato consilio peccare.* PASS. τῶν ἡμαρτημένων (*peccatorum*) πρὸς τοὺς πολίτας 4 3. Cf. Soph. O. C. 439, 1269, Menander fr. 178 ἅπανθ' ὅσ' ὀργιζόμενος ἄνθρωπος ποιεῖ ταῦθ' ὕστερον λάβοις ἂν ἡμαρτημένα, Xen. An. v viii 20

ἁμάρτημα, *peccatum, delictum:* τὰ ἁ. ἀποκρύπτων 3 4; τοῖς ἐν ἁμαρτήμασι γενομένοις 15 1

ἀμελῶς, *neglegenter:* 18 2

ἀμετάπτωτος, *immutabilis:* δόξαν μόνιμον καὶ ἀ. 6 1. Cp. Plat. Tim. 29 B

ἀμήχανος i. q. ἄπορος: ἀμήχανοι ἀναστῆναι 28 3; ἀμήχανον, *impossibile* 9 4

ἄμισθος: στρατιωτῶν ἄ. 1 2

ἀμύνεσθαι, *se defendere ab aliquo:* τὸ ἀ. δι' ἔργων 32 2; ὡς ἀμυνούμενος 31 2

ἀμφισβήτησις, *contentioni locus,* 'room for discussion': 19 1

ἀμφότερος; ἀμφότεροι (*utrique*) 11 4; ἀμφοτέρων 12 2; 20 2; ἀμφοτέροις 12 2

ἀμῶς γέ πως, i. q. ὁπωσδήποτε, *quoquo modo:* Pr. 1

ἄν (ἐάν) conditional: 6 1; 7 3; οὐδ' ἂν πταίσωσιν 6 2

ἄν, potential: c. imperf. indic. ἐβούλετο ἂν 6 3; 20 4. c. aor. inf. 6 3; 33 1. omitted after ἕως followed by subjunctive 10 3

ἀναβαίνειν, *ascendere:* ἀναβαίνοντι 26 1; ἀνέβη 4 4; ἀνέβησαν 22 2; ἀναβάντες 27 2

ἀνάγεσθαι (MED.), *solvere* (navem), *navi proficisci:* ἀνήγοντο 19 3; ἀνῆχθαι 10 3. PASS. ἀνήχθη 8 3; ἕως ἀναχθῶσιν αἱ τριήρεις 10 3; ἀνηγμένου 11 1

ἀναγιγνώσκειν, *legere.* PASS. τῶν γραμμάτων ἀναγνωσθέντων 7 5

ἀναγκάζειν, *cogere:* ἠνάγκασεν 24 1; 30 1. PASS.

ἀναγκαζομένους **27** 5; ἀναγκασθεὶς **7** 4; **34** 2

ἀναγκαῖος, *necessarius:* ἀναγκαῖον **32** 2: τροφῆς ἀ. **11** 3

ἀνάγκη, *necessitas:* ὡς ἦν ἀ. **16** 2; ἐξ ἀ. Pr. 3; τὴν περὶ τὸν ἀδελφὸν ἀ. **36** 1

ἀναγορεύειν, *renuntiare:* ἀνηγόρευον ὑπὸ κηρύκων **23** 1 PASS. ἀναγορευθέντος αὐτοῦ **7** 2. The technical term for the official announcement of an election, either by the κῆρυξ or the presiding magistrate. Cf. lat. *renuntiatio*, Cic. or. p. Planc. c. 6, 14

ἀναγραφή[2], *commemoratio:* τῆς τῶν βίων ἀ. **15** 6. Cf. Pericl. c. 2, 3 ἐνδιατρῖψαι τῇ περὶ τοὺς βίους ἀναγραφῇ

ἀναδεικνύναι[2], *publice declarare, renuntiare:* ἀνέδειξεν ἑαυτὸν τύραννον **4** 3

Cf. Caes. c. 37, 1 ὕπατον ἀναδείξας ἑαυτὸν καὶ Σερουίλιον Ἰσαυρικόν, c. 28, 5 (quoted in n. to c. 2, 3 l. 21), Arat. c. 3,3 ἑαυτὸν ἀνέδειξε τύραννον, Polyb. 4, 48, 3 ἀναδεδειχὼς ἑαυτὸν βασιλέα, 1, 80, 12 ὃν ἀνέδειξαν εὐεργέτην αὐτῶν, Diod. Sic. I 66 οἱ μέγιστοι τῶν ἡγεμόνων δώδεκα...ἀνέδειξαν ἑαυτοὺς βασιλεῖς

ἀναδέχεσθαι[2], *in se recipere, pati, tolerare:* πληγὰς ἀναδεξάμενος εἰς τὸ σῶμα **4** 2; ἀνεδέχοντο τὰς ἥττας **29** 6

Cf. Diod. Sic. IV 29 fin.: πολλοὺς ἀγῶνας καὶ κινδύνους ὑπὲρ αὐτῆς (τῆς Σαρδοῦς) ἀναδέξασθαι, Polyb. 4, 70, 1 πολλὰς ἀναδεξάμενος χιόνας καὶ ταλαιπωρίας, 13, 4, 3 πᾶν βουληθῆναι ἀναδέξασθαι, 3, 4, 5 εὐγενῶς ἀναδέχεσθαι τὰς περιπετείας

ἀναδιδόναι, *sursum mittere:* ὁμίχλην τοῦ ποταμοῦ πολλὴν ἀναδιδόντος **27** 1

ἀναζωπυρεῖν[2], *reviviscere, revalescere:* τῆς πόλεως ἀναζωπυρούσης **24** 8

Cf. Pomp. c. 41, 2 αὖθις ἀναζωπυροῦντα καὶ παρασκευαζόμενον, Achill. Tat. I p. 59 ἀνέψυξε μὲν ἡ ψυχὴ τοῦ φυτοῦ· τὸ δὲ σῶμα ἀποθνῇσκον πάλιν ἀνεζωπύρησεν, Athenae. VII p. 297 A ἀναζωπυρήσαντος τοῦ λαγὼ (sc. post λιποθυμίαν) τῇ βοτάνῃ

ἀναθεωρεῖν[1], *contemplari:* ἀναθεωρῶμεν Pr. 2

ἀνάθημα, a general term for gifts (buildings, statues, tripods etc.) dedicated to a god; τῶν κρεμαμένων ἀ. **8** 2; **29** 3

ἀναθυμίασις[1], *vapor:* τὴν ἀ. **27** 2

ἀναίμακτος[3], *incruentus:* ἀ. καὶ καθαρός **37** 3

ἀναιρεῖν, *interimere:* ἀνῃρηκέναι **7** 3; **16** 5; ἀνεῖλεν **34** 1; ἀνελὼν **4** 3; **18** 2; ἑαυτὸν ἀνελόντος **22** 5. PASS. ἀνῃρέθη δόλῳ **1** 1; ἀνῃρέθησαν **12** 5

ἀνακαθαίρειν, *purgare:* PASS. τῶν ὑπὸ πόδας τόπων ἀνακαθαιρομένων **27** 2

ἀνακαλυπτήριον, τό, pr. tertius a nuptiis dies, quo nova nupta, flammeo amoto, propinquis in conspectum veniebat; deinde etiam dona, quae illo die recens nuptae dabantur, ἀνακαλυπτήρια vocari solent (*Fabricius*) **8** 4

ἀνάκλησις, *invocatio* (found only once in Attic prose): πρὸς ἀνακλήσεις θεῶν ἐτράποντο **26** 3

ἀνακράζειν, *acclamare:* ἀνακεκραγότες **31** 4

ἀναλαμβάνειν, *assumere milites secum* (de duce castra movente): οὓς ἀναλαβὼν **12** 3

Cf. Thuc. V 7, Xen. Anab. VII iii 36, Cyr. I v 14, I iv 19, Plut. Arist. c. 11, 1 ὀκτακισχιλίους ὁπλίτας ἀναλαβὼν ἧκεν εἰς Πλαταιᾶς, Flam. c. 3, 2 τοὺς ἀκμάζοντας ἀναλαβὼν εἰς Ἤπειρον διεπέρασε, Pyrrh. c. 16, 1, Nic. c. 21, 5, Lucull. c. 27, 2, c. 28, 3, c. 31, 3, Crass. c. 17, 1, Sertor. c. 27, 1, Eum. c. 15 fin., Cat. ma. c. 13, 1, Cleom. c. 26, 1, Dion c. 49, 2, Arat. c. 21, 1, c. 25, 3, Polyb. 1, 30, 2; 2, 1, 6, Arrian Anab. 4, 24, 16

2. *recuperare:* ἀνέλαβε τὰ πράγματα πάλιν **1** 2

ἀναμιγνύναι, *coniungere*: ἀναμίξας ἑκατέρῳ (τῷ κέρᾳ) τοὺς ξένους 27 4. PASS. c. dat. ἀναμιχθέντες 16 4

ἀνανδρία, *ignavia*: τὴν ἀ. 21 1

ἀναξίως, *indigne*: 15 5

ἀναπηδᾶν, *insilire*: πρός τινα πέτραν ἀνεπήδησεν 16 4

ἀνάπτειν, *ascribere*, *attribuere alicui causam alicuius rei*: πάντα εἰς τὴν τύχην ἀνῆπτε 36 3

ἀνάστατος, properly 'made to arise'; hence used of a ravaged country, τῆς Σικελίας ἡ μὲν ἀ. καὶ ἄπολις 1 1; of a ruined or dispeopled town, τῶν ἀ. πόλεων 39 3; πόλεις ἀ. γεγενημένας 35 2

ἀνασταυροῦν: ἀνεσταυρωκέναι τὸ σῶμα 22 5

ἀνατείνεσθαι (MED.), *minari*, *intentare*: βαρβαρικῶς ἀνατεινάμενος 11 2

ἀνατιθέναι, *consecrare*, *dedicare publice*: χαριστήρια θεοῖς ἀνέθηκαν 29 3; τὰς ἀσπίδας ἀναθεὶς 31 1. *imputare*, *causam rei in aliquem conferre*: c. dat. ἀναθεῖναι τῇ ἀνδραγαθίᾳ 21 3

ἀνατρέπειν, *evertere*: ἀνέτρεψαν 22 2. Met. PASS. *concidere animo*: ἀνατραπέντων[2] καὶ φυγόντων 21 3

ἀναφανδόν, *palam*, *manifeste*: 7 3

ἀναφύεσθαι (PASS.), *progigni*: ἐξ ὧν ἀνέφυσαν οἱ τύραννοι 22 4

ἀναχωρεῖν, *redire*: ἀνεχώρησε πάλιν 18 3; ἀνεχώρησαν 18 3; 25 3

ἀνδραγαθία, *fortitudo*: τῆς ἀ. 21 3

ἀνδράποδον, *mancipium*: 15 5

ἀνδρεία, *fortitudo*: 3 3; τῆς ἀ. 29 3; δεινότητα καὶ ἀ. 37 4

ἀνδριάς, a portrait-statue of a man: τὸν ἀνδριάντα 23 5; τοὺς ἀ. 23 4. Ἄγαλμα is the word used for an image or statue of a god

ἀνειμένως (ἀνιέναι), *remisse*: 16 3

ἀνειπεῖν, *recitare*: ἀνεῖπε κήρυγμα 39 3

ἀνέλπιστος, *insperatus*: ἀ. εὐτυχίαν 13 2

ἀνήρ: ἀνδρῶν Pr. 4; μυριάδας ανδρῶν 39 1. As appositive joined with a word expressing station or condition or some other designation: ἀ. πολεμικός 3 4; ἄνδρας Κορινθίους 13 2; πολεμιστὴς ἀ. 13 1; ἱερὸν ἀ. 16 6. ὁ ἀνὴρ in repetitione subiecti: τοῦ ἀ. 3 2; 21 3; τὸν ἄ. 23 5; 38 1; τοὺς ἄ. 21 4

ἀνθρώπινος, *humanus*: ἀ. λογισμόν 20 5; τοῖς ἀ. 14 1

ἄνθρωπος: ἀ. ἁπάντων 30 3; πᾶσιν ἀ. 29 2; μυριάδας ἀνθρώπων 36 4; in repetitione subiecti: τῷ ἀ. 3 1; τὸν ἄ. 16 5, 6. femin. τὰς ἀνθρώπους 33 1

ἀνιᾶσθαι (PASS.), *offendi*: 32 2

ἀνιέναι: γυμνάσιον τοῖς νέοις ἀνῆκαν 39 4

ἀνίστασθαι (MED.), *surgere*: ἀμήχανοι ἀναστῆναι 28 3. de sella ad dicendum *surgere*: πρὸς τὸν λόγον ἀνίστασθαι 10 3; ἀναστάς 3 1; 7 2. *castra movere*, *proficisci*: ἀνισταμένης στρατιᾶς 27 1

ἀνοίγειν, *patefacere*: τὰς πύλας ἀνοίξαντες 12 5

ἀνοχαί[1] (PL.), *induciae*: σχολῆς οὔσης καὶ ἀνοχῶν 20 2; ἐν ταῖς ἀ. 20 2

ἀνταποδιδόναι, *reddere*: τὴν κραυγὴν ἀνταποδόντων 27 6

ἀντασπάζεσθαι, *reddere salutem*: ἀντασπασάμενος 38 3

ἀντειπεῖν, *contra dicere*: οὐδὲν ἀντεῖπε 37 2

ἀντεξετάζεσθαι[1] (PASS.), *conferri*, *comparari*: ἀντεξεταζομένη 36 2. Cf. Caes. c. 3, 2 στρατιωτικοῦ λόγου ἀνδρὸς ἀντεξετάζειν πρὸς δεινότητα ῥή-

τορος εὐφυοῦς, Mor. p. 65 B *ὅταν ἐλαφρὸς ὢν καὶ ἀπατηλὸς ἐγγύθεν ἀντεξετάζηται πρὸς ἀληθινὴν καὶ ἐμβριθῆ φιλίαν*, Dion. Halic. *Epist. ad* Cn. Pomp. vi p. 754, 7 ed. Reiske *μήτε ποίησιν ἀντεξετάζειν ἑτέρᾳ ποιήσει μήτε πολιτείαν πολιτείᾳ*

ἀντέχειν, *impetum hostium sustinere: μαχόμενοι χαλεπῶς ἀντεῖχον* **4** 1

ἀντισκώπτειν[1], 'to return a gibe': **15** 3

ἀνυπόπτως, *sine suspicione:* active **16** 3; passive **10** 3

ἀνυπόστατος, *cui resistere nemo potest, invictus: ἀ. καὶ μαχιμωτάτους* **30** 3

ἄνω, *sursum: ἄ. ἐχώρει ἠχή* **27** 1

ἀξιόμαχος, *par ad resistendum: δύναμιν ἀ. πρὸς τὸν τύραννον* **1** 3. Cf. Cat. min. c. 42, 1 *ὡς τῆς στρατηγίας ἀξιομάχου διὰ Κάτωνα πρὸς τὴν ὑπατείαν γενησομένης*, Cic. c. 10, 1 *ἐν τῇ Ῥώμῃ μηδεμιᾶς ὑφεστώσης πρὸς τοὺς νεωτερίζοντας ἀξιομάχου δυνάμεως*, Dio Cass. 40, 28, 42; 54, 41, 5 *ἰσχὺν ἀξιόμαχον αὐτῷ παρεσκεύαστο*

ἄξιος, *dignus: ἄξιον* (*ἐστὶν aequum est*) *ἄγασθαι* **38** 1

ἀξιοῦν, *postulare: αὐτὸς ἕκαστος ἠξίου πρωταγωνιστεῖν* **31** 3; *ἀξιούντων αὐτὸν ἥκειν* **9** 3

ἀπαγγέλλειν, *nuntiare: ἀπαγγέλλοντες* **12** 5; *ἀπήγγειλε* **10** 3; **18** 3

ἀπάγειν, *abducere: ἀπῆγον τὸ ζεῦγος* **38** 3. PASS. *ἀπαχθεὶς* **34** 4

ἀπαγορεύειν, *vetare: ἀπαγορευόντων* **7** 4

ἀπαγριοῦσθαι (PASS.), *exasperari: ἀπηγριωμένῳ τὴν ψυχὴν*)(*ἐπιεικεῖ* **1** 3; *ἀπηγριωμέναι πρὸς ἅπαντας* **11** 4

ἀπαλλάττειν, *liberare, vindicare* ab aliqua re: c. gen. *αὐτοὺς ἀπαλλάξαι τῆς δεισιδαιμονίας* **26** 2. intrans. c. adv. *se expedire, discedere*, 'to come off': *ἐπισφαλῶς καὶ χαλεπῶς ἀπήλλαττον* **17** 3; *χαλεπῶς ἀπήλλαττον* **28** 4. MED. *abire:* **10** 1; *ἀπηλλάττετο* **31** 2

ἀπαμβλύνειν, *hebetare, obtundere.* PASS. *ἀπημβλύνθη τὴν ὄψιν* **37** 5

ἀπαντᾶν, *occurrere: ἀπαντήσας αὐτῷ* **15** 5. *respondere, obicere: οὐ φαύλως ἀπήντησεν* **15** 4. Cf. Isocr. p. 227 C

ἀπαραίτητος, *inexorabilis:* **34** 4

ἅπας, *omnis: εἰς τὸν ἅ. χρόνον* **39** 3; *πολιτείαν ἅ.* **5** 3; *ἅπαντες* **30** 3; *ἀνθρώπων ἁπάντων* **30** 3

ἀπατή, *fraus: ἀπατὴν τεχνάζων* **10** 2

ἀπειθεῖν, *non parere: ἀπειθῶν* **10** 1

ἀπειλεῖν, *minari: ἠπείλησε ποιήσειν* **11** 2

ἀπειπεῖν, *abnuere: ἀπείπωσι τὴν βοήθειαν* **2** 2. MED. (Ionic and later Greek): *ἀπειπάμενοι τὴν ξυμμαχίαν* **34** 1

ἀπειρηκέναι, *esse animo fractum: ἀπειρηκὼς ταῖς ἐλπίσι* **13** 2

ἄπειρος, *inexpertus: τοὺς ἀ.* (*tirones*) **28** 2

ἀπενθής[3], *luctus expers: τρόπαια ἀδάκρυτα καὶ ἀ.* **37** 4

ἀπέραντος, *infinitus: ἀ. δεισιδαιμονίας* Pr. 2. Originally a poetical word, but found in Plato and Thuc.

ἀπεργάζεσθαι: *ἀπειργάσθαι* (PASS.) **36** 2

ἀπέχειν, *distare: τριάκοντα σταδίους τῶν πολεμίων ἀπέχοντες* **12** 5. MED. *abstinere: ἀπέχεσθαι τροφῆς* **5** 3

ἀπέχθεια, *odium, simultas: ἰδίων ἀ.* **20** 2

ἀπεχθῶς, *invise:* διακείμενος ἀ. **10** 4. Cf. Demosth. p. 61, 25 (de pac. 18) ἔχουσι μὲν ἀπεχθῶς, ἔτι δὲ ἐχθροτέρως σχήσουσιν, Dion. Hal. Ant. R. XI 59 τοῖς ἀπεχθῶς ἐσχηκόσι πρὸς τὸ δημοτικόν

ἀπήνη[3], *vehiculum mulare:* τῆς ἀ. εἰσαγομένης **38** 3. Cf. Them. c. 26, 3

ἀπιέναι, *abire:* ἀπέλθῃ **15** 3; ἀπελθεῖν **30** 1

ἀπιστεῖν, *suspectum habere:* ἀπιστοῦσαν εἰ διαπέπλευκεν ὁ στόλος **21** 5

ἀπιστία, *diffidentia:* τὴν Καλλίππου ἀ. **11** 4

ἄπιστος, *parum fide dignus, perfidus:* ἄ. καὶ ἄσπονδον **30** 2

ἀπληστία, *cupiditas insatiabilis:* ἀπληστίᾳ τιμῶν **36** 4

ἀπό, 'from': **A. 1.** Local: ἀ. τῆς ἄκρας **18** 2; ἀ. στηλῶν Ἡρακλείων **20** 4; ἀ. τῶν ὀρῶν **28** 1; τὰ ἀ. τῆς Σ. ἀγγελλόμενα **9** 1; κεκραμένον ἀ. τῶν καπηλείων **14** 2; τὸν ἀπὸ τῆς πέτρας κατῆγον **16** 5; σύνοπτον οὐδὲν ἦν ἀ. τῶν πολεμίων **27** 1; ἐλευθεροῦσα ἀ. τῶν τυράννων, σῴζουσα δ' ἀ. τῶν βαρβάρων **23** 3

2. of Separation, Selection from a number, 'out of': μόλις τρισχιλίους ἀ. τοσούτων μυριάδων **25** 2; τὰ κάλλιστα ἀ. τῶν πράξεων λαμβάνοντες Pr. 2

Cf. Aristid. c. 19, 5 λέγονται ἀ. τῶν τριάκοντα μυριάδων τετρακισμύριοι φυγεῖν, Nic. c. 13, 3; c. 28, 3; Sull. c. 19, 4 μυρίους μόνους ἀ. τοσούτων μυριάδων, c. 22, 4 ὀλιγοστὸς ἀ. μυριάδων δυοκαίδεκα, Anton. c. 39, 5 ἀφ' ἑκάστης δεκάδος ἕνα, Xen. Hell. VII ii 6 ἀφ' ἑκάστης τῆς πεμπάδος εἷς ἡμεροφύλαξ κατελείπετο, Thuc. VII 87, 5 ὀλίγοι ἀ. πολλῶν ἀπενόστησαν, Polyb. 1, 60, 4 ἀναλαβὼν ἀ. τοῦ πεζοῦ τοὺς ἀρίστους

B. of the Instrument, Means, Cause or Occasion, *propter, per,* 'by means of': τοῖς ἀφ' ὥρας ἐργαζομένοις γυναίοις **14** 2; χρήματα παρεσκεύαζον ἀπὸ τῶν ἁλισκομένων **24** 4; ἀφ' ὧν εὐεργέτηντο πιστεύοντες ἐκείνοις **2** 1; τὴν δόξαν ἀφ' ἧς πράττεται **6** 1; **29** 1; μνήμας ἀτέρπεις ἀπὸ φόνου **29** 3; **30** 5

Cf. Nic. c. 2, 4; c. 10, 4, Dion c. 4, 1 ἐν ἀρχῇ μὲν εἶχε τιμὴν ἀπὸ τῆς ἀδελφῆς, ὕστερον δὲ καθ' ἑαυτὸν ἠγαπᾶτο, Xen. Mem. 1, 2, 14 ζῆν ἀπ' ἐλαχίστων χρημάτων, Anab. II vi 5 ἀ. τούτων τῶν χρημάτων συνέλεξε στράτευμα and see my lex. to *Oecon.* p. 13[a]

C. in forming adverbial expressions: ἀ. τύχης **16** 6; ἀπ' αὐτομάτου **12** 2

ἀποβάλλειν, *amittere:* χιλίους ἀπέβαλον πεσόντας **31** 4; ἀποβαλόντες τὴν πόλιν **4** 2

ἀποβιβάζειν, *exponere (in terram):* ἀποβιβάζων πεζούς **27** 2

ἀποβλέπειν, *respicere ad aliquem, ex aliquo pendere:* πρὸς τοὺς δυνάστας ἀ. **5** 2. Cf. Xen. Hell. 6, 1, 8 ἡ σὴ πατρὶς εἰς σὲ ἀποβλέπει, Mem. 4, 2, 2 ὥστε πρὸς ἐκεῖνον ἀποβλέπειν τὴν πολιν and see my note to Cyrop. II iv 11

ἀπογινώσκειν, *spem deponere:* ἀπογνῶναι τὴν σωτηρίαν **11** 3

ἀπογλαυκοῦσθαι[1] (PASS.), ἀπογλαυκωθῆναι τὴν ὄψιν (de oculorum morbo γλαύκωμα dicto) **37** 6

ἀποδεικνύναι, 'to make to appear' (in comparison), χρυσὸν ἀπέδειξαν τῇ Σικελίᾳ τὰς ἐν τῇ τυραννίδι συμφοράς (*effecerunt ut calamitates tyrannidis pro magno bono et tamquam auro haberentur*) **11** 4

Add to passages quoted in the note *ad l.* Dion c. 6, 3 οὕτω διελέχθη περὶ τῶν συμφερόντων πρὸς τὸν καιρὸν ὥστε τοὺς ἄλλους ἅπαντας τῇ φρονήσει παῖδας ἀποδεῖξαι (*ea dixit Dion, ut reliqui, si cum eo compararentur, prudentia pueri viderentur*), Nic. c. 1, 2, C. Gracch. c. 1, 2 ἀπέδειξε τοὺς ἄλλους ῥήτορας παίδων μηδὲν διαφέροντας (i.e. *tanta cum eloquentia causam dixit,*

ut reliqui oratores, si cum eo compararentur, pueri viderentur), Philop. c. 13, 6 ταχὺ παῖδας (αὐτοὺς) ἀπέδειξεν ἀνόητα καὶ κενὰ πρὸς ἐμπειρίαν ἀληθινὴν πανουργοῦντας (i.e. *celeriter effecit, ut Cretenses, si cum eo compararentur, pueri viderentur, qui fatua atque inania adversus veram belli experientiam machinarentur*), Aristid. *Or. Plat.* i T. 11 p. 31 ὁ Ἱπποκράτης, ὁ Δημοσθένης...παῖδας τοὺς πρὸ αὐτῶν ἀπέδειξαν (i.e. *pueros prae se maiores suos fecerunt videri*)

PASS. *exhiberi:* εἰς κοινὸν ἀπεδείχθησαν 29 1

ἀποδειλιᾶν, *ignavum se exhibere, labores et molestias detrectare:* ἀποδειλιάσαντες 25 3

ἀποδημία, *peregrinatio:* πρὸς ἀ. στελλόμεναι 8 1

ἀποδιδόναι, *restituere:* τὴν χώραν ἀποδιδοῦσα τοῖς πολίταις 23 3; χρήματα ἀποδιδόντες 34 1. *dare* (ubi non agitur de restitutione): ἀπέδωκε τοὺς νόμους τοῖς Σ. 39 3. *committere:* τὰ κέρατα τοῖς Σ. ἀπέδωκεν 27 4. MED. *vendere:* ἀπέδοτο 23 4; ἀποδόσθαι 23 4

ἀποδιδράσκειν, *clam aufugere:* ἀπεδίδρασκον 35 1; ἀποδιδράσκων ἤλω 34 3. c. acc. ὅπῃ σφᾶς ἀποδέδρακεν 21 1

ἀποθεωρεῖν[1], *speculari, contemplari:* ἀποθεωρῶν τὸ τῶν ἱππέων ἔργον 27 4. PASS. *conspici* 24 2 (see note)

ἀποθνῄσκειν *mori:* ἀποθανούμενος 34 4; ἀποθανεῖν 15 5; 21 3; 33 1; ἀποθανόντας 29 6. As passive of ἀποκτείνειν: ἀπέθνῃσκον 32 1; βίᾳ ἀποθανοῦσαν 13 5

ἀποικίζειν, *coloniam deducere.* PASS. πόλιν ἀπῳκισμένην ὑπὸ Κορινθίων 15 1

ἀποικίς (fem. of ἄποικος): τῶν ἀ. πόλεων (*coloniarum*) 3 1. Cf. Cor. c. 28, 2, C. Gr. c. 6, 14.

ἀποκεῖσθαι, *recondi:* ἀπέκειντο ὅπλων μυριάδες 13 3

ἀποκλείειν, *occludere:* τὰς πύλας ἀπέκλειον 10 2; τὴν οἰκίαν ἀπέκλεισε 5 2

ἀποκρίνεσθαι, *respondere:* ἀπεκρίνατο 6 4; 11 2

ἀποκρύπτειν, *tegere, celare:* τὰ ἁμαρτήματα ἀποκρύπτων ('screening') 3 4. PASS. *obscurari:* ἀπεκρύπτετο ζόφῳ τὸ πεδίον 27 1

ἀποκτείνειν, *interficere:* ἀποκτενοῦντες 16 4; ἀπέκτειναν 30 3; 33 1; ἀποκτείνας 5 1; ἀποκτείναντος 6 4; ἀπεκτονήκοι 16 5 (see note)

ἀπολαμβάνειν, 'to receive as one's due': ἀπελάμβανεν ἔπαινον καὶ ζῆλον 23 3. *secernere, seligere:* ἀπολαβεῖν ὅσοις ἐθέλοιεν αὐτοὶ μάχεσθαι 27 3

ἀπολαύειν, *frui:* c. gen. τί τῆς Πλάτωνος σοφίας ἀπολαύσειε 15 2

<**ἀπολέγεσθαι**> *renuntiare:* <ἀπολεγομένοις> τὴν Τιμολέοντος εὐτυχίαν 30 5 (see note)

ἀπολείπειν, *abesse:* μικρὸν ἀπέλειπεν ἔρημος εἶναι 1 1; μικρὸν ἀπολείπων ἐκπολιορκεῖσθαι (*cum parum abfuisset, quin expugnaretur*) 13 2; μικρὸν ἀπολείποντες συνῃρῆσθαι 9 3

ἄπολις[3], *eversus:* τῆς Σικελίας ἡ μὲν ἄ. ὑπῆρχεν 1 1

ἀπολλύναι, *perdere:* ἀπώλλυε 28 5; ἀπολέσας τὴν τυραννίδα 1 2; τὴν ἐκείνου ἀπολέσασαν ὑποψίαν 22 1. MED. *perire:* ἀπώλοντο 30 2, 5

[**ἀπολογεῖσθαι**, *excusare:* ἀπολογουμένης *v. l.* 30 5, see note]

ἀπομαραίνεσθαι (PASS.), *languescere:* ἀπομαραινομένης τῆς φαντασίας 6 1; ὄψιν ὑπὸ γήρως ἀπομαρανθεῖσαν 37 5

ἀποπλεῖν, *cum nave abire:* 11 2: ἀπέπλευσεν 20 5

ἀπορία, *consilii inopia:* πολλὴν ἀ. παρεῖχεν 9 1

ἄπορος: neut. 'impracticable': 16 2

ἀπορρεῖν, *defluere, delabi:* ταινία ἀπορρυεῖσα **8** 2

Cf. Marc. c. 5, 4 θύοντος αὐτοῦ τὸν κορυφαῖον ἀπορρυῆναι τῆς κεφαλῆς πῖλον, Pyrrh. c. 30, 6, Eum. c. 7, 4 ἀπερρύη τοῦ ἵππου, ib. 8 ὑπεκδραμόντων τῶν ἵππων ἀπορρυέντες εἰς γῆν, Artax. c. 11, 4 τὸν...πῖλον ἀπορρυέντα λαμβάνει ἀκόλουθος, Mor. p. 397 F αἱ χρυσαῖ τοῦ φοίνικος ἀπέρρεον βάλανοι

ἀποσείεσθαι (MED.), *excutere:* ἵππος αὐτὸν ἀπεσείσατο **4** 1

ἀποστέλλειν, *remittere:* **13** 2; σῖτον ἀποστέλλων **18** 1; ἀπέστειλε **24** 2. PASS. *mitti:* ἀπεστάλη **13** 4

ἀποστερεῖσθαι (PASS.), *privari:* ἀποστερηθῆναι **15** 3

ἀποστολή, *expeditio:* τῆς Τιμολέοντος εἰς Σικελίαν ἀ. **1** 1

ἀποστρέφειν, *fuga retrahere:* ἀποστρέψαντες τὰς τριήρεις **34** 2. *alio vertere:* πρὸς τὰ κάλλιστα ἀποστρέφοντες τὴν διάνοιαν Pr. 3

ἀποστροφή, *receptus, refugium:* ἑτέραν οὐκ ἔχοντες ἀ. Cf. Xen. Cyr. V ii 23, Anab. II iv 22, VII vi 34, Mem. II ix 5

ἀποτίθεσθαι (MED.), *deponere:* ἀποθέσθαι τὴν μοναρχίαν **37** 6

ἀποφαίνεσθαι (MED.), *dicere, pronuntiare, affirmare:* ἀπεφαίνοντο c. inf. **8** 4; ἀπεφαίνετο γνώμην **38** 3

ἀποχρῆσθαι: ἀπεχρήσαντο τῇ σχολῇ **16** 2. Cf. Them. 4, 2 τῇ πρὸς Αἰγινήτας ὀργῇ καὶ φιλονικίᾳ τῶν πολιτῶν ἀποχρησάμενος εὐκαίρως ἐπὶ τὴν παρασκευήν

ἀποχωρεῖν, *secedere:* ἀποχωρήσας μικρὸν αὐτοῦ **4** 5

ἅπτεσθαι (MED.), *attingere, rem tractandam suscipere:* ἅψασθαι τῶν βίων γραφῆς Pr. 1; ἅψασθαι πράξεως **7** 1

ἀπωθεῖσθαι (MED.), *repudiare,* 'to repel advances': ἀπωσαμένου **4** 4. PASS. ἀπωσθέντων **9** 2

ἆρα: **36** 1

ἀρᾶσθαι (DEP.), *imprecari:* κατάρας ἐπ' αὐτὸν ἀ. φρικώδεις **5** 3

ἄργυρος: *argentum* **29** 1

ἀργῶς, *otiose, segniter:* ἀ. καὶ ἀμελῶς **18** 2

ἀρέσκεσθαι (PASS.), *acquiescere in, probare:* οὐκ ἀρέσκοιντο τοῖς δι' ἀπάτης πραττομένοις **11** 1

ἀρετή, *virtus:* τελειοτέρας ἀ. **6** 4; ἀ. εὐτυχούσης **36** 2; ἀρετῇ καὶ τύχῃ **20** 5; τὴν ἀ. **3** 2; **21** 3. PL. τὰς ἐκείνων ἀ. Pr. 1. *fortitudo:* τῇ προνοίᾳ καὶ ἀ. **19** 1

ἀριστεῖον, *praemium virtutis (bellicae):* στρατηγίας ἀ. **36** 4

ἀριστεύειν, *excellere:* ἐν αὐταῖς (scil. ταῖς πράξεσιν) ἀριστεύσας **37** 3; *fortiter pugnare* (an unclassical usage): ἀριστεύοντα[2] **5** 1

Cf. Sull. c. 21, 3 ἀριστεύων ἔπεσε, Sol. c. 27, 4 ἐτελεύτησεν ἐνδόξως ἀριστεύσας ὑπὲρ τῆς πατρίδος, Alc. c. 7, 3 ἰσχυρᾶς γενομένης μάχης ἠρίστευσαν μὲν ἀμφότεροι, Pyrrh. c. 28, 3 ἐθεῶντο ἀριστεύοντα τὸν Ἀκρότατον, Phoc. c. 13, 3 περὶ αὐτὸν τεταγμένοι τὸν στρατηγὸν ἠρίστευσαν, Brut. c. 23, 4 γνώμῃ ὑπὲρ τῆς πατρίδος ἀριστεύει

ἄριστος, *optimus:* τῶν ἀ. Pr. 3

ἅρμα, *currus bellicus:* τῶν ἀ. **27** 5, 6

ἁρμονία, *harmonia musica:* περὶ μέλους ἀ. **14** 2

ἁρπαγή, *raptus:* τὰ περὶ τὴν ἀ. **8** 4

ἁρπάζειν, *avide arripere:* οὐχ ἥρπασαν τὴν πλεονεξίαν **23** 1

ἄρτι, *modo, paulo ante:* **12** 3, 4

ἀρχαῖος, *antiquus, vetus:* τοῖς ἀ. Συρακοσίοις **24** 3; τοὺς ἀ. πολίτας **35** 2; τὴν ἀ. Ἑλλάδα **37** 3 i.e. Greece proper, in opp. to ἡ μεγάλη Ἑλλάς (Strabo p. 253), the S. E. of Italy with Sicily. The former of these countries was also termed Ἑλλὰς συνεχής

'continuous Greece', as opp. to 'E. σποραδική 'discontinuous Greece', which included all the scattered colonies. Donaldson *Gr. Gr.* p. 1, 1

ἄρχειν, *praeesse, imperare:* ἄρχων (*praefectus*) **18** 2; τῶν ἀρχόντων (=τῆς γερουσίας) **3** 1; τοῖς ἄρχουσι **10** 1. c. gen. τούτων ἄρχοντα **4** 2

ἀρχή, *initium:* ἀ. εὐτυχῆ παρέσχε **13** 1; τοῖς ἀλλήλων καὶ τέλεσι καὶ ἀρχαῖς **16** 5; ἀρχὴν ἐλευθερίας βεβαιοτάτην **22** 2; πάλιν ἐξ ἀρχῆς (*de integro*) **1** 2

Cf. Ar. Plut. 866 εἰ πάλιν ἀναβλέψειεν ἐξ ἀρχῆς, Pac. 997 μίξον δ' ἡμᾶς πάλιν ἐξ ἀρχῆς φιλίας χυλῷ, ib. 1327, Ran. 591 ἐπειδὴ τὴν στολὴν εἴληφας...ἐξ ἀρχῆς πάλιν

ἀσεβής, *impius:* ἀσεβὲς ἔργον **5** 2

ἀσελγής, *lascivus:* ταῖς ἀσελγεστάταις ἡδοναῖς **13** 5

ἀσθένεια)(ῥώμη, *languor:* δι' ἀσθένειαν **6** 2

ἀσθενής, *languidus:* ἐλπίδος ἀ. **11** 3; ἐν ἀσθενέσι τοῖς ἀνθρωπίνοις **14** 1

ᾆσμα, *canticum:* θεατρικῶν ᾆ. **14** 2

ἄσμενος, *libens:* ἄσμενοι **14** 1

ἀσπάζεσθαι (DEP.), *salutare:* ἠσπάζετο αὐτόν **38** 3

ἀσπίδιον, *clipeolum:* ἀσπιδίοις εὐτελέσι **31** 1

ἀσπίς, *clipeus:* τὴν ἀ. **4** 2; **12** 5; μύριαι ἀ. **29** 2; ἀ. Ἑλληνικαῖς **19** 2; θέμενοι τὰς ἀ. **27** 2; ἀ. μεγάλας προβεβλῆσθαι **28** 1; τὰς ἀ. ἀναθεὶς τοῖς θεοῖς **31** 1

ἄσπονδος[2], *implacabilis:* ἄπιστον καὶ ἄ. πρὸς τοὺς τυράννους **30** 2

ἀστεῖος[2], *bonus, idoneus:* **3** 4

ἀστραπή, *fulgur:* πυρώδεις ἀ. **28** 1

ἀσύντακτος, *inconditus:* ἀσυντάκτοις **12** 4

ἀσφάλεια, *securitas:* **10** 1; **35** 2

ἀσφαλής, *tutus* (de rebus): ἀ. πομπήν **23** 2

ἀσφαλῶς, *tuto:* **19** 3

ἀσχολεῖσθαι[1] (PASS.), *negotiis distineri:* ἀσχολουμένοις **15** 6

ἀσχολία, *occupatio:* τὰς ταραχὰς καὶ ἀ. (*negotia*) **2** 2

ἄσχολος, *occupatus:* περὶ σκηνὰς ἀ. ὄντας **12** 4

ἅτε, *quippe, utpote:* **10** 3; ἅτε δὴ **2** 2

ἅτερος (by crasis for ὁ ἕτερος) **16** 4

ατερπής[3], *ingratus, tristis:* μνήμας ἀ. **29** 3

ἀτρεμεῖν[5], *loco se non movere, quiescere:* **16** 1

ἀτυχεῖν, *adversa fortuna uti;* ἠτυχηκόσι **15** 5

αὖθις, *rursus:* **1** 2; **4** 4; **11** 2

αὐξάνεσθαι (PASS.), *crescere:* μέγας ηὐξημένος **28** 4

αὐτόθι, *ibi* i.q. αὐτοῦ=ἐν αὐτῷ τῷ τόπῳ: **8** 4; **9** 4; **16** 2; addito ipso loci vocabulo **15** 1; **37** 3. Add to passages there quoted in illustration Anton. c. 85, 4 αὐτοῦ παρὰ τὴν κλίνην ἔπεσεν, Arat. c. 7, 5 αὐτοῦ πτήξαντες ἐπὶ τῶν κλιμάκων, Pausan. II c. 28 κατὰ χώραν αὐτοῦ λείπουσιν

Αὐτοματία: ἱερὸν Αὐτοματίας **36** 3

αὐτόματος, *voluntarius:* αὐτόματοι **2** 6. τὸ αὐτόματον, *casus fortuitus:* ἀπ' αὐτομάτου (*casu*) **12** 3

αὐτομάτως, *ultro:* **26** 2

αὐτονομία, *libertas:* τὴν αὐ. **11** 4

αὐτόνομος, *suis legibus utens, liber:* ἐλευθέρους καὶ αὐ. **23** 2

αὐτός, *ipse:* **7** 3; **13** 2; **15** 3; **21** 2; **24** 3; **27** 4; **30** 1; **31** 3; **34** 2; **37** 2; ἀνέδειξεν αὐ. ἑαυτὸν τύραννον **4** 12; μεμψάμενος αὐτὸς ἑαυτόν **17** 1; αὐ. ἑαυτῷ πρόφασιν

παρασχών 37 5; ἐμήνυσε καθ' αὑτοῦ 16 4; αὐτὸς ἐκεῖνος 8 2; ἐκεῖνον αὐτόν 38 1; αὑτοῦ τὴν πατρίδα 29 2; τὴν ἐπικράτειαν αὐτῶν 25 2; τὴν αὑτοῦ προσηγορίαν 36 3; ὑφ' αὑτῷ ποιήσεται 4 3; αὐτῷ πραχθῆναι 6 3; αὐτῆς 21 3; 30 5; 34 1; αὐτὴν τὴν οἰκίαν 36 3; παραδόντος αὐτόν 24 2; αὐτοί 9 2; 27 3; 38 1; 39 4; δι' αὐτῶν 38 2; καθ' αὑτούς 38 3; τὰς αὑτῶν (οἰκίας) 23 4; αὐτούς (*ipsos*) 7 4; 22 5; ἐπέτρεψαν αὐτοὺς ἐκείνῳ 1 3; ἀπηλλάττετο παρ' αὐτὴν τὴν Καλαυρίαν 31 2. αὑτῷ (*ipsi*) 38 1; αὑτοῦ (*ipsius*) 7 3 (this use of αὑτοῦ for ἑαυτοῦ became common in the imperial times, as is seen from inscriptions, Meisterhans *Grammatik etc.* p. 122 ed. 2)

ὁ αὐτός, *idem*: τὸν αὐ. 8 3; τὴν αὐτὴν γνώμην 6 4; 10 2; 13 5; ταὐτὰ σοφίσματα 12 1 c. dat. Δίωνι ταὐτὸ πάθος 22 1; 15 1

ἀφαιρεῖν, *auferre, detrahere*: τὴν δυσελπιστίαν ἀφελεῖν 26 2

ἄφθονος, *largus*: ἀ. ἄργυρος 29 1; σῖτον ἀ. 25 1; διῆγον ἐν ἀφθόνοις 24 4. Cf. Xen. Anab. III ii 25, Cyr. V iv 40

ἀφιέναι, *emittere, edere*: φωνὰς ἃς ἀφίησι 15 6. *cedere*: οὐκ ἀφῆκε τὸν τόπον 18 3. *omittere*: πολιτείαν ἅπασαν ἀφῆκε 5 3; ἀφέντα τὴν μανίαν 4 3. *dimittere*: ἐκ τῶν χειρῶν ἀφεὶς Σικελίαν 20 5

ἀφικνεῖσθαι, *advenire*: ἀφικόμενοι εἰς Σικελίαν 30 5. *pervenire, redigi* 'to come into a certain condition': εἰς ταπεινὴν ἀφιγμένων δίαιταν 15 6. Cf. Thuc. VII 75, 6 ἀπὸ οἵας λαμπρότητος—ἐς οἵαν—ταπεινότητα ἀφῖκτο

ἀφιστάναι, *impellere ad defectionem*: πόλεις πολλὰς ἀφιστάντες τῶν βαρβάρων 24 4. MED. *desciscere, deficere*: ἀποστάντα Καρχηδονίων 24 1; ἀποστῆναι τῆς πολιορκίας 37 6

ἀφομοιοῦν, *assimilare*: Pr. 1

ἀφοσίωσις, *defunctoria executio*: τιμῆς ἀφοσίωσιν 39 1

ἀχάριτος[2], *ingratus*: ἀχαριτώτατον 33 1

ἄχθεσθαι, *gravari*; ἤχθοντο ὑβρισμένοι 9 4

ἄχρηστος, *inutilis*: ἄχρηστα 15 6

ἄχρι, local, 'as far as' (not so common as μέχρι, Meisterh. *Gr.* p. 174 ed. 2): ἀ. Θουρίων 16 1

B

βαδίζειν, *ire*: ἐβάδιζε παραμυθησόμενος 5 2; συνταξάμενος ἐβάδιζε 20 1; βαδίζοντος 25 3

βάθρον, *subsellium*: πρός τι τῶν β. 34 4

βαθύς: βαθεῖαν (*densam*) ὕλην 22 3

βαρβαρικός, *barbaricus*: β. σκῦλα 29 3; διὰ τῶν β. τριήρων 18 1

βαρβαρικῶς, 'in an outlandish manner': 11 2

βάρβαρος)(Ἕλλην, *barbarus*: τῶν β. ναῦς 9 4; τῶν β. 10 2; 23 3; 24 4; β. μιγάδων 1 2; τοῖς β. 37 4; τοὺς β. 39 3

βαρέως φέρων (*graviter ferens*) 4 3

βαρύνεσθαι (PASS.), *gravari*: βαρυνόμενον τὴν μεταβολὴν τοῦ βίου 14 3

βαρύς, *gravis*, de persona: αὐτοῖς χρῆσθαι βαρεῖς ἦσαν 28 3

βέβαιος, *stabilis, firmus*: ἀρχὴν ἐλευθερίας βεβαιοτάτην 22 2

βεβαιότης, *stabilitas, constantia*: βεβαιότητα 6 1

βεβαίως: COMP. βεβαιότερον 10 1

βέλος, *telum:* βελῶν πλῆθος 13 3

βελτίων, *melior:* βελτίονα 12 1; βελτίω οὐδενός 1 3; βελτίονες 20 5; 29 6; οἱ βέλτιστοι (*optimates*) 1 3

βῆμα, *suggestus, pulpitum:* μέσος βήματος 22 4; τῶν περὶ τὸ β. 10 3

βία, *vis:* βίᾳ ἀποθανοῦσαν 13 5; βίᾳ καὶ πόνῳ 36 1; οὐκ ἐδέξαντο τὴν β. αὐτῶν 31 4

βιάζεσθαι (DEP.), *vi uti:* μάχεσθαι πρὸς βιαζομένους 9 3. *vim inferre:* βιαζόμενοι τοὺς βαρβάρους 19 1

βίαιος: ἡ βιαιότατον ἦν 21 2

βίος, *vita:* καταζῆσαι τὸν β. 38 1. *vitae ratio:* Pr. 1. 'a biography' (unclassical): ἐν τῷ Δίωνος β. 33 2; τὸν Τιμολέοντος β. Pr. 4; τῆς τῶν β. γραφῆς Pr. 1; 15 6

βιοτεύειν[3], *vivere:* βιοτεύσειν 24 1

βλάβη, *detrimentum:* 30 5; 32 2; ἀλλοτρίαις βλάβαις 28 6

βλάπτειν, *impedire:* βλάψαι δοκοῦσιν αἱ βρονταί 28 2

βλασφημία, *convicium:* διὰ β. τινά 32 1; αἱ β. 32 2

βοᾶν, *clamare, vociferari:* βοῶντα 16 5. *alta voce iubere*, c. infin.: βοήσας ἕπεσθαι 27 5

βοή, *clamor:* β. καὶ κρότῳ 38 3; τὴν ὑστέρων β. 21 2

βοήθεια, *auxilium ferendum, auxilio missae copiae:* 2 1, 2. *expeditio ad auxilium ferendum:* πεμπόμενοι πρὸς ἑτέρας βοηθείας 30 5

βοηθεῖν, *succurrere:* 3 1

βούλεσθαι, *velle:* βούλονται 30 2; ἐβούλετο ἂν 6 3; ἐβούλοντο 2 1 (*v. l.* ἐβουλεύοντο); 18 1; εἰ βούλοιτο 9 3; εἰ μὴ βούλοιτο 11 2; βουλόμενος 29 2; 31 3; 36 3; οὐ βουλόμενος 2 2; 24 1; τῶν β. εὐφυῶν εἶναι 15 3; τὸν βουλόμενον (*quemvis*) 22 1; 23 2; 31 3; 37 2; τοῖς β. 20 2; τοὺς βουλομένους 34 1

βουλεύεσθαι (PASS.): ἐβούλετο ἂν αὐτῷ βεβουλεῦσθαι ἐκεῖνα 6 3

βραδύνειν, *tardare, cunctari:* βραδυνόντων 7 4

βραδυτής, *tarditas:* τῇ β. τῆς πορείας 27 3

βραχύς = ὀλίγος: βραχείας δυνάμεως 11 3

βροντή, *tonitru:* αἱ β. 28 2; β. φοβεραί 28 1

βωμός, *ara:* τοῦ β. 16 4; τὸν β. 16 3

Γ

γαλήνη, *mare serenum:* 19 3. fig. (poetical) *tranquillitas:* ἀσφάλειαν καὶ γαλήνην[3] παρασχών 35 2

γάμος, *nuptiae:* ἐν τοῖς γ. 8 4

γάρ: τί γάρ 15 5. 'that is to say' (explanatory) 8 2; 16 2; 19 1; 33 1

γειτνίασις, *vicinitas:* τὴν τῶν βαρβάρων γ. 10 2

γελᾶν, *ridere:* γελάσας 11 2. c. acc.: γ. τὴν ἀνανδρίαν τοῦ Μάγωνος 21 1

γέλως, *risus:* μετὰ γέλωτος 19 2

γενεά, *proles:* 34 1

γενναῖος, *generosus:* ἀγαθὸν καὶ γ. 7 2

γεννᾶν, *gignere:* PASS. γεννηθείς (*natus*) 13 4

γένος, *genus:* Συρακοσίῳ τὸ γ. ὄντι 1 3; οὔτε γένεσιν οὔτε πλούτοις 29 6

γῆ, *terra:* ἐκ γῆς καὶ θαλάττης 34 3

γῆρας, *senectus:* ὑπὸ γήρως 37 5

γηροτροφεῖσθαι (PASS.), *in senectute nutriri:* γηροτροφούμενος 39 1

γίγνεσθαι, *fieri:* γίγνεται

σημεῖον 8 2; 12 2; τὸ γινόμενον Pr. 2; τίς γένοιτο μέμψις 15 2; γινομένης κατηγορίας 23 5; παροιμία τις γέγονεν 26 1; γέγονεν (στέφανος) 26 2; ἐγεγόνει 28 1; οὐδὲν φοβερὸν γεγονέναι 32 2; ὅπως μηδεμία βλάβη γένηται 30 5; γενομένων τούτων 31 2; γενέσθαι 32 2; 33 1; γενέσθαι 84; 28 5; γενομένης 21 5; τὸ περὶ τὰς ἐκκλησίας γενόμενον 38 2; τοῖς γεγενημένοις 6 4. II. 1. with Predicate noun, *fieri* 'to become': ἀντὶ τοιαύτης γενέσθαι τοιαύτην 11 2; περίλυπος γενόμενος 5 3; κύριος γενόμενος 1 2; 22 1; 37 2; γενέσθαι ὑποχείριον 21 3; γενέσθαι οἰκιστάς 23 4; γενέσθαι διώνυμον 30 4; γενόμενοι μυρίων οὐκ ἐλάσσους 23 3; πολυπόνους γενομένας 36 2; φανεροὺς γεγονότας 25 4; ἐπαράτους γεγονότας 30 4; ἀναστάτους γεγενημένας 35 2
2. with Predicate gen. ἐλπίδος τοιαύτης γενόμενον 3 1.
se ipsum praestare: κράτιστος γενόμενος 10 4; πολλῶν μεγάλων γενομένων 36 1

γιγνώσκειν, *cognoscere, intellegere:* PASS. ἐγνώσθη τοῖς Ἐ. ἡ δόξα τῶν πεσόντων 29 1. *consilium capere, statuere:* ἔγνω ζῆν καθ' ἑαυτόν 5 3

γλυφή, *sculptura:* γλυφὴν τῆς σφραγῖδος 31 3

γνώμη, *animi sententia:* τὴν αὐτὴν γ. 6 4; ἀπεφαίνετο γνώμην 38 3

γνώριμος, *notus:* οἱ γνωριμώτατοι, *nobiles*)(τὸ πλῆθος: 1 3

γνῶσις, *cognitio:* τὰ κάλλιστα πρὸς γ. Pr. 2

γονεύς, *parens:* ἣν γονέων ἐπιφανῶν 3 2

γοῦν, *saltem:* 36 1

γράμμα: PL. *litterae, epistula:* 7 3. τῶν γρ. 7 4; 23 1

γράφειν, *litteris consignare:* ποιήματα γρ. 31 1; γράφων τοῖς οἴκοι φίλοις 36 3; γραφόντων 3 1. *litteris precari:* γράψαι πρὸς τοὺς Κ. ὅπως πέμψωσιν 22 4. PASS. γέγραπται 13 5; 33 2; γεγραμμένον (*de scripto*) 39 1. *statui, decerni:* πολλῶν εἰς τὴν ἐκείνου τιμὴν γραφομένων 38 2

γραφή, *pictura:* ταῖς Νικομάχου γ. 36 2. *scriptio:* τῆς τῶν βίων γ. Pr. 1; τῆς γ. τῇ συνηθείᾳ Pr. 3

γυμνάσιον, *gymnasium, locus in quo se nudi exercebant:* γυμνάσιον τοῖς νεοῖς ἀνῆκαν 39 4

γυμνικός, *gymnicus:* ἀγῶσι γ. 39 3

γύναιον, *muliercula:* τοῖς γ. 14 2

γυνή, *femina:* θρήνους γυναικός 15 6; Κορίνθιαι γ. 32 2; ἀνδρῶν καὶ γ. 39 1. *uxor:* τῆς γ. 4 4; γυναῖκα 6 3; 13 5; τὴν γ. 33 2; 36 4; τὰς γ. 33 1

Δ

δαιμόνιος: τὸ δ. 30 2; δ. τινός 27 5

δαίμων: ἱερῷ δ. 36 3; τῷ φυλάττοντι δ. τὸν Τιμολέοντα 16 6

δάκρυον: δάκρυα 39 1

δακρύειν: δακρύων 4 5

δακτύλιος, *annulus:* δακτύλιον 3 3

δαπάνη, *sumptus:* δαπάνας ἔχειν 7 4

δαψίλεια[1], *larga copia:* δ. τῆς ἄγρας 20 2

δέ praecedente μέν: *v. s.* μέν

δὲ καί 29 1

δ' οὖν: 11 2; 37 3

δεδιέναι, *timere:* δεδοικώς 7 4; 20 1; δεδιότες 4 2; 19 1

δέησις, *petitio:* πᾶσαν δ. 5 3

δεικνύναι, *monstrare:* ἔδειξε τὸν πρῶτον 31 3; ὑπτίαν τὴν χεῖρα δείξας 11 2

δεῖν, *oportere:* δεῖν Pr. 2; 6 1; ἔδει 20 3; c. gen. *opus esse:* ὧν ἔδει πορισθέντων 7 5. οὐδὲν δέον (sc. ἐστί), *nihil opus est* 7 4

δεῖσθαι (MED.), *desiderare, egere:* δ. τοῦ σελίνου 26 1. *orare, rogare:* ἐδεῖτο μὴ ποιεῖν 12 4; δεόμενου 20 5; δεομένων 23 1; δεηθέντες 34 1. *veniam rogare*, c. inf.: ἐδεήθησαν παραλαβεῖν 23 3

δεινός, *timendus:* οὐδὲν δεινὸν εἰ 32 2

δεινότης, *peritia, consilium:* τῇ δ. 21 3; δ. καὶ ἀνδρείαν 37 4

δέκατος, *decimus:* τὴν δ. 8 3

δεῖπνον, *cena:* 12 4

δεισιδαιμονία, *superstitio:* αὐτοὺς ἀπαλλάξαι τῆς δ. 26 2; ἀπεράντους δεισιδαιμονίας Pr. 2

Its Classical sense is a good one 'religion' (Xen. Cyr. III iii 58, Aristot. Pol. V ii p. 1315ᵃ); in later Greek it acquired the meaning (first found, probably, in Theophrast. Ch. XVI ἀμέλει ἡ δεισιδαιμονία δόξειεν ἂν εἶναι δειλία πρὸς τοὺς θεούς) of 'excessive dread of the gods'. Plutarch in his Treatise on this subject *Mor.* p. 165 B defines it as δόξαν ἐμπαθῆ καὶ δέους ποιητικὴν ὑπόληψιν οὖσαν ἐκταπεινοῦντος καὶ συντρίβοντος τὸν ἄνθρωπον, οἰόμενον μὲν εἶναι θεούς, εἶναι δὲ λυπηροὺς καὶ βλαβερούς. This feeling becomes ἀθεότης in the harder natures (τοῖς ἀντιτύποις ἤθεσι) and δεισιδαιμονία in τοῖς ἁπαλοῖς. Such being the current meaning of the word in post-classical times, it is clear, as Dr Hatch points out in his *Essays in Biblical Greek* (Oxford 1889) p. 45, that in the Acts of the Apostles c. XVII 22 and c. XXV 19 no other sense is admissible

δελέασμα[3], *blandimentum, illectamentum:* δελεάσματα 12 1. Cf. Ar. Eq. 789

δέος, *metus, pavor:* δ. ὑπὲρ Σικελιωτῶν 9 4

δεσπότης, *dominus:* κοινοῦ δ. 12 1

δεῦρο, *huc:* 20 4

δέχεσθαι (DEP.), *accipere:* πολὺ ὕδωρ δεχομένοις (de paludibus) 20 2. *amplecti:* δεξάμενος τὴν εὐτυχίαν 13 2. *consensu suo sententiam propositam comprobare:* δεξαμένου 7 2. *recipere, admittere* (in urbem): δεξαμένου (τοὺς Καρχηδονίους) 17 2; δεξάμενος αὐτούς 20 1. *excipere, sustinere impetum:* οὐκ ἐδέξαντο τὴν βίαν αὐτῶν 31 4

δή, a demonstrative particle, corresponding in many of its uses to the French *voilà:* used to emphasize particles: τότε δή, *tum demum* 5 3; ironically, with particles εἰσιὼν πρὸς αὐτὸν ὡς δὴ πρὸς τύραννον 15 3; 19 2. Cf. Arist. Vesp. 1315

δηλοῦν, *significare:* ἐπιγραφαῖς δηλοῦντα τὴν δικαιοσύνην 29 3

δημαγωγός, *plebis ductor, contionator:* δύο τῶν δ. 37 1

δημηγορεῖν, *contionari:* 10 3; δημηγορῶν 32 1; 36 3

δημουργός, *opifex, fabricator:* 35 3

δημοκρατία, *imperium populare:* πάσῃ δ. 37 1; τὴν δ. 22 2

δῆμος, *populus:* 38 3; 39 3; τοῦ δ. 7 1; δήμῳ 10 1; τῷ δ. 23 4; παρελθὼν εἰς τὸν δ. (*in contione*) 34 4; τὸν τῶν Συρακοσίων δ. 38 2

δημόσιος, *publicus:* τὰ λοιπὰ τῶν δ. 38 3

διά: (akin to δύο, as 'between' is to 'twain'). **A.** c. Gen. 1. Local: 'through', 'across': δι' ἀγορᾶς 38 3; δ. τοῦ θεάτρου 38 3; δ. τῶν τυραννείων 39 1; δ. τῶν τριήρων ὑποπορευόμενα 18 1. 2. Causal: of the Manner, Means, Instrument: δι' ἑτέρων ἕτερα κινοῦσα 16 5; δι' αὐτῶν κρίνοντες 38 2; ἀμύνεσθαι δι' ἔργων 32 2; δ. τῆς ἱστορίας Pr. 2; δι' ἀπάτης 11 1; διὰ ταχέων 10 3; 18 3; διὰ τοσαύτης γαλήνης 19 3; διὰ τῶν λόγων 37 3.

B. c. Acc. *propter, causa,*

opera alicuius: δ. τὴν στρατηγίαν ὀργισθέντας 22 5; δ. τὴν συγγένειαν 2 1; δ. τὰς Ἑλληνικὰς ταραχάς 2 2; διὰ τὴν Καλλίππου ἀπιστίαν 11 4; διὰ μῖσος 15 1; διὰ τὸν θεόν (*dei fiducia*, non, ut vult Schaeferus, *quod deo sacra faceret*, nec, ut Reiskius, *quia numini Adrano tum ludi fiebant*) 16 3; διὰ τὸ φρουρεῖσθαι τοὺς λιμένας 17 3; δ. βλασφημίαν τινα 32 1; δι' ἑαυτόν (*sua opera*) εὐδαιμονούσας 36 4; δι' ἑτέρους Pr. 1; δι' ἐμαυτόν Pr. 1

διαβαίνειν, *traicere:* 31 3; διαβαίνοντες αὐτὸν (τὸν ποταμόν) 27 2; ὡς διαβησομένους 22 5; τῶν διαβαινόντων 28 4; διαβάντες (τὸν ποταμόν) 29 1; τὸν Δαμυρίαν διαβεβηκώς 31 2; ἤδη διαβεβηκότας 27 3

διαβάλλειν, *in invidiam adducere:* τὴν ἐκεῖνον διαβαλοῦσαν—ὑποψίαν 22 1

διάβασις, *traiectio:* 31 3; κωλύειν τὴν δ. 9 3; 11 3; τὴν δ. ποιουμένων 27 3

διαβοᾶσθαι (PASS.), *divulgari:* τῆς πράξεως διαβοηθείσης 5 1

διαγανακτεῖν, *stomachari:* 15 5

διάγειν, *degere vitam, aevum transigere:* c. acc. διάγοντες ἄλλως τὸν χρόνον 10 3. intrans. ἐν εἰρήνῃ καὶ σχολῇ; διάγοντες 3 1; διῆγον ἐν ἀφθόνοις 24 4. c. partic. διάγεις παίζων 15 5. (A favourite word of Xenophon in this sense, Cyr. IV v 25, VII ii 27, VIII vi 22, Hier. I 8, VII 10, Resp. Lac. II 5)

διαγίγνεσθαι, *interesse* (de intervallo temporis): εἴκοσι ἐτῶν διαγενομένων 7 1

διαθεῖν, *discurrere:* διαθεόντων 27 5

διαθροεῖν (διά, θροῦς), *divulgare:* τούτους τοὺς λόγους διεθρόησαν 20 4

διαιρεῖν, *dividere:* διελὼν τὴν δύναμιν 21 2

δίαιτα, *victus, vivendi ratio:* ταπεινὴν δ. 15 5

διακεῖσθαι, *animo affectum esse*, with modal adverb: διακείμενος ἀπεχθῶς 10 4; διακειμένων ὁμοίως πρὸς αὐτόν 35 3

διακινδυνεύειν, *periculum adire:* διεκινδύνευον εὐρώστως 20 2

διακλέπτειν, *intervertere, subripere, furtim conservare:* PASS. διεκλάπησαν 29 1

διακομίζεσθαι (PASS.), *traicere:* διεκομίζοντο πρὸς τὴν Σικελίαν 19 2

διακόσιοι: διακόσια τῶν τεθρίππων 29 1; δ. μνῶν 39 3

διάκοσμος, *instructio:* τὸν δ. συνταράξαι 27 4

διακούειν, *ad finem usque audire:* διακούσας 38 3

διακρούεσθαι (MED.), *repellere a se:* διεκρούοντο τὸν δορατισμόν 28 1. *repudiare:* διεκρούοντο τὰς τῶν Κ. προκλήσεις 12 1

διαλαγχάνειν, *inter se sorte partiri:* διαλαχόντες τὴν χώραν 23 2

διαλέγεσθαι (DEP.), *colloqui:* 15 2; διελέχθη 26 2; πολλὰ διαλεχθεὶς πρὸς τὸν Ἀ. 11 2; κρύφα πρὸς τοὺς Καρχηδονίους διείλεκτο 2 2. c. dat. δ. αὐτῷ 4 3; ἀλλήλοις διελέγοντο 20 2

διαλείπειν, *intermittere:* διαλιπὼν ἡμέρας ὀλίγας 4 4

διαλύειν, *dimittere:* PASS. τῆς ἐκκλησίας διαλυθείσης 19 1. *interrumpi:* τὴν φάλαγγα τῷ ῥείθρῳ διαλελυμένην 27 3

διαμαρτάνειν, *frustrari:* διήμαρτε τῆς π. 17 1

διαμιλλᾶσθαι (DEP.): διαμιλλωμένη 21 3

διαμισεῖν[1], *penitus odisse.* PASS. διαμεμισημένην 35 1.

Cf. Dio Cass. 44, 8 διεμίσουν ὡς ὑπερήφανον

διαμφισβήτησις[1], *dubitatio:* διαμφισβήτησιν παρεξόντων, πότερον Pr. 4. Cf. Arist. Pol. 1, 8 πότερον δὲ μέρος αὐτῆς ἐστί τι ἢ ἕτερον εἶδος, ἔχει διαμφισβήτησιν

διαναπαύεσθαι (MED.), *paulum intermittere:* διαναπαύσασθαι 12 4; διανεπαύοντο 27 2

διανέμειν, *dividere:* τὴν χώραν διένειμε 23 4. MED. διανεμοῦνται πρὸς ἀλλήλους τὴν νῆσον 9 3

διάνοια, *mens:* κατέκλασε τὴν δ. Pr. 3

διανοίγεσθαι (PASS.), *patefieri:* οἱ πυλῶνες διανοιχθεῖεν 12 6

διαπείρειν[1, 3]: *transfigere, traicere:* PASS. διαπεπαρμένον 26 3

διαπέμπειν, *huc illuc mittere:* διαπέμποντες ἀγγέλους 23 2. MED. *nuntios mittere ad agendum de aliqua re:* πρὸς Τ. διαπεμπόμενοι 12 2. Cf. Polyb. 1, 16, 5; 1, 19, 7; 4, 34, 3; 5, 72, 1; 6, 58, 2; 21, 10, 2

διαπλεῖν, *nave traicere:* διαπλέοντας 19 2; διαπέπλευκεν 21 4; τὸ πέλαγος διαπλεύσαντες 9 1; διαπλεύσαντες εἰς Ἰταλίαν 30 2

διάπλεως *plenus:* διάπλεαι κακῶν 11 4. Cf. Mor. p. 551 A διάπλεων τὸν λογισμὸν ὀργῆς καὶ μανίας, Cratin. (fr. inc. 280 ed. Kock) ap. Athen. II p. 67 C ὁ τάλαρος ὑμῶν διάπλεως ἔσται γάρου

διαπληκτίζεσθαι (DEP.): διαπληκτιζόμενον τοῖς γυναίοις 14 2

διαπορεῖν, *ambigere:* 15 4

διαπράττεσθαι (MED.), *conficere:* διαπραξάμενος ἔργα 37 3. PASS. εὖ διαπεπραγμένων ἁπάντων 9 3

διαρτᾶν[1], 'to separate', 'disconnect': διαρτῶντος τὴν δύναμιν 25 3. Cf. Dion. Hal. 1 c. 46, 3 διηρτημένων τειχομαχίᾳ τῶν πολεμίων, de adm. vi Dem. c. 40 διαρτᾶν τὰς ἀκολουθίας (*coeptum ordinem interrumpere*).

διάσκεψις, *deliberatio, quaestio:* τὰς μείζονας δ. 38 2

διασπείρεσθαι (PASS.), *dispergi:* διεσπαρμένοις 18 2; διεσπαρμένους 23 2

διασῴζειν, *conservare, retinere:* διέσωσε τὸν ἀδελφόν 4 2; διασώσας τὸν ἀδελφόν 5 1

διάταξις, *constitutio, dispositio:* πολιτείας δ. 35 3

διατείνεσθαι (MED.), *intendere* (sese, vires suas): διατεινάμενος (τὴν φωνήν) 27 5

διατελεῖν, *permanere:* εὐδαιμονοῦντες διετέλεσαν 39 4

διατηρεῖν[2] *reservare*, 'to reserve': διετήρησεν)(κατανάλωσεν 16 6. *illaesum conservare:* διατηρῆσαι 28 5

διατρίβειν, *tempus terere:* τοὺς πρώτους χρόνους διετρίβομεν 15 4. intrans. διέτριβεν 5 3; διατρίβοντα 14 2; οἱ διατρίβοντες 19 1

διατριβή, *mora, dilatio:* διατριβὴν ἐποίει τῆς μάχης 31 3. *materies iocandi*, διατριβὴν τοῖς Ῥ. παρεῖχον 11 1. *commentatio:* τῆς μετὰ τῶν φιλοσόφων δ. 15 2; τῇ περὶ τὴν ἱστορίαν δ. Pr. 3

διαφέρειν, *differre, dissidere:* 16 5. διαφέρειν ψῆφον, *suffragia ultro citroque* (pro sua quisque sententia) *ferre.* PASS. ψήφου διαφερομένης 23 5. impers. διαφέρει μοί τι, *interest mea:* αὐτῷ τοῦτο πρὸς ἀσφάλειαν διαφέρειν 10 1. intrans. *excellere:* τόλμῃ διαφέρων 32 1; κάλλει διαφέροντες 29 2

διαφερόντως, *summopere, egre-*

gie: πρᾷος δ. **3** 2; τιμωμένου δ. **12** 2

διαφεύγειν, *fuga elabi, eludere:* μὴ διαφύγωσιν αἱ πράξεις αὐτόν **7** 4

διαφθείρειν, *interficere:* διαφθείρουσιν αὐτόν **4** 5; διαφθερῶν ἑαυτόν **5** 3; διέφθειραν **30** 3; **34** 3. PASS. διεφθείροντο **28** 5; διαφθαρέντων **22** 3. *corrumpi:* διεφθαρμένον ἔρωτι μοναρχίας ὑπὸ φίλων φαύλων **3** 3; διεφθαρμένους ὑπ' ἀλλήλων **25** 1

διαφορεῖν, *differre* (Hor. 1 Ep. V 99), *distrahere, divellere:* cf. Ar. Eq. 294 διαφορήσω σ' εἴ τι γρύξει, Av. 338 ἵν' ὑπὸ τούτων διαφορηθῶ, Eur. Bacch. 739 ἄλλαι δὲ δαμάλας διεφόρουν σπαράγμασιν, 1210 χωρίς τε θηρὸς ἄρθρα διεφορήσαμεν. Hence PASS. *vexari, exerceri:* ἐν ἀγῶσι καὶ πολέμοις διαφορηθείς[2] **13** 4

διαφυλάττειν, *conservare:* διεφύλαττε (τὸν περίβολον) **18** 3; τὴν πόλιν διέφυλαξαν **16** 2

διδασκαλεῖον, *schola:* ἐκ τῶν δ. **34** 3

διδάσκειν, *docere:* διδάσκοντος **20** 5; τὰς μουσουργοὺς διδάσκοντα **14** 2

διδόναι, *praebere:* δίδωσί τινα ἀμφισβήτησιν **19** 1; χρόνον δοὺς ταῖς εὐφημίαις **38** 3. *reddere:* εὐθύνας διδόντων **23** 5 (v. *s. v.* εὔθυναι); δίκην ἔδωκε (*poenas dedit*) **34** 4. ἔδωκεν αὐτὸν εἰς συμμαχίαν **13** 1, *dedit se in societatem*, i.e. societatis ineundae fecit potestatem.

The phrase διδόναι ἑαυτὸν εἴς τι, 'to resign, devote, lend oneself, to any object', occurs several times in Polybius: thus in 3, 15, 4 we find δοὺς αὑτὸν εἰς ἔντευξιν, 'after giving audience to', ch. 52, 7 διδόντων σφᾶς αὐτοὺς εἰς τὰς χεῖρας ἀπαρατηρήτως, 'conversing on familiar terms with'; 8, 18, 11 ἔφη δώσειν αὑτὸν εἰς τὴν χρείαν, 'he said that he would devote himself to, undertake, the business', 3, 17, 8; 10, 3, 7 αὑτὸν ἐδίδου εἰς τοὺς κατ' ἰδίαν κινδύνους, 'he exposed himself to dangers', 5, 14, 9 ἐδόκει εἰς τόπους αὑτὸν δεδωκέναι παραβόλους, 2, 30, 4 διδόντες σφᾶς αὐτοὺς ἑκουσίως ἀπέθνησκον, *sponte se offerentes* (sc. *caedi*), 32, 8, 10 οὐδεὶς ἂν ἑκὼν εἰς πρόδηλον ἀπιστίαν καὶ καταφρόνησιν ἔδωκεν αὑτόν, 'no one would have exposed himself, if he could help it, to undisguised mistrust and contempt', Diod. Sic. 14, 81, 3 προχειρότερον εἰς τόπους τραχεῖς δόντες ἑαυτοὺς ἀνῃρέθησαν, 7, 10 διὰ τὸ προπετῶς εἰς ὁμολογουμένην ἀβουλίαν ἑαυτοὺς δεδωκέναι, 18, 47 δόντες ἑαυτοὺς εἰς λῃστείας καὶ καταδρομάς, 5, 59 διδοὺς ἑαυτὸν εἰς τὰς ἐρημίας, Dion. Hal. *Ant.* 3 c. 21, 2 εἰς ὄχλον αὑτὴν ἔδωκεν ἀγνῶτα, Act. Apost. XIX 31 μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον

PASS. *tribui:* δοθῆναι **8** 4. *concedi:* ὡς ἀναγκαῖον δέδοται **32** 2; ἡμερῶν δοθεισῶν **39** 1

διεκδύεσθαι (MED.), *elabi per:* διεκδὺς τὸν ὄχλον **10** 3

διεξελαύνειν, *equo transvehi:* τὸν ποταμὸν διεξελάσαντες **31** 4

διεξιέναι (διέξειμι), *persequi, exponere:* λόγον δ. **34** 4

διηχεῖν, *divulgare:* διήχει τὸ μέγεθος τοῦ κατορθώματος **21** 4

διιέναι, *transire:* χαλεπὰ χωρία διελθὼν **12** 3: τούτους (τοὺς σταδίους) διῆλθον **12** 5

διΐστασθαι (PASS.), *diduci, separari:* πρὸς τὸν κλύδωνα διϊσταμένων ἐκείνων **18** 1; διέστησαν (*inter se dissederunt*, 'split into factions') **1** 1. Cf. Arist. Lys. 774 ἢν δὲ διαστῶσιν

δίκαιος: πρᾶξιν δ. **6** 1; πάθος δ. (*iustam iram*) **16** 6; τὸ καλὸν καὶ δ. **5** 1; τῶν δ. **4** 3; ἐπ' ἴσοις καὶ δικαίοις **23** 2; τὸν δικαιότατον ἔπαινον **23** 3; δίκαιον (sc. ἐστί, *par est*) **21** 3. *verus:* πόθον δίκαιον[2] **39** 2.

δικαιοσύνη, *iustitia:* τὴν δ. **29** 3; δ. καὶ πρᾳότητα **37** 4

δικαίως, *iure:* **16** 5; νομίμως καὶ δ. **10** 4

δικαστήριον, *forum iudiciale:* τὰ δ. 22 2

δίκη, *causa:* δίκην ὑποσχεῖν 34 3. *poena:* τὴν δ. ταύτην ἐπέθηκε 30 2; δίκην λαμβανόντων 33 2; δίκην ἔδωκε 34 4. *ultio:* τῆς δίκης αὐτοῖς ἐπιτιθεμένης 30 5

διό, *quapropter:* 6 3; 10 3; διὸ καὶ 8 1; 10 5; 20 4

διπλάσιος, *duplo maior:* ναῦς διπλασίας 9 4

δίς, *bis:* δὶς τοσοῦτοι 12 5

δισχίλιοι: ὑπὲρ δισχιλίους 34 1

διωθεῖσθαι (MED.), *repellere:* Pr. 3

διώκειν, *persequi:* ἐδίωκεν 31 2; (ἐδέσματα) διώκοντες 6 2

διώνυμος[2] *pervulgatus, celeber*, 'far-famed': 30 4. Cf. Appian *B.C.* IV 54 Σαβόρραν Ἰόβα στρατηγὸν διώνυμον ἀνεῖλε, Hisp. c. 43 καὶ ἐν Ἰβηρίᾳ καὶ ἐν Ῥώμῃ διώνυμος ἐγένετο ὁ Γράκχος

δοκεῖν, *putare:* ᾗ δοκεῖτε; 20 4; δόξομεν 7 3. de somniorum visis, *somniari, sibi videri:* ὄναρ ἔδοξαν ἰδεῖν 8 1; ἔδοξεν 8 3; 9 4; 18 2. *videri:* 11 4; 36 2; δοκεῖ 33 1; δοκοῦμεν 15 2; δοκοῦσιν 28 2; 32 2; ἐδόκει 6 3; 35 3; δοκοῦντες 15 4; τοῖς διαφέρειν δ. 16 5; δόξειν 15 6; ἔδοξε 27 5. Impers. *placet, censetur:* ἔδοξε τοῖς Συρακοσίοις 22 4

δόκησις, *opinio*: παρέχοντος δόκησιν 10 3

δοκιμάζειν, *comprobare:* ἵνα πράττωμεν δοκιμάσαντες 6 2

Cf. Pelop. c. 6, 1 ἐθαύμαζον τὴν ἀτοπίαν εἰ τὸν μὲν πράξαντα κολάζουσι, τὴν δὲ πρᾶξιν δοκιμάζουσι, Thes. c. 12, 2 οὐκ ἐδοκίμαζε φράζειν αὐτόν, ὅστις εἴη, πρότερος, Lyc. c. 12, 5, Dion c. 30, 3 ἐπέμφθησαν ἄνδρες πρὸς αὐτὸν οὓς Δίων ἐδοκίμασε, Mor. p. 18 F ταῦτα οὐκ ἐπαινοῦντες οὐδὲ δοκιμάζοντες, p. 41 B ἀνδρὸς οὐκ εὖ βεβιωκότος γνώμην δοκιμάσαντες, p. 62 E ὅταν δοκιμάσῃ τὴν πρᾶξιν, p. 238 C μόνα γὰρ τὰ ἁπλούστερα τῶν μελῶν ἐδοκίμαζον, Lucian Scyth. 8 ἐφίλουν οὓς ἐκεῖνος δοκιμάζοι καὶ ἐπίστευον ἀρίστους ἄνδρας εἶναι, Ep. ad Rom. 1 28 οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει. Thuc. (II 35, 3, III 38, 4) uses it in this sense in the passive only

δόκιμος, *spectatus, illustris:* τῶν δοκιμωτάτων Pr. 3

δολοφονεῖν, *ex insidiis interficere:* δολοφονήσοντας αὐτόν 16 3

δόμος, *domus:* ΔΟΜΩΝ 32 2

δόξα, *opinio:* τὴν δ. 6 1 *existimatio, dignitas, nobilitas:* ἐγνώσθη ἡ δ. τῶν πεσόντων 29 1; καὶ δυνάμει καὶ δ. πρωτεύων 7 2; οὔτε γένεσιν οὔτε πλούτοις οὔτε δόξαις 29 6

δορατισμός, *impetus lancearum:* τὸν δ. 28 1

δόρυ, *hasta:* 12 6

δουλεύειν, *servire:* ἐδούλευον τυράννῳ 1 3

δράκων, *draco:* δράκοντα 26 3

δραστήριος, *promptus, impiger:* ἀνὴρ πολεμικὸς καὶ δ. 3 4

δρόμος, *cursus:* δρόμῳ προσβοηθήσας 4 2; δρόμῳ φερόμενος 34 4; τὸν αὐτὸν δ. 8 3

δύεσθαι, *abscondi:* πρὶν ἢ δῦναι τὸν ἥλιον 30 1

δύναμις, *vis, efficacia:* τὴν τῶν ἀδήλων αἰτιῶν δ. 14 1; μετὰ τῆς ἄλλης δ. 36 2. *auctoritas, potentia, opes:* τιμῆς καὶ δ. 20 4; ἀπληστίᾳ δυνάμεως 36 4; δυνάμει πρωτεύων 7 2. *copiae:* 'a military force': δ. ἀξιόμαχον 1 2, 3; 7 4; 9 4; 11 3; 25 1; πλήθει δυνάμεως 20 5; τῆς δ. 17 1; 18 1; 25 2; τῇ δ. 20 1; τὴν δ. 21 2; 25 3; μεγάλην δ. 22 5; τὸ στράτευμα καὶ τὴν δ. 26 1; δ. καὶ στρατηγόν 30 2

δύνασθαι, *posse, pollere:* οἱ μὴ δυνάμενοι ζῆν 5 2; εἰς χεῖρας ἐλθεῖν οὐ δυναμένους 27 5

δυναστεία, *dominatus:* ὑπὲρ τῆς Ἱκέτου δ. 20 4; τὰς μεταβολὰς τῶν δ. 1 2

δυναστεύειν, *dominari, principem esse:* τοῦ τὴν πόλιν ἔχοντος καὶ δυναστεύοντος 10 4; τὸν δυναστεύοντα τῶν Λεοντίνων 1 3; τῶν τότε δυναστευόντων ἐν Σικελίᾳ 10 4

δυνάστης, *dominus, princeps:* τοὺς δ.

δύο: δ. τῶν δημαγωγῶν 37 1; ἀετοὺς δύο 26 3

δυσάγων[1], *aerumnosus:* δυσάγωνας (στρατηγίας) 36 2

δυσελπιστία[1], *consternatio animorum cum rebus diffidimus nostris:* τὴν δ. ἀφελεῖν 26 2

δύσεργος, *inhabilis:* βαρεῖς καὶ δ. 28 3

δυσθυμεῖν, *animum despondere:* δυσθυμῶν ταῖς ἐλπίσιν 34 2

δυσθυμία, *animi moeror:* πολλὴν δ. παρεῖχε 9 1; ὡς δή τινα δ. παρέξων 19 2

δυσπρόσμαχος[1], *difficilis oppugnatu:* δυσπροσμάχοις (μέρεσι τῆς πόλεως) 21 2

δυστυχία, *infortunium:* τῆς Δ. δ. 16 1. *adversus rei eventus:* τὴν δ. τῆς ἐπιθυμίας 4 3

δυσφορεῖν, *aegre ferre:* 5 2

δυσχεραίνειν, *gravari:* τάχιστα δυσχεραίνουσιν ἐμπλησθέντες 6 2

E

ἐάν, *si:* 2 2

ἐᾶν, *sinere, permittere:* προλαβεῖν ἐάσας 31 2; οὐκ εἴα (*vetabat*) 37 1

ἑαυτοῦ, *sui:* συμφορὰν ἑ. ποιούμενος 4 3; τῶν ἑ. πολιτῶν 10 4; τὴν ἑ. χλαμύδα 31 3; ὑφ' ἑ. μεμηχανημένοις 36 4; αὐτὸς ἑαυτῷ πρόφασιν παρασχών 37 5; διαφθερῶν ἑαυτὸν 5 3; 34 3; 36 4; δι' ἑαυτόν (*sua opera*) 36 4; παρασκευάζομεν ἑαυτούς (i. q. ἡμᾶς αὐτούς) Pr. 3

Cf. Mor. p. 88 A νῦν ἐπισφαλῶς ἔχομεν, μήθ' οὓς φοβηθῶμεν μήθ' οὓς αἰσχυνθῶμεν ἑαυτοῖς ἀπολελοιπότες. In an Inscription found at Delos of the second century B.C. we find ἑαυτῶν used for ἡμῶν αὐτῶν; but there is no instance of such use in an Attic inscription. See Meisterhans *Gramm.* p. 194, 85 ed. 2

ἑβδομήκοντα, *septuaginta:* 30 3

ἐγγηράσκειν, *insenescere:* τοῖς τυραννείοις ἐγγηράσας 15 5. Cf. Nic. c. 14, 4; Polyb. 12, 15, 7 ἐγγηράσας τῇ δυναστείᾳ, 6, 7, 4 ἐνεγήρασκον ταῖς βασιλείαις

ἐγγίγνεσθαι, *innasci:* πᾶσι κορυδαλλοῖς ἐγγενέσθαι 37 1

ἐγγύς, *prope:* c. gen. 18 3; ἐγγυτέρω 16 3; 20 3

ἐγκαταλείπεσθαι[2] (PASS.), *deseri:* ἐγκατελείφθη 30 1

ἐγχειρίδιον, *pugio:* ἐγχειρίδια 16 3

ἔγχελυς, *anguilla:* πλῆθος ἐγχέλεων 20 2

ἔδεσμα: τὰ πλήσμια τῶν ἐ. (*ciborum*) 6 2

ἐθέλειν, *velle:* 10 1: ἐθέλοιεν 27 3

ἔθνος, *natio:* τῶν λοιπῶν ἐ. 27 3

εἰ, in indirect questions 'whether': 6 4: ἀπιστοῦσαν εἰ 21 4. *quod*, introducing a statement of fact: 11 1; οὐδὲν δεινὸν εἰ 32 1

εἰ καί: 7 5

εἰ μή, *nisi*: 11 2; 30 1

εἴδωλον, *imago:* εὐλόγχων εἰ. Pr. 2

εἰκώς: εἰκός, *par, consentaneum:* ὅπερ εἰ. ἦν 2 2; ὡς εἰκὸς (ἦν) 12 4

εἶναι, *esse:* 29 2; ὅσσος ἔην οἷός τε Pr. 2; ἔσεσθαι 12 1; πρεσβύτερος ὢν 37 5. with predicate genitive: ἦν γονέων ἐπιφανῶν 3 2. **ἔστι**, *licet:* ἦν ὁρᾶν (*licuit videre*) 17 2

εἰπεῖν, *dicere:* εἶπε 20 3; εἶπεν ὡς 6 3; εἰπών 15 4; ἀκούσας καὶ εἰπὼν 10 1; εἰπόντος 15 5

εἰρήνη, *pax:* ἐν εἰ. **3** 1; εἰρήνην ἐποιήσαντο **34** 1

[**εἴρω**, *dico*]: εἴρηκε **23** 4. PASS. ὥσπερ εἴρηται **26** 3; **28** 3; τοῖς εἰρημένοις **6** 4

εἷς, *unus:* μηδὲ μιᾶς πράξεως **7** 1; μιᾷ μάχῃ **28** 6; μιᾷ φωνῇ **38** 3; μίαν (τριήρη) **13** 3. i. q. τις, *quidam* (like our indef. art. 'a', 'an') εἷς ἐκ τῶν πολλῶν **3** 1; εἷς τῶν Πλάτωνος ἑταίρων **6** 3; μίαν τῶν θυγατέρων **6** 3. *unus et idem:* εἰς ἕνα καιρόν **12** 3

εἰς: I Local: 'into', 'to': καταβαίνοντας εἰς τὸ μαντεῖον **8** 2; ὁ ἵππος αὐτὸν ἀπεσείσατο εἰς τοὺς πολεμίους **4** 1; ἰέναι εἰς Κόρινθον **23** 2; καταποντισθεῖσαν εἰς τὸ πέλαγος **13** 5; καταρρεόντων εἰς τὴν θάλασσαν **20** 2; καταβὰς εἰς τὸ πεδίον **27** 4; ἀχθεὶς εἰς τὰς Συρακούσας **34** 1; στρατεύσας ἐπὶ Μάμερκον εἰς Κατάνην **34** 1; εἰς τὰς Σ. ἐπανῆλθε **24** 3; ἀπέπλευσεν εἰς Λιβύην **20** 5; **25** 1; with verbs of 'landing', 'putting ashore': κατέπλευσαν εἰς Συρακούσας **23** 3; εἰς ὃν (φθόνον) ἐξοκέλλουσιν **36** 4; πληγὰς ἀναδεξάμενος εἰς τὸ σῶμα **4** 2; παρελθὼν εἰς τὸν δῆμον **34** 4; παρελθόντες εἰς τὸ πλῆθος **10** 2. To the local meaning belong the phrases εἰς χεῖρας ἐλθεῖν **27** 5; εἰς νοῦν ἐμβαλόντος **3** 1; εἰς ταπεινὴν ἀφιγμένων δίαιταν **15** 6

II Temporal, with the meaning of ἐν: εἰς ἕνα καιρόν **12** 3; εἰς τὸν παρόντα καιρόν **16** 6. Cf. Polyb. 4, 1, 5 διὰ τὸ καὶ τοῦτο τὸ πολίτευμα ἐπίδοσιν λαβεῖν εἴς τε τοὺς πρὸ ἡμῶν καὶ καθ' ἡμᾶς καιρούς, 9, 8, 6 παραγενομένων—εἰς τὸν τῆς καταλήψεως καιρόν, 24, 34, 10, εἰς τὴν ἐπαύριον ἐξῆλθε

III Metaphorical usages: 1. to express Purpose or Object: εἰς μεταβολὴν δεσπότου καινοῦ τιθασευομένους **12** 1; χρήματα παρεσκεύαζον εἰς τὸν πόλεμον **24** 4; πολλῶν εἰς τὴν ἐκείνου τιμὴν γραφομένων **38** 2; καταστήσαντες (αὐτὰς) εἰς κρίσιν **33** 1

2. to express Relation, 'in regard to', 'because of': εἰς σῶμα παρανομηθεῖσαν **13** 5; εἰς τὰς διατριβὰς χλευάζοντος αὐτόν **15** 2. For the phrase διδόναι ἑαυτὸν εἴς τι, see *s. v.* διδόναι

εἰσάγειν, *introducere:* PASS. τῆς ἀπήνης εἰσαγομένης **38** 3

εἰσιέναι, *ingredi:* εἰσιών **15** 3. *subire, in mentem venire:* impers. c. inf. τοῖς στρατιώταις εἰσῆλθε πονηρὸν εἶναι τὸ σημεῖον **26** 1

εἰσπλεῖν, *intrare mari, importari:* ὁ δ' εἰσέπλει **17** 2; σῖτον ἐκώλυεν εἰσπλεῖν **16** 3; ἐξ ἧς <εἰσ>έπλει τὰ ἐπιτήδεια **18** 1 (ubi v. not.)

εἶτα, *deinde:* **11** 2; **22** 1; **26** 3; **28** 2; **37** 5

εἴτε—εἴτε, *sive—sive:* **27** 5

εἰωθέναι, *consuevisse:* εἰώθαμεν **26** 1; εἰωθότες **3** 1; **5** 2

ἐκ, I Local: 'out of', 'forth from': σῖτον ἐκ Κατάνης ἀποστέλλων **18** 1; τῶν ἐξ Ἰταλίας πολλοί **23** 4; ἐκ Συρακουσῶν ἀπελθεῖν **30** 1; οἱ περὶ Φέριστον ἐξ Ἐλέας **35** 2; ἔκ τε γῆς καὶ θαλάσσης **34** 3; ἐκ τῶν χειρῶν ἀφείς **20** 5; ἐκ τοῦ περιέχοντος Pr. 2. 2. To express Separation or Distinction from a number: 'from among' **8** 2; εἷς ἐκ τῶν πολλῶν **3** 1; ἐξ αὐτῶν Καρχηδονίων τοσούτους **29** 6; ἐκ μέσου γενόμενος **5** 3

II Temporal: *statim post:* ἐκ τούτου **8** 3; **30** 1; **34** 1; ἐκ παλαιοῦ **13** 3; **34** 4; ἐκ πολλοῦ **16** 6; ἐξ ἀρχῆς **1** 2; ἐξ ὑπαρχῆς **23** 1. after a former state: ἐκ φυγάδος καὶ ταπεινοῦ Pr. 2; ἐκ μεγάλων ἀγαθῶν **15** 6; ἀσφάλειαν ἐκ πολέμου τοσούτου **35** 2

III 1. of Origin, Extrac-

tion: ἐκ κρηνῶν ὕδωρ δεχομένοις 20 2; ἐξ ὧν ἀνέφυσαν 22 4.

2. of the Cause, Instrument or Means: ἐξ ὧν 30 4; ἐκ χειρός (*cominus*) 4 2; ἐπέραινεν ἐξ ὧν ποιήσεται 4 3; ἐκ τοιαύτης προφάσεως 20 1; ἐκ μικρᾶς προφάσεως 39 1; ἐκ τούτου 26 1; ἐξ ὧν 30 4; λειτουργίαν ἐκ προβουλεύματος 39 2

In military expressions as ἐξ ἐπιστροφῆς 27 5; ἐκ παρατάξεως 34 1; and as a periphrasis for adverbs: ἐξ ἀνάγκης Pr. 3

ἕκαστος, *unusquisque:* 31 4; αὐτὸς ἑ. 31 3; παρ' ἑκάστου 31 3; ἕκαστον αὐτῶν ἐν μέρει Pr. 2

ἑκατέρωθεν, *utrinque:* 31 2

ἐκβάλλειν, *eicere e civitate:* ἐξέβαλλε 20 4; ἐκβάλοι 11 2; Διονύσιον ἐκβαλὼν Συρακουσῶν 7 3; τοῦ Δ. ἐκβαλόντος 33 2; τῶν ἐκβαλόντων 1 2

ἐκβαρβαροῦν[1], *in extremam barbariem redigere:* ἐκβαρβαρῶσαι 20 3

ἐκβαρβάρωσις[1], *barbariae introductio:* 17 2

ἐκβιάζεσθαι[1] (PASS.): ἐκβεβιασμένοις (*nimis expressis, elaboratis*) 36 2

ἔκδοσις, *collocatio* (in matrimonium): περὶ τῆς ἐ. τῶν θυγατέρων 6 4

ἐκεῖ, *ibi:* 36 4

ἐκεῖθεν, *inde:* ἐλθεῖν ἐ. 2 2; τὴν ἐ. περαίωσιν 16 1

ἐκεῖνος, *ille*, in prospective reference: 14 2. in retrospective reference: ἐκεῖνος 35 3; 36 3; ἐκείνου 38 2; τῆς ἐπιθυμίας ἐ. 4 3; ἐκείνῳ 30 5; ἐκεῖνον 37 2; 38 1, 2; ἐκείνων Pr. 1; 7 4; 29 6; 36 1; ἐκείνοις 30 4; ἐκείνους 30 1. for αὐτός 10 3

ἐκκηρύττειν, *praeconis voce eicere:* ἐξεκήρυξε τῆς Σικελίας 30 1

ἐκκλησία, *contio:* ἐπὶ τῆς ἐ. 10 3; τῆς ἐ. διαλυθείσης 11 1; ἐν ἐ. 37 2; συνῆγον ἐκκλησίαν 10 2; τὴν ἐ. 34 4; τὸ περὶ τὰς ἐ. γιγνόμενον 38 2

ἐκκόπτειν, *exscindere:* τὰς τυραννίδας ἐξέκοψε 35 1; ἐκκόψαι τῆς Σικελίας τὰς τυραννίδας 24 1

ἐκκρούειν, *de loco movere, exturbare:* Pr. 3. PASS. αἱ κρίσεις ἐκκρουόμεναι τῶν οἰκείων λογισμῶν 6 1

<**ἔκπαλαι**:>: 10 4

ἐκπέμπειν, *mittere* (nuncium, legatum): ἐξέπεμψε 7 3; 16 1; 24 4. PASS. ἐκπεμπόμενοι πρὸς ἑτέρας βοηθείας 30 5

ἐκπίπτειν (passive of ἐκβάλλειν), *eici:* ἐκπεσεῖν τῆς Σικελίας 30 2; ἐκπεσόντων τῶν πολεμίων 21 3

ἐκπλεῖν, *exire* (navibus): ἐξέπλευσε 10 3; ἐξέπλευσαν 18 1; ἐκπλεύσας 13 3

ἐκπληκτικῶς, *terribili specie:* 27 2

ἔκπλους, *expeditio:* τὸν ἐ. 7 3, 5

ἐκπολιορκεῖσθαι (PASS.), *expugnari:* ἐκπεπολιορκῆσθαι 13 2

ἐκσείειν, *excutere:* ἐξέσειε τὸ ἱμάτιον 15 3

ἐκστρατεύεσθαι (MED.), *in expeditionem exire:* τῶν Κ. ἐκστρατευσαμένων 32 1

ἐκφαίνεσθαι (PASS.), *conspicuum fieri:* ἐξεφάνη 27 2

ἐκφέρειν, *abducere:* πρὸς ἀπεράντους ἐκφέροντα δεισιδαιμονίας Pr. 2. *expromere, manifestare:* ἃ ἡ φύσις ἐξέφερεν 3 4; τὸ λαμπρὸν ἐξενηνόχασι 36 1. PASS. *animo efferri:* πρὸς ὀργὴν ἐκφερομένου 4 5. Cf. Soph. El. 628 πρὸς ὀργὴν ἐκφέρει, Thuc. III 84 ἀπαιδευσίᾳ ὀργῆς πλεῖστον ἐκφερόμενοι

ἐκφύειν[1], *efferre*, 'to bring forth': ἐξέφυσεν ὕλην 22 3

ἐκχεῖν, *effundere:* ἐκχέαι 8 3

ἑκών, *qui voluntate sua aliquid facit:* **37** 2

ἐλάττων, *minor:* οὐκ ἐλάττω ἀνδρείαν **3** 3; ἔλαττον (*minus*) **12** 5; ἐλάττους (*pauciores*) **23** 3

ἐλάχιστος, *minimus:* **29** 1

ἔλαφος, *cervus:* ἐλάφων μεσταὶ πόλεις **22** 3

ἐλεγεῖον, *distichon:* ἐ. ὑβριστικόν **31** 1

ἐλευθερία, *libertas:* ὑπὲρ τῆς ἐ. **2** 1; **11** 4; τὴν ἐ. **2** 2; **22** 2

ἐλεύθερος, *liber:* ἐ. καὶ αὐτονόμους **23** 2

ἐλευθεροῦν, *liberare, in libertatem vindicare:* ἐλευθεροῦσα ἀπὸ τῶν βαρβάρων **23** 3; ἐλευθερῶσαι **24** 1; οἱ Συρακοσίους ἐλευθερώσαντες **1** 1

Ἑλληνικός: τὰς Ἑ. ταραχάς **2** 2; οὐδενὸς τῶν Ἑ. **3** 1

ἕλος, *palus:* ἐξ ἑλῶν ὕδωρ **20** 2

ἐλπίζειν, *sperare:* ἐλπίζων χρήσεσθαι **2** 2

ἐλπίς, *spes:* ἐλ. ἀσθενοῦς **11** 3; ἐ. τοιαύτης γενόμενον **3** 1; ταῖς ἐ. **13** 2; **16** 6; **34** 2

ἐμαυτοῦ, *mei ipsius:* ἐμαυτόν Pr. 1

ἐμβάλλειν, *inicere:* ὁ ποταμὸς ἐμβάλλων ἀπώλλυε **28** 5; ἐμβαλὼν (τοὺς δακτυλίους) εἰς τὴν χλαμύδα **31** 3; θεοῦ τινος εἰς νοῦν ἐμβαλόντος τῷ ἀνθρώπῳ **3** 1; λόγον τινα ἐμβαλόντος **15** 4. *supervenire:* ἐμβάλλουσι **26** 1. intrans. *impressionem facere, hostiliter ingredi:* ἐμβαλεῖν εἰς τοὺς Κ. **27** 4; ἐμβαλὼν εἰς τὴν Συρακουσίαν **31** 2; ἐμβαλὼν εἰς τὸ πέλαγος **8** 3

ἐμμένειν, *perseverare in:* ἐμμείναντα τῷ πολέμῳ **37** 6. *servare:* ἐμμενεῖν οἷς ἐπαγγέλλονται **10** 1

ἐμπίμπλασθαι (PASS.), *satiari:* ἐμπλησθέντες **6** 2

ἐμπίπτειν, *incidere:* (αὐτοῖς) ἔρις ἐμπεσοῦσα **31** 3

ἔμπληκτος, i. q. ἄστατος, εὐμετάβολος **3** 3. Cf. Rom. c. 27, 3, Phoc. c. 7, 2, ἔμπληκτον ὁρῶν καὶ ἀνάγωγον, Dion c. 18, 2, ἔμπληκτος ταῖς ἐπιθυμίαις, c. 34, 1, ἐμπλήκτου καὶ μεθυούσης τυραννίδος, Eum. c. 3, 5 ἔμπληκτον ὄντα καὶ φορᾶς μεστὸν ἀβεβαίου, Pomp. c. 29, 4, Alex. c. 47, 8

ἐμπόδιος, *qui impedimento est:* **28** 3

ἐμποικίλλεσθαι[1] (PASS.), *variari, intertexi varie:* Νίκας ἐμπεποικιλμένας **8** 2

ἔμπροσθεν (de tempore) *ante:* ὀλίγον ἔ. **14** 2

ἐμφαγεῖν: ἐμφαγοῦσι **12** 4

ἐμφερής, *similis* (rare in classical prose): **8** 3

ἐμφύεσθαι (MED.), *inhaerere:* ἐμπεφυκότος οἷς κατεῖχε μέρεσι **21** 2

ἐξελαύνειν, *expellere:* ἐξελάσας τὸν τύραννον **1** 1

ἐν, I Local: *in*, 'in'; ἐν τῇ πόλει **3** 2; **7** 2; **17** 1; **21** 1; **24** 1; ἐν ὅλῃ Σικελίᾳ **12** 2; **17** 2; ἐν Κορίνθῳ **14** 2; **15** 1, 5; ἐν τῇ θαλάττῃ **19** 2; ἐν τῷ πεδίῳ **28** 5; ἐν ἐκείνῃ (τῇ πόλει) **29** 3; ἐν τῇ Μεσσηνίᾳ **30** 3; ἐν τῇ Καρχηδονίων ἐπικρατείᾳ **30** 3; ἐν ἀγορᾷ **39** 4; ἐν νέῳ **3** 3; ἐν ᾧ (ἀγρῷ) **36** 3; ἐν τῇ χλόῃ **22** 3; ἐν τοῖς ἐρύμασι κατοικούντων **24** 4. *inter* 'among': ἐν τοῖς ὁπλίταις τεταγμένος **4** 1; ἐν οἷς **28** 2; **29** 2. 'in respect of': **37** 3. *coram:* δημηγορῶν ἐν τοῖς Λεοντίνοις **32** 1; ἐν ἐκκλησίᾳ **33** 1; **37** 2. *penes*: ἐν Κορινθίοις τὰ πράγματα γενέσθαι **10** 2

Cf. Arist. Ach. 474 ἐν ᾧπέρ ἐστι πάντα μοι τὰ πράγματα, Av. 1677 ἐν τῷ Τριβαλλῷ πᾶν τὸ πρᾶγμα, Herod. VIII 118 ἐν ὑμῖν οἶκε εἶναι ἐμοὶ ἡ σωτηρίη

II Temporal: ἐν τίνι χρόνῳ **15** 4; ἐν τούτῳ, 'meanwhile' **2** 1; **16** 5; **25** 1; ἐν ᾧ, 'while'

15 4; ἐν ταῖς ἀνοχαῖς 20 2.
'in', 'within': ἐν ἡμέραις πεντήκοντα 16 1

II Metaphorical usages:

1. where the simple dative of means might be used, of one's surroundings, outward circumstances etc.: τῶν ἐν ταῖς στάσεσι διαφθαρέντων 22 3; ἐν τῇ μάχῃ 3 5; ἐν εἰρήνῃ διάγοντες 3 1; ἐν τοῖς πολέμοις 3 2; ζῆν ἐν τῇ δημοκρατίᾳ 5 2; τὰς ἐν τῇ τυραννίδι συμφοράς 11 4; τοὺς καταστρέψαντας ἐν τῇ δουλείᾳ 11 4; τραφεὶς ἐν τυραννίδι 13 4; 14 1; 39 1; ἐν ἁμαρτήμασι γενομένοις 15 1; ἐν τῷ σχολάζειν 14 3.

2. of the occupation in which one is engaged: ἐν λόγοις ἦσαν 20 3. Cf. Polyb. 22, 22, 4 πλείστην ἐποιεῖτο διατριβὴν ἐν τούτοις.

In composition with verbs followed by the dative: τοῖς τυραννείοις ἐγγηράσας 15 5; ἐμμενεῖν οἷς ἐπαγγέλλονται 10 1; ἐμπεποικιλμένας (τῇ ταινίᾳ) 8 2; ἐνῳκοδόμησε (τῷ τόπῳ) 22 2; ἐνοικοδομήσαντες (τῇ ἀγορᾷ) 39 4; ἐμπεφυκότος μέρεσι 21 2; ἐνῆσαν (τῇ ἀκροπόλει) 13 3

ἐναντίον, c. gen. *coram:* 10 1

ἐναντιοῦσθαι, *obsistere, adversari:* τοῖς πραττομένοις ἐναντιωθεὶς 6 3

ἐνάρχεσθαι[2] (DEP.), i. q. ἄρχεσθαι: *incipere* 16 4

ἐνδεῖσθαι (MED.), *penuria laborare:* ἐνδεόμενοι (τροφῆς) 17 3

ἔνδον, *intus:* τι τῶν ἔνδον 15 3

ἐνεδρεύειν, *subsidere in insidiis:* ἐνεδρεύσαντες 30 3

ἐνεῖναι, *inesse:* ἐνῆσαν (τοῖς τυραννείοις) 13 3

ἔνεργος, *efficax:* ἐνεργότερον Pr. 2

ἐνῆλιξ[1], *adultus:* υἱῶν ἐνηλίκων θανάτους 13 5

ἐνθουσιασμός, *afflatus divinus:* παρὰ τὸν ἐ. 27 5

ἔνιοι, *nonnulli:* ἐνίους τῶν παρόντων 16 5

ἐνίστασθαι (PASS.), *imminere, adesse:* ἐνισταμένης τῆς μάχης 12 6

ἐνοικοδομεῖν, *inaedificare:* ἐνῳκοδόμησαν 22 2; ἐνοικοδομήσαντες 39 4

ἐνταῦθα, *hic:* 15 5

ἐντός, *intra:* ἐ. τοῦ Λύκου 34 1

ἐντυγχάνειν, *occurrere:* c. dat. pers. τοῖς πρεσβεύμασιν ἐνέτυχον 9 4; c. dat. rei μεγάλαις ἐντυγχάνοντες ὠφελείαις 29 2. Cf. Xen. Cyr. I iii 11 τῷ ἀρίστῳ ἐντυχεῖν, Conv. iv 41 τῷδε τῷ Θασίῳ οἴνῳ ἐντυχών. 2. *colloqui cum aliquo*, 'to communicate with': τοῖς ἄρχουσι τῶν K. ἐντυχών 10 1; ἐντυχὼν τοῖς στρατιώταις 26 3

Cf. Flamin. c. 6, 2 ὁ δ' ἐντυχὼν αὐτοῖς φιλανθρώπως, Cat. mai. c. 12, 5 δι' ἑρμηνέως ἐνέτυχε τοῖς Ἀθηναίοις, Anton. c. 27, 3, Pelop. c. 28, 3 διεκώλυσεν ἐντυγχάνειν αὐτῷ τοὺς ἐκτός

ἐξαγριοῦσθαι (PASS.), *efferari:* ἐξηγριωμένης τῆς θαλάττης 19 1; τὴν νῆσον ἐξηγριωμένην ὑπὸ κακῶν 35 1

ἐξαιρεῖν, *sorti eximere, seponere:* οἰκίαν ἣν ἐξεῖλον αὐτῷ 36 4

Cf. Sull. c. 26, 1 ἐξεῖλεν ἑαυτῷ τὴν βιβλιοθήκην, with my n., Hom. Il. 18 444 κούρην ἣν ἄρα οἱ γέρας ἔξελον υἷες Ἀχαιῶν, Eur. Rh. 470 ἐπειδὰν θεοῖσι τἀκροθίνι' ἐξέλῃς, Troad. 33 τοῖς πρώτοισιν ἐξῃρημέναι, Herod. IV 161 τῷ βασιλεῖ τεμένεα ἐξελὼν τὰ ἄλλα ἐς μέσον τῷ δήμῳ ἔθηκε, Thuc. III 50, 2; 114, 1 Δημοσθένει ἐξῃρέθησαν τριακόσιαι πανοπλίαι, Aesch. Ag. 954

ἐξαίφνης, *subito:* 18 2; 28 1

ἐξαρκεῖν, *suppetere, sufficere:* ἐξαρκοῦσα συλλαβέσθαι 25 1

ἐξασκεῖσθαι[1,3] (PASS.), *decorari, exornari:* πόλιν τοσούτοις ἐξησκημένην καλοῖς 20 3

ἐξελαύνειν, *expellere:* πάσης Σικελίας ἐξελάσοντες τοὺς Ἕλληνας 25 1; τὸν τύραννον ἐξεληλακότες 23 2

ἐξελέγχεσθαι (PASS.), *comperiri, argui:* ταῦτα ἐξηλέχθη 2 2

ἐξελίττειν: a military term, i. q. ἀναπτύσσειν, *explicare* 'to deploy', to extend the front by bringing up the rear men, or *vice versa:* 27 5

ἐξεργάζεσθαι (DEP.), *efficere, patrare:* ἀσεβὲς ἐξειργασμένον ἔργον 5 2

ἐξημεροῦν[3, 5] (χώραν), *mansuefacere:* τὴν νῆσον ἐξηγριωμένην ἐξημέρωσεν 35 1. Cf. Herod. I 126

ἐξιέναι, *exire:* ὅταν ἐξίῃ παρ' αὐτοῦ 15 3; ἐξῆλθον δόμων 32 2; ἐφ' ἣν (πόλιν) ἐξῆλθον 18 3

ἐξοκέλλειν, *impingere:* trop. εἰς ὃν (φθόνον) ἐξοκέλλουσιν 36 4

ἐξόπισθεν, *a tergo:* 28 2

ἔξω: 27 6; c. gen. ἔ. λόγου 36 1

ἐξωθεῖν, *de statione protrudere, impellere:* ἐξωθούντων ἀλλήλους 31 3

ἐξωνεῖσθαι, *redimere:* 23 4

ἐοικέναι, *similem esse:* συνδιαιτήσει τὸ γινόμενον ἔοικε Pr. 2; τὰ Διονυσίου ζωγραφήματα καταπόνοις ἔοικε 36 2. *videri:* ὡς ἔοικε (*ut videtur*), 3 1; 6 1; 13 1; 37 1, 5; ἔοικε συμβῆναι κατ' εὐτυχίαν 19 1

ἑορτή, *festus dies, pompa:* ὄψις ἑορτῇ πρέπουσα 39 2

ἐπαγγέλλεσθαι (MED.), *polliceri:* ἐμμενεῖν οἷς ἐπαγγέλλονται 10 1

ἐπάγειν, *adversus hostes ducere:* ὡς ἐπάξων Λευκανοὺς Τιμολέοντι 34 2; ἐπῆγε τῇ πατρίδι τοὺς πολεμίους 20 4

ἐπαινεῖν, *laudare, probare:* τοὺς Σ. ἐπῄνει 2 2; ἐπῄνουν τὴν μισοπονηρίαν τοῦ Τ. PASS. τῶν ἐπαινουμένων αὐτοῦ 21 3

ἔπαινος, *laus:* τῶν τυχόντων ἐ. 6 1; τοῖς ἐ. 38 3

ἐπαίρειν, *excitare, erigere:* ἐπῆρεν (αὐτοὺς) σέβεσθαι τὸν Τ. 16 6

ἐπαιωρεῖσθαι (PASS.), *imminere, occasionem quaerere:* τοῖς πράγμασιν ἐπαιωρουμένων 2 1

ἐπακολουθεῖν[2], *prosequi:* ταῖς πράξεσιν ἐπηκολούθησε χάρις 3 2

ἐπανιέναι, *redire:* ἐπανῆλθε 24 3; 36 4; ἐπανελθόντος 33 1

ἐπάνοδος[1], *reditus:* λαμπρᾶς ἐ. 33 1

ἐπανόρθωσις[1], *reparatio (damnorum):* τινὰ τῶν ἡμαρτημένων ἐ. 4 3. *emendatio, recta vitae institutio,* 'correction': ἐπανόρθωσιν ἠθῶν Pr. 2. Cf. Mor. p. 79 C τῶν πρὸς ἐπανόρθωσιν ἤθους ἢ πάθους κουφισμὸν ἐμμελῶς λεγομένων

ἐπάρατος, *execrabilis:* ἐπαράτους γεγονότας 30 4

ἐπαχθῶς, *odiose:* 11 2

ἐπεί, temporal, *postquam:* 34 2; at beginning of a long period 4, 2; 22 3. causal, *siquidem:* 8 4

ἐπειδή, *postquam:* 6 3

ἔπειτα: πρῶτον μέν—ἔ. δέ 4 5; πρῶτον μὲν—ἔ. 23 2

ἐπέλασις[1], *impressio:* 'a cavalry charge': πυκνὰς ποιεῖσθαι τὰς ἐ. 27 5

ἕπεσθαι (MED.), *sequi:* 27 5; εἵποντο 12 5

ἐπέχειν, *cursum dirigere:* ἐπεῖχον 8 3. intrans. *aliquantum subsistere:* βραχὺν χρόνον ἐπέσχε 27 4

ἐπί: **A.** c. Gen. Local: *super,* 'upon': ἐπὶ τριήρους 11 2; ἐφ' ὧν ἐπέπλεον 9 2; ἐπὶ νεώς 34 3; ἐπὶ ζεύγους 38 3. 'in' (this seems to belong to colloquial rather than literary use): ἐπὶ τῆς ἐκκλησίας 10 3 (cf. Thuc. 8, 81, 1 ἐπ' ἐκκλησίας *in contione*); ἐπὶ τῆς οἰκίας, *domi* 36 3 (cf. Polyb. 4, 17, 1; 31, 23, 6); ἐπὶ στρα-

τοπέδου **37** 6. Fig. of the position in which a man finds himself, the ground on which he stands; ἐπ' ἐλπίδος ἀσθενοῦς καὶ βραχείας δυνάμεως **11** 3; ἐπὶ μιᾶς νεὼς καὶ χρημάτων ὀλίγων ἀπεστάλη **13** 4; ἐφ' ἡγεμονιῶν ἐτάττετο **3** 4

Add to the illustrative passages quoted in the notes: Lyc. c. Leocr. § 58 οὐδεπώποτε ἐγένετο ἐπὶ ταύτης τῆς ἐργασίας, Dem. Phil. I § 7 ἐπὶ τῆς τοιαύτης γενέσθαι γνωμης, Polyb. 1, 69, 6; 2, 57, 2 γεγονότες ἐπὶ τοιαύτης προαιρέσεως, 40, 12, 2 ἐν τούτοις καὶ ἐπὶ τούτων διαμεῖναι. Cf. Xen. Mem. III iii 2 (ed. W. Gilbert) ἡ ἀρχὴ ἐφ' ἧς ᾕρησαι (ubi ἐφ' ᾗ frustra reponunt Cobetus, Dindorfius, alii), Plut. Fab. Max. c. 21, 1, Mar. c. 14, 3, Dio c. 9, 5, Anton c. 42, 2, Pyrrh. c. 26, 3, Lys. c. 23, 5, Demetr. c. 49, 4

B. c. Dat. denoting (i) the circumstances in which: ἐπὶ ταῖς πράξεσι συντελεσθείσαις **6** 2; ἐ. μοχθηροῖς βουλεύμασιν **9** 3

(ii) subsequence or succession: τὸ ἐπὶ τούτοις γενόμενον **19** 1

(iii) the suggesting cause, motive, or occasion, with word of emotion: χαίροντες ἐπὶ ταῖς συμφοραῖς **14** 1; ἐπὶ τῷ ποιήματα γράφειν μέγα φρονῶν **31** 1; τὸ ἐπὶ τοῖς πεπραγμένοις πάθος **7** 1

(iv) the condition on which: ἐπὶ τῷ πάντα μηνῦσαι **16** 4; ἐπ' ἴσοις καὶ δικαίοις **23** 2; ἐ. τῷ δίκην ὑποσχεῖν **34** 3

(v) the objective ground, aim: **1** 4; ἀπάτην ἐπὶ τῇ διαβάσει τεχνάζων **10** 2

C. c. Acc. (i) Local: denoting motion with a view to superposition: τῆς κλίνης ἐ. τὴν πυρὰν τεθείσης **39** 3. 'to', denoting any extended motion, φοιτῶντες ἐπὶ θύρας **38** 1; τὰ πράγματα μετάξειν ἐ. τοὺς Κ. **2** 2; καταβὰς ἐ. τὴν θάλατταν **10** 3. denoting adverse or hostile approach, 'against': **2** 2; συμμάχους ἐπὶ τὸν τύραννον **7** 4; ἐ. Βρεττίους στρατευόντων **16** 2; **17** 2; (πόλιν) ἐφ' ἣν ἐξῆλθον **18** 3; ἐ. τὰς χώρας στρατεύων **24** 1; **31** 3; **32** 2; **34** 1

(ii) Temporal, denoting extent of Time: ἐφ' ἡμέρας πολλάς **19** 1; ἐπὶ πολὺν χρόνον **39** 4

(iii) Causal: denoting the purpose, 'for', 'with a view to': ἐπὶ τὰ πράγματα **1** 4; ἐ. μάχην συντεταγμένος **20** 5; ἐπὶ τὰς πράξεις προπέμπεσθαι **8** 2; **6** 1; πράξεις ἐφ' ἃς παρεκάλουν **37** 3; ἐπὶ τὰς μείζονας διασκέψεις ἐκεῖνον ἐκάλουν **38** 2

ἐπιβαίνειν, *ingredi:* ἐπιβήσοιτο Σικελίας **9** 2; ἐπιβὰς Σικελίας **16** 1

ἐπιβουλεύειν, *insidiari:* ἐπιβουλεύσαντα (τῇ πατρίδι) **5** 1

ἐπιγίγνεσθαι, *supervenire:* ὥστε μέμψιν ἐνίαις ἐ. **36** 1

ἐπιγράφειν, *inscribere:* ἐλεγεῖον ἐπέγραψε **31** 1. MED. *inscribendum curare, adscribere:* ἐπεγράψατο τὴν αὑτοῦ προσηγορίαν **36** 3. Cf. Ar. Pax 684. The usual term for inscribing decrees of the people and votive offerings in temples

ἐπιγραφή, *inscriptio*: καλλίσταις ἐ. **29** 3

ἐπιδεικνύναι, *exhibere, monstrare:* ἐπεδείκνυον τοὺς ἀετοὺς τοῖς στρατιώταις **26** 3. MED. *spectandum praebere, specimen dare:* ἐπεδείκνυτο **29** 2; πόθον ἐπεδείκνυντο **39** 3; πολλὴν ἀβελτερίαν ἐπιδεικνύμενον **14** 3; ἔργον ἐπεδείξατο **14** 2; **21** 3; ἐπιδειξάμενος δεινότητα καὶ ἀνδρείαν τοῖς βαρβάροις **37** 4; τιμὴν ἣν ἐπεδείξαντο **38** 1

ἐπιδρομή, *incursio:* τὴν πρώτην ἐ. **28** 1

ἐπιεικής, *lenis:* οὐκ ἐ. τυράννῳ **1** 3

ἐπιεικῶς, *placide, sedate:* **10** 1.

fere, vulgo, plerumque: εἰώθαμεν ἐ. **26** 2

A meaning not to be found in classical Greek. Cf. Pelop. c. 28, 1 τὰς ἀκροπόλεις ἐπιεικῶς οἱ τότε πόλεις ὠνόμαζον, Arist. c. 26, 4 εἰωθὼς ἐ. γράφειν τὰ τοιαῦτα, Cat mai. c. 2, 5 τὰ συγγράμματα καὶ δόγμασιν Ἑλληνικοῖς καὶ ἱστορίαις ἐ. διαπεποίκιλται, Lysand. c. 23, 4 οἷον ἐν τραγῳδίαις ἐ. συμβαίνει

ἐπιέναι, *obire, invisere:* ἐπιόντες τοὺς ἱεροὺς ἀγῶνας **23** 1. *aggredi, invadere* ἐπελθόντος αὐτοῖς **34** 3. *in mentem venire, subire:* γελᾶν αὐτοῖς ἐπῄει **21** 1

Cf. Pyrrh. c. 6, 5 τοῖς ἄλλοις γελᾶν ἐπῄει, Flam. c. 11, 2 ἡδομένοις ἐπῄει λογίζεσθαι, Agesil. c. 36, 5 σκώπτειν αὐτοῖς καὶ γελωτοποιεῖν ἐπῄει, Nic. c. 1, 4 τούτῳ ταῦτα γράφειν ἐπῄει, c. 7, 4 τοῖς Ἀθηναίοις ἐπῆλθε γελάσαι, Dem. p. 206, 27 ἐάσω τό γ' ἐπελθὸν εἰπεῖν μοι

ἐπιθεῖν, *insequi:* ἐπιθέοντας **28** 5

ἐπιθυμεῖν, *cupere:* ἐπιθυμοῦντες **10** 2

ἐπιθυμία, *cupiditas.* τῆς ἐ. **4** 3; ὀξυτάτῃ ἐ. **6** 2

ἐπικεῖσθαι, *premere:* τοῦ χειμῶνος ἐπικειμένου **28** 4

ἐπικοσμεῖν, *ornatum addere:* χάρις ἐπικοσμοῦσα τὴν ἀρετὴν **3** 2

ἐπίκουροι (PL.), *auxilia·* οἱ πεμφθέντες ἐ. **34** 1; ἐπικούρους **30** 3

ἐπικράτεια, 'district', 'province', used of the Carthaginian territory in the N.W. of Sicily: εἰς τὴν τῶν Καρχηδονίων ἐ. **24** 4; **25** 2; **30** 1, 3

ἐπιμέλεσθαι, *curam habere:* ἐπιμεληθῆναι τῆς πόλεως **23** 1

ἐπιμένειν, *perstare, persistere in:* 'to continue in' a pursuit: ἐ. τῇ τῶν βίων γραφῇ Pr. 1

ἐπιξενοῦσθαι[1] (PASS.), c. dat. *hospitio alicuius uti:* ὥσπερ ἐπιξενούμενον Pr. 2

Cf. Num. c. 4, 6 Σοφοκλεῖ καὶ ζῶντι τὸν Ἀσκλήπιον ἐπιξενωθῆναι λόγος ἐστί, Mor. p. 250 A ἐβιάσθη ὑφ' ἑνὸς τῶν Ταρκυνίου παίδων ἐπιξενωθέντος αὐτῇ, p. 834 E πολλοῖς ἄλλοις δοκίμοις ἐπεξενώθη (*cum aliis multis hospitii ius contraxit*), Dio Chrys. p. 494 B ἐνθυμεῖσθε ὅσῳ βέλτιον τοὺς ἐπιξενουμένους ὑποδέχεσθαι χωρὶς ὑποψίας, Pseudo-Dem. p. 1224, 2 διὰ τὸ ἐκεῖνον ἐπεξενῶσθαι πολλοῖς

ἐπιπίπτειν, *incurrere, repente adoriri:* ἐπιπίπτουσιν αὐτοῖς ταραττομένοις **12** 5; ἐπέπεσε διεσπαρμένοις **18** 2

ἐπιπλεῖν, *navigare, esse in navi:* τριήρεις ἐφ' ὧν ἐπέπλεον **9** 2. Cf. Arist. Ran. 197 εἴ τις ἐπιπλεῖ, σπευδέτω (ubi Kusterus contra codd. male corr. ἔτι πλεῖ), Thuc. II 66, 2; III 16, 3

ἐπιπορεύεσθαι[1], *advenire:* ἐπιπορευόμενος **12** 4

ἐπιπρεσβεύεσθαι[1], *mittere legatos aliquo:* ἐπιπρεσβευόμεναι **13** 1

ἐπιρρεῖν, *adfluere:* ἐπιρρεόντων **24** 1; **27** 3

ἐπιρρωννύναι, *confirmare, animum addere.* τοὺς ἄλλους ἐπιρρώσας **25** 4. PASS. ἐπιρρωσθέντες (*erecti*) **16** 1. Cf. Phoc. c. 13, 3, Marcell. c. 10, 1, Cat. min. c. 28, 5, Eumen. c. 13, 4, Cic. c. 30, 4, Pyrrh. c. 11, 3, Philop. c. 6, 4, Thuc. VI 93, 1, VII 2, 3

ἐπιστήμη, *scientia:* ἐπιστήμης καὶ λόγισμου **6** 2

ἐπιστολή, *epistula:* ἔπεμψεν ἐ. **7** 4

ἐπιστροφή, *ea conversio* ubi confertum quoddam corpus militum simul, in modum navis, sese ita convertit, ut quadrantem circuli describat, Polyb. 1, 76, 5; 10, 21, 3; 12, 18, 3 (*Schweighaeuser*): ἐξ ἐ. **27** 5

ἐπισφαλῶς, *periculose:* ἐ. ἀπήλλαττον **17** 3; ἐ. νοσοῦντα **26** 2

ἐπιτήδειος, *idoneus, dignus:* c. infin. **15** 5. τὰ ἐ., *commea-*

tus, res necessariae ad victum 18 1

ἐπιτηδεύειν, *studere, institutum habere:* ταῦτα ἐ. 14 3

ἐπιτιθέναι, *imponere:* ἔργῳ ἐπιθείς τινα χάριν συντελουμένῳ 35 3; δίκην ἐπέθηκε 30 2. PASS. τῆς δίκης ἐπιτιθεμένης 30 5

ἐπιτρέπειν, *committere, tradere:* ἐπέτρεψαν αὐτοὺς ἐκείνῳ 1 3

ἐπιφαίνεσθαι, *conspici:* ἐ. ταῖς πράξεσιν 3 3

ἐπιφανής, *illustris*, de re: ἐ. πράξεως 7 1; τυραννίδι τῇ πασῶν ἐπιφανεστάτῃ 13 4; τοὺς ἐπιφανεστάτους ναούς 29 3. de persona: γονέων ἐπιφανῶν 3 2

ἐπιφθέγγεσθαι, *assonare* (de tuba): ἐπιφθέγξασθαι 27 6

ἐπιφωνεῖν[1], *dictum sententiosum super aliqua re adferre:* 36 1. Cf. Lucull. c. 39, 3, Pomp. c. 4, 3, Alex. c. 3, 3 ᾧ γ' Ἡγησίας ἐπεφώνηκεν ἐπιφώνημα

ἐπιχειρεῖν, *suscipere, experiri:* c. inf. ἐπεχείρει...διεξιέναι 34 4; ἐπεχείρησε αὐτῷ διαλέγεσθαι 4 3. *aggredi, manus admovere:* 21 2; ἐπεχείρησαν Τιμολέοντι 37 1. absol. ἐγγυτέρω ἐπεχείρουν (*propius accedebant ad facinus perpetrandum*) 16 3

ἐπιχειροτονεῖσθαι (PASS.), *scisci, decerni:* ἐπιχειροτονηθείσης ταύτης (τῆς γνώμης) 38 3. Cf. Dem. p. 235, 9 ὅπως ἂν ἡ εἰρήνη ἐπιτελεσθῇ ἡ ἐπιχειροτονηθεῖσα (*suffragiis approbata, rata habita*) ἐν τῇ πρώτῃ ἐκκλησίᾳ

ἐπονομάζειν, *nomen imponere:* c. gen. rei ex qua aliquid nominatur: τριήρη τοῖν θεαῖν ἐπωνόμασαν 8 1. Cf. Plat. Critias 110 B τούτων ἐκείνους ἐπονομάζοντας, Legg. 713 A εἴπερ τοῦ τοιούτου τὴν πόλιν ἔδει ἐπονομάζεσθαι, Eur. Herc. F. 1329

ἐργάζεσθαι, *quaestum facere*, 'to trade': γυναίοις ἐργαζομένοις ἀπὸ τῆς ὥρας 14 2. Cf. Alex. Sam. ap. Athen. p. 572 F, Polyb. 12, 13, 2 ἀπὸ τοῦ σώματος εἰργασμένης

ἐργασία, 'workmanship': θώρακες ἐργασίᾳ διαφέροντες 29 2

ἔργον, *opus:* φύσεως—τέχνης—τύχης ἔ. 14 2; 28 1; 36 2; κοινὸν ἔ. ἔχοντες 20 3; ἴδιον ἔ. αὐτῆς 21 3; ἔργῳ 35 3. *facinus:* τῷ κάλλει τῶν ἔ. 21 4; δι' ἔργων 32 2; 33 1; 36 1; μέγιστα καὶ κάλλιστα ἔργα 37 3. *praelium:* τὸ τῶν ἱππέων ἔ. 27 4

ἐρημία, *solitudo, vastitas:* τὴν ἐ. τῶν νεωρίων 21 1; δι' ἐρημίαν 22 3

ἔρημος, *desertus, vastus:* ἔ. πόλις 1 1; τοῖς ἐρημοτάτοις τῶν ἀγρῶν 5 3

ἐρίζειν, *certare, litigare:* ἐρίζειν πρὸς ἐκείνας 14 2

ἔρις, *contentio:* ἔ. θαυμαστή 31 3

ἐρρωμένως, *strenue* 28 1

ἔρυμα, *munimentum, propugnaculum:* τῶν ἐ. 22 1; τοῖς ἐ. 18 3; 22 4

ἔρχεσθαι, *venire:* εἰς ὑποψίαν ἦλθεν 20 1; ἐλθεῖν ἐκεῖθεν 2 2; πρότερον ἐλθούσης δυνάμεως 7 4; εἰς χεῖρας ἐλθεῖν τοῖς Κ. (*manus conserere cum C.*) 27 5

ἔρως, *cupido:* ἔρωτι μοναρχίας 3 3

ἐρωτᾶν, *interrogare:* ἐρωτῶντος 15 2

ἐσθής, *vestis:* καθαρὰς ἐ. 39 2

ἔσοπτρον, *speculum:* ὥσπερ ἐν ἐ. Pr. 1

ἑταῖρος, *sodalis:* τῶν ἑ. 4 1; 6 3

ἕτερος, *alter:* ἑτέρου ὕστερος 31 3; ἕτερος ἑτέρῳ παραδιδοὺς 10 2; αὐτῶν τὸν ἕ. 16 4; ἑ. ἀποστροφήν 1 3; ἕτεροι 16 5;

29 6; δι' ἑτέρων ἕτερα κινοῦσα 16 5; ἑ. στρατιωτῶν 30 4; ἑτέρους)(τοὺς πολίτας 35 1; δι' ἑτέρους)(δι' ἐμαυτόν Pr. 1

ἔτι, *adhuc*, Fr. *encore*: **6** 4; **12** 5; **19** 1; **28** 5; ἔ. παῖδα **33** 2; ἔ. ζῶν **34** 4; ἔ. πάλαι **10** 4; ἔ. τότε **26** 3. C. comp. *etiam*: ἔ. μᾶλλον **20** 1

ἕτοιμος, *paratus*: γενομένων ἑ. **8** 1; ἑ. ὄντων **9** 3

ἔτος, *annus*: τὸ ἔ. **27** 1; ἔτει δεκάτῳ **1** 2; εἴκοσι ἐτῶν διαγενομένων **7** 1; ἔτους ὥρᾳ **22** 5

εὖ, *bene*: εὖ καὶ δικαίως λογιζομένοις **36** 2; εὖ ποιεῖς (*recte facis*) συναχθόμενος **15** 5

εὐδαιμονεῖν: εὐδαιμονοῦντες διετέλεσαν **39** 4; πόλεις εὐδαιμονούσας **36** 4

εὐδοκιμεῖν, *existimationem habere*: **3** 1

εὐεργετεῖν, *benefacere*: PASS. εὐεργέτηντο **2** 1. The omission of the augment in this verb seems to have been the rule: this is the case in Inscriptions, see Meisterhans *Gramm.* 136, 14, who adds that after the 3rd century B.C. the augment ηυ- disappears altogether

εὐεργέτης, *bene meritus*: τὸν εὐ. αὐτῶν **38** 1

εὔζωνος, *expeditus*: εὐζώνοις τὸν ὁπλισμόν **28** 3

εὐθύνην διδόναι, *rationem reposci, in disquisitionem vocari*: εὐθύνας διδόντων **23** 5

Cf. Dem. p. 341, 15 κἂν δεδωκότες ὦσιν εὐθύνας, 398, 17 εὐθύνας λόγων ὑφέξει, Lys. c. Alcib. I § 38 χρήματα κεκτημένος οὐδέποτ' ἐλθὼν εὐθύνας ἐτόλμησε δοῦναι, or. 25 § 30 πολλὰς ἀρχὰς ἄρχοντες οὐδεμιᾶς εὐθύνην διδόασιν, Xen. Hist. Gr. VIII iv 34 γνόντες ὅτι, εἰ δώσοιεν εὐθύνας, κινδυνεύσοιεν ἀπολέσθαι, Arist. Pac. 1187 ὧν ἔτ' εὐθύνας ἐμοὶ δώσουσιν, Arist. Pol. 2, 9; 3, 7

εὐθύς, *exiemplo*: **3** 2; **4** 1, 3; **20** 1, 5; **21** 4; **22** 2; **25** 2; *non ita multo post* **1** 1

εὔλογχος (εὖ λαγχάνειν), *auspicatus, commodus, familiaris*: εὐλόγχων εἰδώλων Pr. 2

εὐμένεια, *favor*: τύχης εὐ. **3** 2; τὴν πρὸς Τιμολέοντα τῶν θεῶν εὐ. **30** 5

εὐμηχανία[1], i. q. εὐπορία, *dexteritas*: τῆς τύχης τὴν εὐ. **16** 5

εὔνοια, *benevolentia*: τῆς Πλάτωνος εὐ. **15** 3; τιμῇ μετ' εὐνοίας **39** 1; χάριν ἀληθινῆς εὐ. **39** 2

εὐπορεῖν, *copiam habere*: στρατιωτῶν οὐκ εὐποροῦντος **30** 4. **2.** *nancisci*: εὐπορήσας χρημάτων **18** 3

Cp. Mor. p. 698 A τὸν μὲν ἀμωσγέπως εὐπορήσειν βοηθείας, p. 720 E τίς ἂν πρῶτος εὐπορήσειε λόγου τὸ πιθανὸν ἔχοντος, p. 250 C εἰσὶ δ' οἱ λέγοντες ἵππου τὴν Κλοιλίαν εὐπορήσασαν ἐπιβῆναι καὶ διεξελαύνειν ἠρέμα, Alcib. c. 28, 1 ἵππου ποθὲν εὐπορήσας, Sull. c. 26, 1 εὐπορήσαντα τῶν ἀντιγράφων, Artox. c. 18, 1 δεηθῆναί φησιν αὐτοῦ τὸν Κλέαρχον ὁ Κτησίας, ὅπως κτενὸς εὐπορήσειε· τυχὼν δὲ κτλ., Cat. mi. c. 28, 4 οἰομένοις ὅπλων ποθὲν εὐπορήσαντας αὐτοὺς ἐπιφέρεσθαι, Them. c. 10, 4, Crass. c. 31, 5 ὅπλου οὐκ εὐπόρησεν, Xen. Hell. I i 10 ἵππων εὐπορήσαντες νυκτός, vi 19 σίτων οὐδαμόθεν ἦν εὐπορῆσαι, Diod. Sic. I 3 οὐ ῥᾴδιον εὐπορῆσαι τῶν ἐς τὴν χρείαν πιπτουσῶν βίβλων, Luc. Anach. c. 9 εὐπορῆσαι μήλων. Aristotle frequently uses the word in this sense; see Bonitz's Index p. 299 a.

εὐπορία, *facultas*: χρημάτων εὐπορίαν **23** 4

εὐποτμία[1], *bona fortuna*:)(φρόνησις Pr. 4

εὐπρεπής, *speciosus*: παραγωγαὶ εὐ. **9** 3

εὐροεῖν[1,3], *successum habere, bene procedere*: εὐρόησαν αἱ πράξεις **21** 4

εὐρώστως[1], *fortiter*: **20** 2

εὐτελής, *vilis*: ΑϹΠΙΔΙΟΙϹ ΕΥΤΕΛΕϹΙΝ **31** 1

εὐτυχεῖν, *secunda fortuna uti*: οἷς εὐτύχει πεποιθώς **20** 1; ἀρετῆς εὐτυχούσης **36** 2

εὐτύχημα[3], *secunda fortuna*: διὰ τῶν εὐ. **38** 1

εὐτυχής, *felix:* ἀρχὴν εὐ. 13 1

εὐτυχία, *secunda fortuna:* 16 1, 6; ἀνέλπιστον εὐ. 13 2; κατ' εὐτυχίαν 19 1; ἡ Τιμολέοντος εὐ. 16 6; τὴν Τιμολέοντος εὐ. 30 4; 30 6

εὐφημία: ταῖς εὐ. (*festis vocibus*) 38 3

εὐφυής, *dicax, facetus:* τῶν βουλομένων τις εὐφυῶν εἶναι 15 3

Cf. Plut. Dem. c. 25, 5 οἱ εὐφυεῖς χλευάζοντες ἔφραζον, Isocr. Areopag. § 49 καὶ τοὺς εὐτραπέλους δὲ καὶ τοὺς σκώπτειν δυναμένους, οὓς νῦν εὐφυεῖς προσαγορεύουσιν, ἐκεῖνοι (i.e. antiqui Athenienses) δυστυχεῖς ἐνόμιζον, Ruhnken *Hist. cr. orat. graec.* p. 151.

εὐφυΐα, de *regionis situ:* τῆς θαλάσσης τὴν εὐ. 20 3 (ubi vide n.)

εὐχερῶς, *facile, expedite:* 36 2

εὔχεσθαι, *precari, optare:* 20 3; θεοῖς οἷς εὔξατο ἐπιδεῖν 37 2. εὐ. ὅπως τυγχάνωμεν Pr. 2. See note on c. 22, 4 l. 33

εὐχή, *votum, precatio:* εὐχὰς θεῶν 26 3

ἐφίεσθαι (MED.), *appetere:* πραγμάτων ἐφιέμενον 14 3; τῶν λόφων ἐφιεμένους 28 5

ἐφιστάναι, *inhibere, consistere iubere:* τοὺς πρώτους ἐπέστησαν 12 4; ἐπιστήσας τὴν πορείαν 26 2. MED. *consistere:* ἐπιστάντος 15 5

ἔφοδος, *adventus:* τῆς ἐ. 20 1. *impressio*, 'assault': πανταχόθεν τῆς ἐ. γενομένης 20 1

ἐφορᾶν, 'to live to see': πόλεις ἐ. εὐδαιμονούσας 36 4; οὐκ ἐπεῖδεν Διονύσιον 15 5; θανάτους υἱῶν ἐπεῖδε 13 5; τῶν ἐπιδόντων τὴν αὐτονομίαν 11 4

ἐφορμεῖν, *navibus obsidere, insidere:* ἐφορμούντων 13 2; ναῦς ἐφορμούσας 9 4

ἔχειν, *habere:* 15 3; 16 5; εἶχε 22 3; τὸ θαυμαστὸν ἔσχεν 16 1; ὥσπερ εἶχε τὸ ξίφος 16 4; γλυφὴν ἔχοντα 31 3; μαρτυροῦντας εἶχεν ἐνίους 16 5; εἰ τὴν αὐτὴν γνώμην ἔχοι 6 4; πολὺν χειμῶνα τοῦ πελάγους ἔχοντος 19 1; κοινὸν ἔργον ἔχοντες 20 2; μνήμας ἀτερπεῖς ἔχοντας 29 3; 34 1; τῷ θεῷ χάριν ἔ. 36 3. *potiri, armis obtinere:* τοῦ τὴν πόλιν ἔχοντος 10 4; 11 3; πόλιν ἣν εἶχον 18 3; τὴν Μεσσήνην εὐθὺς εἶχε 20 1; 34 1. **2.** of habits, states or conditions: τῶν ἀγώνων τέλος ἐχόντων 30 5; κόσμον οὐκ εἶχε 31 3; ἰσχὺν ἔχοντα 36 2; πολὺ τὸ ῥᾴδιον ἔχουσα 36 2; μῖσος εἶχε πάντας 22 4. ἔχων = 'with': ἧκεν ἔχων 12 3; 15 3; 30 3; 31 2.
B. Intrans. 'to hold oneself', 'to be' with modal adverbs: οὕτως εἶχεν 1 1; ἠπίως εἶχε 7 5; καλῶς ἔχειν 35 3. c. gen. modi: ὡς τάχους εἶχε 31 4

ἔχρησε: v. s. κιχράναι

ἕως, followed by subjunctive without ἄν 10 3

Z

ζεῦγος, *bigae, currus:* 23 3

ζῆλος, *gloria:* τὸν κάλλιστον ζ. ἀπελάμβανον 23 3

ζηλοῦν, *aemulari:* PASS. ζηλωθείς 36 1

ζηλωτός, *felix praedicandus:* πατρίδα ζηλωτήν 29 2

ζῆν, *vivere:* ὡς ἀναξίως ζῇς 15 5; ζ. καθ' ἑαυτόν 5 3; ζ. ἐν τῇ δημοκρατίᾳ 5 2; ἔτι ζῶν 34 4; ζῶντα 32 1; ζῶσαν 13 5; ἑάλωσαν ζῶντες 12 5; καταποντίσας ζῶντας 33 2; φυγαδικῶς ζῶντας 24 3

ζητεῖν, *quaerere, requirere:* ζ. τινα ἐπανόρθωσιν 4 3. PASS. ζητουμένου στρατηγοῦ 3 1; τὸ ζητούμενον 38 3

ζόφος[3], *caligo:* 28 2; ζόφῳ 27 1

ζωγράφημα, *pictura:* PL. 36 2

Η

ῇ, *qua:* 8 3. c. gen.: ῇ τῆς Ἰταλίας 8 3

ἡγεῖσθαι, *praeire, ducem esse:* ἡγεῖτο πρῶτος 12 5. c. gen. ὧν ἡγεῖτο 21 2; τῶν ἱππέων ἡγούμενον 4 1; τοὺς ἡγουμένους στρατοπέδων 11 4. *regere:* τῶν πολιτῶν ἡγεῖτο νομίμως 10 4. *ducere, existimare:* καλὸν ἡγούμενος 24 2; κέρδος ἡγούμενος 24 2; κέρδος ἡγεῖτο 25 4

ἡγεμονία, *imperium:* ὑπὲρ ἡγεμονίας 2 1; ἐφ' ἡγεμονιῶν ἐτάττετο 3 4

ἡγεμών, *dux:* τῶν ἡ. 28 2; τοὺς ἡ. 31 3

ἡδέως, *libenter:* 15 1. ἥδιον, *libentius:* 6 3

ἤδη, *iam,* 'already': c. imperf. Pr. 1; c. aor. 15 5; c. perf. 13 2; 27 3; 28 4: c. plusq-perf. 23 4; c. partic. praes. 18 3; c. partic. imperf. ἤ. τῆς ἡμέρας καταφερομένης 12 3; 37 5. *exinde,* 'thenceforth': Pr. 1; 38 3

ἡδονή, *delectatio:* ταῖς ἀσελγεστάταις ἡ. 13 5

ἡδύς, *amoenus:* τῶν ἀγρῶν τὸν ἥδιστον 36 4

ἦθος: ἐπανόρθωσιν ἠθῶν (*morum*) Pr. 2

ἥκειν, *advenisse, adesse:* 9 3; 11 4; 12 1; 17 2; 19 2; ἧκε 12 3; 30 1; ἧκον 16 3; ἥκοιεν 9 4; ὁ ἥκων 16 4; ἥκοντα 16 6; τοῖς ἥκουσιν ἐκ Κορίνθου 24 3; εἰς τὰς χεῖρας ἥ. 26 2. de re: τῶν πραγμάτων εἰς τὸ κάλλιστον ἡκόντων τέλος 37 6. *redire:* ἧκεν 30 1

Cf. Arist. Lys. 595 ὁ μὲν ἥκων (*reversus a militia*) γὰρ ταχὺ παῖδα κόρην γεγάμηκεν, 924 ἧκέ νυν ταχέως πάνυ, Pac. 275, Plut. 521, 1179, Dem. adv. Lacr. § 25 p. 931 ἡκόντων αὐτῶν τούτων ἐκ τοῦ Πόντου οὐκ εἴχομεν ὅτου κρατοῖμεν

ἥκιστα, *minime:* οὐχ ἥ. 28 2

ἡλίκος, *quantus:* τηλικοῦτον ἡλίκον 15 3

ἥλιος, *sol:* τοῦ ἡ. περιφερομένου 27 2; πρὶν ἢ δῦναι τὸν ἥλιον 30 1

ἡμέρα, *dies*: τῆς ἡ. καταφερομένης 12 3; τρίτῃ ἡ. 29 2; τὴν ἡ. ἐκείνην 2 7; τῇ πρώτῃ τῶν ἡ. 12 3; ἡ. ὀλίγων 21 4; ἡ. δοθεισῶν 39 1; ἡ. ὀλίγας 4 4; ἐφ' ἡ. πολλάς 19 1

ἡμίονος, *mulus:* ἡμίονοι 26 1

ἠπίως, *lente, remisse:* ἠ. εἶχε 7 5

ἡσυχία, *quies:* καθ' ἡσυχίαν (*otiose*) 9 2

ἧττα, *clades:* τὰς ἧ. 29 6

ἡττᾶσθαι (PASS.), *vinci, superari:* αἰσχρῶς ἡττημένου 13 2

ἧττον, *minus:* οὐδενὸς ἧττον 38 2; οὐχ ἧττον 16 1; 30 5; ἧττον ἄν τις θαυμάσειε 38 1

ἠχή, *sonus:* ἠ. ἄκριτος 27 1

Θ

θάλαττα, *mare:* ἔκ τε γῆς καὶ θ. 34 4; τῆς Ἀτλαντικῆς θ. 20 4; τῆς θ. 16 1; 19 1; 20 3; ἐν τῇ θ. 19 2; τὴν θ. 10 3; 20 2

θάνατος, *caedes:* τῷ θ. τοῦ τυράννου 5 2; υἱῶν θανάτους 13 5

θάπτειν, *sepelire:* θάπτει 39 3. PASS. ταφῆναι 25 3

θαρραλέος, *alacer:* κεκλαγὼς θαρραλέον 26 3

θαρρεῖν, *confidere:* 27 5; τεθαρρηκότες 12 5

θαρρύνειν, *animum erigere:* τὸν στόλον ἐθάρρυνε 9 1

θάρσος, *fiducia:* αὐτῷ θάρσος παρεῖχε 31 2

θαῦμα, *stupor:* μετὰ θαύματος 12 6

θαυμάζειν, *admirari, admiratione prosequi:* 13 2; θαυμάζωσιν 21 3; θαυμάζοντες 20 3; θαυμάσειε 38 1; θαυμάζον-

τας 16 5; θαυμασάντων 30 3. PASS. θαυμάζεσθαι 30 5

θαυμαστός, *mirificus:* ἔρις θ. 31 3; τὸ θ. ἔσχεν 16 1

θεά, *dea:* τοῖν θεαῖν (Cereris et Proserpinae) 8 1; τὰς θ. 8 1, 4

θέαμα, *spectaculum* (de hominibus): 34 3

θεᾶσθαι, *spectare:* ἐθεῶντο 14 1; θεωμένοις 29 3; θεάσαιντο 38 1; θεάσασθαι 14 1

θεατρικός, *theatralis:* περὶ θ. ᾀσμάτων 14 2

θέατρον, *theatrum:* 34 3; διὰ μέσου τοῦ θ. 34 4; πρὸς τὸ θ. 38 3

θεῖν, *currere:* ἔθει 34 4

θεῖος, *divinus:* τῶν θ. αἰτιῶν 14 1

θεός: τοῦ θ. 12 6; θεοῦ τινός 3 1; 12 1; τῷ θ. 8 2; 36 3; σὺν θ. (*deo iuvante*) 16 6; τὰ παρὰ τῶν θ. 9 1; εὐχὰς θεῶν 26 3; θεοῖς 29 3; 31 1; τοῖς θ. 37 2

θεοφιλής, *dis acceptus:* χάριν θ. 35 3

θέρος, *aestas:* ἱσταμένου (*ineuntis*) θ. 27 1

θέσις, *latio:* νόμων θ. 35 3

θησαυρίζεσθαι (PASS.), *recondi, reponi:* τεθησαυρισμένων 13 3

θνήσκειν, *mori:* τεθνηκώς 15 5; τοῦ τεθνηκότος 7 1; 16 4; 39 2

θολερός, *turbidus:* ὁ θ. ἀήρ 27 2

θορυβεῖν, *tumultum movere:* 37 1. PASS. *conturbari:* θορυβούμενος 20 1

θόρυβος, *tumultus:* θορύβοις περιπίπτων 34 4; οὐ κατέμιξε θορύβοις ἑαυτόν 26 4

θρῆνος, *lamentatio, luctus:* θρήνους γυναικός 15 6

θυγατήρ, *filia:* μίαν τῶν θυγατέρων 6 4; 15 6; θ. παρθένων 13 5; τὰς θ. 33 1

θύειν, *immolare, sacra facere:* ἔθυεν 36 3; θύοντας 6 3; ἔθυσε τῷ θεῷ 8 2

θυμός, *animus commotus, iracundia:* τὸν θ. 16 6; τῷ θ. 33 2

θύρα, *ianua:* φοιτῶντες ἐπὶ θύρας 28 1

Cf. Alcib. c. 7, 2 Περικλεῖ βουλόμενος ἐντυχεῖν ἐπὶ θύρας ἦλθεν αὐτοῦ, Cim. c. 14, 5 ἐλθεῖν ἐπὶ τὰς θ. τοῦ Περικλέους, Mar. c. 32, 1 ἐπὶ θ. αὐτοῦ φοιτᾶν, Aem. c. 10, 3 φοιτώντων ἐπὶ θ. καὶ προκαλουμένων αὐτόν, Lys. c. 6, 3, c. 23, 3 οἱ φίλοι ἐφοίτων ἐ. θ., Ages. c. 7, 1 ὄχλον φοιτῶντος ἐπὶ τὰς θ. ἑκάστοτε καὶ πάντων θεραπευόντων αὐτόν, Cat. min. c. 37, 2, Cic. c. 16, 3, Arat. c. 37, 2, Brut. c. 15, 7, Them. c. 26, 3 (where see my note), Xen. Cyr. I iii 2, iv 4, II iii 31

θώραξ, *lorica:* χίλιοι θ. 29 2

I

ἰδέα, *species, genus:* πᾶσα ἰ. μηχανημάτων 13 3; πᾶσαν ἰ. πολιορκίας 17 3

ἴδιος, *privatus:* μετ' αἰτίας ἰ. 16 6; ἰ. ἀπεχθειῶν 20 2; ἴ. ἔργον αὐτῆς 21 3; ἰ. τέλεσι 23 2

ἰδιώτης, *privatus*,)(τύραννος: 13 4; 24 1

ἱδρύεσθαι (MED.), *ponere, statuere:* ἱερὸν ἱδρυσάμενος 36 3. PASS. *sedes figere:* ἱδρυομένοις (*domicilia capientibus*) 35 2

ἱδρώς, *sudor:* ἱδρῶτι ῥεόμενον 12 6

ἰέναι, *ire:* 23 2

ἱέρεια, *sacerdos, antistita:* αἱ ἱ. 8 1; τῶν ἱ. 8 4

ἱερόν, τό, *templum:* 16 3; *sacellum:* 36 3

ἱερός, *sacer:* ἱ. στέμμα 26 2; ἱ. δαίμονι 36 3; ἱ. ἄνδρα 16 6; τριήρη ἱεράν 8 1; ἱεροί 12 6; τοὺς ἱ. ἀγῶνας 23 1. c. gen. ἱερὰν τῆς Κόρης 8 4; πόλιν ἱ. Ἀδρανοῦ 12 2

ἱεροσυλία, *sacrilegium:* τῆς ἱ. 30 4

ἱκανός, *idoneus, sufficiens:*

τροφῆς ἰ. 17 3; ἱκανοὶ τὸ πλῆθος 23 3

ἰλάρχης[1], *praefectus turmae equitum:* τοῖς ἰ. 31 3

ἱλαρῶς, *hilariter:* 15 1

ἵλεως, *placatus, propitius:* ἵλεω καὶ πραεῖαν διάνοιαν Pr. 3

ἱμάτιον, *pallium:* ἐξέσειε τὸ ἱ. 15 3; ῥίψας τὸ ἱ. 34 4; ὑπὸ τοῖς ἱ. 16 3

ἵμερος: 36 1

ἵνα, final, c. subi. 21 3

ἱππάρχης[1], *praefectus equitum:* τὸν ἱ. 32 1

ἱππεύς, *eques:* 18 3; ἱππεῖς (acc. pl.) 16 1; 27 4; 31 2; ἱππέων 4 1; 25 3

ἱππικός, *equestris:* ἀγῶσιν ἱππικοῖς 39 3

ἱπποκόμος, 'a groom': τῶν ἱ. 23 2

ἵππος, *equus:* 4 1; ἵπποι 13 3; τοὺς ἵ. 22 3

ἱππότης[1, 3], *eques:* τοῖς ἱ. 27 3

ἵπτασθαι[1], *volare:* ἵπτατο 26 3

ἴσος: ἐπ' ἴσοις (*aequis conditionibus*) 23 2

ἱστάναι, *statuere:* 'to set upright': ἔστησαν τρόπαιον 29 2. MED. *stare:* ἔστησαν (*steterunt*) 27 2; εἱστήκει (*stabat*) 4 5; ἱσταμένου θέρους (*ineunte aestate*) 27 1

ἱστορία[1], *rerum narratio:* τῇ ἱ. Pr. 1; τὴν ἱ. Pr. 3

ἱστορικός[2], subst. 'an historian': Τιμαίου τοῦ ἱ. 10 4

ἰσχύς, *vires:* ἰ. καὶ τόνον 36 1

ἴσως, *fortasse:* 6 4

K

κἀγώ by crasis for καὶ ἐγώ: 15 4

καθάπερ, *tamquam:* 21 3. *sicut:* κ.—οὕτως 36 2

καθαρός, *purus:* ἀναίμακτος καὶ κ. 37 3; κ. ἐσθῆτας 39 2. c. gen. καθαρὰν—συνοίκων κακῶν 37 4

καθαρῶς, *integre, sine dolo:* 16 2

καθῆσθαι, *sedere:* ὥσπερ ἐτύγχανε καθήμενος 38 3; καθήμενον ἐν μυροπωλίῳ 14 2. *desidere:* 'to sit still': 19 2. Cf. Philop. c. 5, 3 οὐ γὰρ ἕξειν αὐτὸν ὅπως οἰκίας καὶ τείχη κενὰ φυλάξει καθήμενος, Xen. Cyr. III iii 14, IV v 28, Nic. c. 14, 4 with my note

καθιεροῦν, *dedicare:* τὴν οἰκίαν δαίμονι καθιέρωσεν 36 3

καθικετεύειν, *obsecrare:* καθικέτευον (αὐτόν) 4 4

καθιστάναι, *constituere:* νόμοις οὓς κατέστησεν 39 4; ἄρχοντα Τιμοφάνην κατέστησαν 4 2; τρόπαια καταστήσας 37 4; τὰς θυγατέρας καταστήσαντες εἰς κρίσιν 33 1. MED. καθειστήκει τύραννος 1 2; τῆς παρατάξεως οὔπω καθεστώσης 27 4

καθόλου[1], *in universum, prorsus:* 2 1

καθορᾶν, *despicere, ex alto observare:* 27 3; κατόψεσθαι 26 1. *conspicere, videre:* κατεῖδε τὸ συμβεβηκός 4 2; κατεῖδον τοὺς Φ. ναυλοχοῦντας 9 4; κατιδὼν (αὐτοὺς) ἀμελῶς φυλάττοντας 18 2; κατιδόντες αὐτοὺς δύο προσφερομένους 26 3

καθυβρίζειν[2], *contumeliose tractare, corrumpere, vastare* (de rebus): πολλὰ καθυβρίσας 31 2. Cf. Tib. Gr. c. 15, 1, Aem. Paul. c. 36, 1, Aristid. c. 16, 4, Rom. c. 23, 5 καθυβρίσαι πολλὰ τὴν χώραν καὶ τὸ προάστειον

καί: **A.** copulative, joining single words and sentences: Pr. 2, 1 1; 2 2; 3 2.

καί—δέ, 'and indeed', 'and further' 35 3. καί—καί, *et—et, cum—tum:* 3 2; 20 4; 21 4; οὔτ' ἄλλως...καί 1 3; ἄλλως τε καί 7 4;

B. as an Adverb, emphasizing single words or clauses, *etiam* 'also' *κ. αὐτός* **34** 2; *κ. τὰς ἄλλας πόλεις* **24** 1; *οὐ μόνον— ἀλλὰ καί* **2** 1; *δὲ καί* 'and also' **29** 1; *καὶ μάλιστα* (*vel maxime*) **30** 4. 'even': **25** 1

καὶ γάρ, *etenim:* 'for in fact', where *καί* relates to the whole sentence: **29** 1; **31** 1, 2; **35** 2. where *καί* belongs to the word or words following *γάρ*: **13** 1; **15** 3

καινός, *novus:* *δεσπότου κ.* **12** 1

καιρός, *tempus:* *τὸ ἔτος συνῆπτε τὸν κ.* **27** 1; *εἰς ἕνα κ.* (*sub idem tempus*) **12** 2; *ἡ εἰς τὸν παρόντα κ. εὐτυχία* **16** 6. *opportunitas, occasio:* *καιρὸν περιμένοντας* **16** 2; *πρέποντα τῷ κ.* **26** 2

καίτοι—γε: **36** 3

κἀκείνους by crasis for *καὶ ἐκείνους* **10** 1

κακία, *malitia:* *περιουσία κακίας* **32** 2; *τὴν κ.* **4** 3

κακοήθης, *malignus, improbus:* *εἴ τι κακόηθες* Pr. 3

κακός, *malus:* de persona: *τῆς τῶν κ. κολάσεως* **30** 5; *τοὺς κακίστους* **20** 3. **2.** de re: *ὑπὸ πλήθους κακῶν* **1** 1; *πολλῶν κ. μεστήν* **15** 2; *ἐξηγριωμένην ὑπὸ κ.* **35** 1; *τῶν αὐτόθι κ.* **37** 3

καλεῖν, *vocare:* *καλοῦντες αὐτούς* **10** 4; *ἐκάλουν ἐπὶ διασκέψεις* **38** 2. c. infin. *hortari:* *καλοῦσιν οἰκεῖν* **23** 2. PASS. *nominari:* *τὴν καλουμένην νῆσον* **9** 2; *τὰς καλουμένας Ἰετάς* **30** 3

καλινδεῖσθαι, *volvi:* *καλινδούμενοι* **28** 4

κάλλος, *pulchritudo:* *τὸ κ.* (*τοῦ τόπου*) **22** 1; *τῷ κ.* (*splendori*) *τῶν ἔργων* **21** 4; *ἐργασίᾳ καὶ κάλλει διαφέροντες* **29** 2

καλός, *pulcher, speciosus:* *πόλιν τοσούτοις ἐξησκημένην κ.* **20** 3; *τῶν ἀγρῶν τὸν κάλλιστον* **36** 3; *καλὴν ὄψιν* **38** 2; *καλλίστην ὄψιν* **29** 2; *τὸν κάλλιστον ἔπαινον* **23** 3; *θέαμα κ.* **34** 3; *τὸ κ. τέλος* **37** 6; *τὰ κάλλιστα τῶν ὅπλων* **29** 2; *τὰ κ.* Pr. 1; *τὰ κ. τῶν παραδειγμάτων* Pr. 3; *κ. ἐπιγραφαῖς* **29** 3. **2.** *bonus*, in reference to use: *πνεύματι κ.* **8** 3. **3.** *pulcher, honestus* (in moral sense): *πρᾶξιν κ. καὶ δικαίαν* **6** 1; *καλὸν ἡγούμενος* **24** 2; *τὸ κ. καὶ δίκαιον* **5** 1; *τῶν κ. καὶ δικαίων* **4** 3; *τὰ κυριώτατα καὶ κάλλιστα ἀπὸ τῶν πράξεων* Pr. 2. Cf. Brut. c. 46, 3 *μετὰ τοῦ κ. καὶ δικαίου*, Tib. Gr. c. 9, 4 *καλὴν ὑπόθεσιν καὶ δικαίαν*. *τὸ καλόν*, *honestum, decus:* *μετὰ τοῦ κ.* **36** 2; *τῆς τοῦ κ. φαντασίας* **6** 2

καλῶς, *recte, ut decet:* *κ. ἐκέκρατο* **3** 3; *κ. ἔχειν* **35** 3:)(*φαύλως* **7** 2

καπηλεῖον, *caupona:* *ἀπὸ τῶν κ.* **14** 2

καρτερός, *firmus:* *μέρεσι κ. πόλεως* **21** 2

κατά, **A.** c. Gen. 'down upon': *παίει* (*αὐτὸν*) *κ. τῆς κεφαλῆς* **16** 4; *ὁ λόφος κ. νώτου* (*a tergo*) *περιεχεῖτο* **28** 2 (a common phrase in Thuc. Herod. and Polybius); *κατ' ἄκρας* **21** 3. 'against', in hostile sense: *ἐπὶ τοὺς Συρακοσίους ἢ κ. τοῦ τυράννου* **2** 2.

B. c. Acc. **1.** Local: *καθ' ὁδόν* **25** 3; *κατὰ κέρας* (*a latere*, 'in flank') **27** 6. **2.** Temporal, 'during': *κατ' αὐτόν* **36** 1; **37** 3. Other meanings: **1.** Distributive: *κατ' ὀλίγους* **13** 2; *κ. μικρόν* **16** 3; *κ. μικρά* **17** 1; separative, *κ. μέρος*)(*ὁμοῦ* **25** 1; **30** 5; *καθ' αὑτοὺς ἐχρημάτιζον* **38** 3; *ζῆν καθ' ἑαυτὸν* (*solum, seorsim*) **5** 3. **2.** of Measure, *secundum:* *κατ' οὐδένα λογισμόν* **20** 5; *οὐ κ.*

πόρον φερομένων 28 4; *ut ait*, κατὰ Σιμωνίδην 37 1. **3.** Modal: with abstr. subs. as periphrasis for adverb: κατὰ τύχην, 'accidentally' 3 1; 31 3; καθ' ἡσυχίαν 9 2; κ. τάχος 12 4; 25 4; κατ' εὐτυχίαν 19 1; κατὰ κράτος 24 2

καταβαίνειν, *descendere*: εἰς 'Ρήγιον κατέβαινον 19 1; κατέβαινον εἰς τὴν πόλιν 23 4; καταβαίνοντος εἰς τὸ μαντεῖον 8 2; καταβάς 10 3; 27 4; ἐκ τῶν Βρεττίων καταβεβηκότες εἰς τὸ 'Ρήγιον 19 3

καταβάλλειν, *sternere*, *caedere*: ἄνδρας καταβαλόντων 28 4. *proponere*: λόγον εἰς φιλοσοφίαν καταβάλλων Pr. 2. Cf. Mor. p. 422 E Πλάτων οὐδὲν εἰπὼν εὔλογον οὐδ' εἰκὸς οὕτω κατέβαλε τὸν λόγον

καταβολή: συγγενικῆς τινος κ. 37 5

κατάγειν, *deducere*: τὸν ἀπὸ τῆς πέτρας κατῆγον 16 5. PASS. *appelli*: κατήχθησαν 10 4; καταχθεὶς 15 1

καταγελᾶν, *irridere*: c. gen. αὐτῶν καταγελῶντος 4 5

καταδουλοῦσθαι (MED.), *in servitutem redigere*: καταδουλωσάμενον (τὴν πατρίδα) 5 1

καταζῆν[3], *vitam exigere*: καταζῆσαι τὸν βίον 38 1

κατακεῖσθαι, *recumbere*, *iacere*: ἐν τῇ χλόῃ κατακειμένων 22 3

κατακλᾶν, *frangere* (animum): κατέκλασε τὴν διάνοιαν 7 1

κατακοσμεῖν, *exornare*: κατακοσμῶν 3 4; κατακοσμήσειεν 35 3

καταλαμβάνειν, *occupare*, *capere*: καταλαμβάνει τὸν λίμενα 17 2; Δελφοὺς καταλαβόντων 30 4; τὰ πλεῖστα μέρη τῶν Συρακουσῶν κατειληφώς 9 2. *assequi*: καταλαμβάνει κίνδυνος (αὐτόν) 4 1; καταλαβών 13 3. PASS. καταλαμβανόμενοι 28 5

καταλείπειν, *relinquere*: καταλιπών 30 1. *posteris tradere*: κατέλιπε 15 4

καταλύειν, *evertere*, *dissolvere*: κ. τοὺς μονάρχους 11 4; τοὺς τυράννους καταλύσας 39 3; καταλελυκότες τὴν ἐν Σ. τυραννίδα 23 2. See Gr. Ind. to Gracch. p. 227 a

καταμένειν, *manere*: ἐκεῖ κατέμεινε 36 4

καταμιγνύειν, *immiscere*: οὐ κατέμιξεν ἑαυτὸν τοῖς θορύβοις 36 4

καταναλίσκειν, *absumere*, *effundere*: τὸν θυμὸν οὐ κατανήλωσεν 16 6. PASS. καταναλώθησαν 30 5

κατανέμεσθαι (MED.), *depasci*, 'to graze': 22 3

κατανεφοῦν, *obfuscare*: κατενέφωσε 27 2

καταπλεῖν, *appellere* (navem): καταπλέουσιν 25 1; κατέπλευσαν εἰς Συρακούσας 23 3; καταπλεύσαντος εἰς Κόρινθον 14 1; καταπλεύσαντες εἰς τὸ 'Ρήγιον 9 4

καταπλήσσεσθαι (PASS.): κατεπλάγησαν 25 2

καταπολεμεῖν, *debellare*: τοὺς βαρβάρους καταπολεμήσας 39 3

κατάπονος[1], *elaboratus*: ἐκβεβιασμένοις καὶ κ. 36 2

καταποντίζειν, *mergere*: καταποντίσας 33 2. PASS. καταποντισθεῖσαν 13 5

καταπόρνευσις, *stupratio*: θυγατέρων καταπορνεύσεις παρθένων 13 5

κατάρα, *exsecratio*: κ. φρικώδεις 5 2

καταρρεῖν, *defluere*: ποταμῶν καταρρεόντων εἰς τὴν θάλασσαν 20 2

καταρρήγνυσθαι (PASS.), *cum*

impetu decidere, erumpere: βρονταὶ κατερρήγνυντο 28 1

καταςβέννυσθαι (PASS.), *extingui:* κατεσβεσμένου (de vento) 19 3

κατασκάπτειν, *demoliri:* κατασκάψειν 24 1; κατέσκαψαν 22 2. PASS. κατασκαπτομένων τῶν ἐρυμάτων 22 1; τυραννείων κατεσκαμμένων 39 1

κατασκευάζειν, *instruere, parare:* τριήρη κατασκευάσαντες 8 1. PASS. ἐκπληκτικῶς πρὸς τὸν ἀγῶνα κατεσκευασμένοις 27 2

κατασκευή, *structura, aedificium:* τὴν πολυτέλειαν τῆς κ. 22 1. *situs:* τῶν χωρίων τὴν κ. 20 3

κατασκήπτειν, *cum impetu devehi:* λαμπὰς κατέσκηψεν (*delata est fax*) 8 3

κατάστασις, *constitutio:* τῇ κ. τῆς πολιτείας 24 3

καταστέφειν[3], *coronare:* MED. κατεστέψατο αὐτός 26 3

καταστράπτειν[2], fig. *perstringere:* κατήστραψε τὰς ὄψεις 28 2

καταστρατηγεῖσθαι (PASS.), *solertia vinci:* κατεστρατηγῆσθαι 10 8

καταστρατοπεδεύειν, intrans. *castra ponere:* 12 3; 17 2

καταστρέφειν, *invertere:* καταστρέψας[2] τὴν χεῖρα 11 2. *vitam finire:* τοὺς καταστρέψαντας 11 4

κατασχολάζειν[3], *feriari:* κατεσχόλαζε 36 4

καταυλίζεσθαι, *stationem habere:* κατηυλίσατο 12 3

καταφέρεσθαι[2], *inclinare:* τῆς ἡμέρας καταφερομένης 12 3

καταφεύγειν, *confugere:* κατέφυγε 34 2

καταφράσσεσθαι (PASS.), *muniri* (*armis*): καταπεφράχθαι 28 1; καταπεφραγμένοις 28 3

καταφρονεῖν, *contemnere:* c. gen. καταφρονῶν τοῦ Τ. 31 2; τοῦ Ἰ. κατεφρόνησεν 13 2; τῆς ἐπανόδου καταφρονήσας 38 1. absol. καταφρονήσαντος 4 4. PASS. ὑπὲρ τοῦ καταφρονεῖσθαι 14 3

καταχειροτονεῖσθαι (PASS.), *damnari:* καταχειροτονουμένων 23 5

κατεγγυᾶν, *vadari, vadimonio obstringere:* κατεγγυῶντος αὐτὸν πρός τινα δίκην 37 1

κατεργάζεσθαι, *peragere:* μεγάλα κατεργασαμένων 36 1. **2.** *conficere, interficere* (Ionic and poetical): πλείστους—οἱ ψιλοὶ κατειργάσαντο 28 5. Cf. Herod. 1 24, Eur. Hipp. 888, Soph. Trach. 1094

κατέχειν, *detinere:* κατέχοντες (αὐτούς) ἐπὶ τῆς ἐκκλησίας 10 3. *occupare:* οἱ τὴν ἀκρόπολιν κατέχοντες 17 2; κατέσχε τὴν Ἀχραδινήν 18 2; κατασχὼν ταύτην (τὴν τυραννίδα) 13 4; οἷς κατεῖχε μέρεστι (τῆς πόλεως) 21 2; Σικελίαν πᾶσαν ἡ φήμη κατέσχεν 21 4; κακῶν ἃ τὴν Ἑλλάδα κατέσχεν 37 3. PASS. αἱ πόλεις κατείχοντο 1 2; ὑπὸ Κ. κατεχομένης πολλαῖς ναυσὶ τῆς θαλάττης 16 2

κατηγορεῖν, *accusare:* κατηγοροῦντος 34 3; πολλὰ κατηγορήσαντος τῆς στρατηγίας 37 2. PASS. βλασφημίαν τινὰ κατηγορηθεῖσαν αὐτοῦ 32 1

κατηγορία, *accusatio:* γινομένης κ. 23 5

κατιέναι, *descendere, delabi:* κατιών 5 3; 28 2

κατοικεῖν, *habitare:* μικρὰν πόλιν κατοικοῦντες 12 2. absol. αὐτόθι κ. 15 1; 23 2; τῶν ἐν τοῖς ἐρύμασι κατοικούντων 23 4; τοῖς κατοικοῦσιν 37 4

κατοικίζειν, *collocare:* κατοικίζοντες 20 3; κατῴκισαν 35 2

κατοικισμός, i. q. κατοίκισις (de urbe condenda) 35 3

κατόπιν, *pone*, *a tergo:* *κ. τούτων* **27** 2

κατορθοῦν, *rem prospere gerere:* **6** 3; *οἷς κατώρθου πεποιθώς* **20** 1; *περὶ ἃς* (*πράξεις*) *κατώρθου* **30** 5; *τὰ μέγιστα τῶν πεπραγμένων κατώρθωσαν* Pr. 4. PASS. *πάντα τὰ κατορθούμενα* **36** 3; *τῶν κατορθουμένων ὑπὸ Τιμολέοντος* **30** 2

κατόρθωμα[1], *res prospere gesta:* *τὸ μέγεθος τοῦ κ.* **21** 4

κεῖσθαι, *iacere:* *κειμένου* **4** 2

κελεύειν, *iubere:* *πείθεσθαι οἷς κελεύουσι* **10** 1; *ἐκέλευεν* **15** 3; **21** 2; *ἐκέλευσε* **11** 4; *κελεύσας* **19** 2; **27** 3; *κελευσάντων* **30** 2. As a rule, *ἐκέλευσα* 'I commanded' is more peremptory than *ἐκέλευον* 'I requested'

κεράννυσθαι (PASS.), *temperari:* *κεκραμένον* (*vinum dilutum*) **14** 2. Fig. *ἐκέκρατο τὴν φύσιν* **3** 3

κέρας, *cornu*, *latus aciei:* *κατὰ κ.* **27** 6; *τὰ κέρατα* **27** 4

κέρδος, *lucrum:* *τούτους κέρδος ἡγεῖτο* (*deputavit in lucro*) *φανεροὺς γεγονότας* **25** 4

κεφαλή, *caput:* *κατὰ τῆς κ.* **16** 4; *τῇ κ.* **8** 2; *συνέρρηξε τὴν κ.* **34** 4

κήδεσθαι, c. gen. pers., *curam gerere:* **3** 1. Cf. Thuc. VI 14, 84

κήρυγμα, *edictum*, *decretum:* **22** 2

κῆρυξ, *praeco:* *ἀνηγόρευον ὑπὸ κηρύκων* **23** 1; *τῶν τότε κ.* **39** 3

κηρύττειν, *edicere:* *ἐκήρυττον* **21** 1; *ἐκήρυξε* **22** 1. PASS. *κηρυσσομένων τούτων* **23** 3

κινδυνεύειν, *in periculum venire:* *κινδυνεύσοντας ὑπὲρ τῆς δυναστείας* **20** 4. absol. *κινδυνεύοντας* **7** 4. c. infin. *ἐκινδύνευε ἁλῶναι* **24** 2

κίνδυνος, *periculum:* *κ. ὀξύς* **4** 1; *ὑπομεῖναι τοσούτους κ.* **37** 2

κινεῖν, *movere:* *δι' ἑτέρων ἕτερα κινοῦσα* (*ἡ τύχη*) **16** 5

κιχράναι, *commodare:* 'to put at the service of', 'lend': *πάθος ἔχρησε δίκαιον* **16** 6

Cf. Philop. c. 13, 3 *ἦσαν δέ τινες οἱ λέγοντες ἰδιώτην ὄντα τὸν Φιλοποίμενα χρῆσαι τὴν ἑαυτοῦ σχολὴν ἐφ' ἡγεμονίᾳ τοῖς Γορτυνίοις*, Pomp. c. 24, 1 *ἡ πειρατικὴ δύναμις...φρόνημα καὶ τόλμαν ἔσχεν ἐν τῷ Μιθριδατικῷ πολέμῳ χρήσασα ταῖς βασιλικαῖς ὑπηρεσίαις ἑαυτήν*, c. 29, 3 *ἀνθρώποις ἀνοσίοις καὶ ἀθέοις τοὔνομα κιχράντα καὶ περιάπτοντα τὴν αὐτοῦ δόξαν ὥσπερ ἀλεξιφάρμακον*, Dion c. 22, 2 *χρῆσαι τὸ σῶμα καὶ τοὔνομα τοῖς Σικελιώταις ἐπὶ τὸν Διονύσιον*, Ages. c. 36, 1 *ἀνθρώπῳ βαρβάρῳ χρῆσαι τὸ σῶμα καὶ τοὔνομα*, Them. c. 6, 2 *φωνὴν Ἑλληνίδα βαρβάροις προστάγμασιν ἐτόλμησε χρῆσαι*

κλάζειν[3], *vocem edere* (de avibus): *κεκλαγώς*[1] **26** 3

κλέπτειν, *celare*, *clam uti* (de omni facto quod fit clam et dissimulanter): *κλέπτων τὴν συμμαχίαν* **17** 1

Cf. Arat. c. 10, 2 *πολέμῳ χρήσασθαι φανερῶς ἀθαρσής, κλέψαι δὲ πράγματα καὶ συσκευάσασθαι κρύφα πόλεις ἐπιβουλότατος*, Caes. c. 1, 4 *συχνόν τινα χρόνον ἔκλεπτεν ἑαυτόν* (*interfectoribus clam se subduxit*)

κλῆρος, *sortitio:* *τὸν ἄλλον κ.* **31** 4

κληροῦν, *sortiri iubere:* *κληρῶσαι τοὺς ἡγεμόνας* **31** 3

κλίνη, *feretrum:* *τῆς κ.* **39** 3

κλύδων[3], *agitatio maris:* *τὸν κ. καὶ σάλον* **18** 1

κλύζεσθαι (PASS.), *inundare:* *ὁ Κρίμησος ἐκλύσθη*[3] **28** 4

κοινός, *communis:* *πατὴρ κ.* **39** 1; *μηδὲν ἔχειν πρὸς ἄλληλα κ.* **16** 5; *κ. ἔργον ἔχοντες* **20** 2; *πόλεως φίλης κ.* **10** 1. *εἰς κοινὸν* (*in commune*, *in publicum*) *ἀπεδείχθησαν* **29** 1. *κοινῇ*, *communi consilio* **30** 3. *τὰ κοινά*, *res publica:* *προσιόντα τοῖς κ.* **3** 2

κοινωνός, *socius*: κοινωνὸν ἁπάντων 9 3

κολάζεσθαι (PASS.), *castigari*: κολασθέντες 32 1

κόλασις, *castigatio*: τῆς τῶν κακῶν κ. 30 5

κόλπος, *sinus indumenti*: οἱ κ. τῶν χιτώνων 28 3

κομίζειν, *portare*: ἐγχειρίδια κομίζοντες 16 3; πλοῖα κομίζοντα μηχανάς 25 1; 26 1. *afferre*: κομίζοντες λόγους 9 2. MED. de navigantibus: ἐκομίζοντο παρὰ τὴν Ἰταλίαν (*Italiae oram legebant*) 9 1. *vehi, iter facere*: κομιζόμενος δι' ἀγορᾶς 38 3; κομισθεὶς εἰς τὸ στρατόπεδον 13 4; κομισθέντες 16 1. PASS. *adduci*: τὸν στέφανον κομιζόμενον 26 2; ἐκομίσθη γράμματα πρὸς τοὺς Κ. 7 3; κομισθέντων 23 1; κομισθέντας πρὸς αὐτόν 32 1

κομπάζειν[3], *iactare*: ἐκόμπαζε νικήσας 31 1

κόπτειν, *caedere*. PASS. ὅπλων κοπτομένων χαλάζῃ 28 2

κόρη, *virgo, filia*: 6 3

Κόρη, 'the Virgin' *par excellence*, i. e. Περσεφόνη: τῆς Κ. 8 1

κορυδαλλός[1], *alauda cristata*: πᾶσι κ. 37 1

κοσμεῖν, *ornare*: κοσμήσας τὰς τριήρεις 19 2. *componere, iusto modo instituere*: κ. τὸν βίον Pr. 1. PASS. λέχος κεκοσμημένον 39 1; ναοὺς κεκοσμημένους λαφύροις 29 3

κόσμος, *ordo*: κόσμον οὐκ εἶχεν 31 3

κράνος, τό, *galea*: χαλκοῖς κ. 28 1

κράσπεδον, *fimbria*, hinc *margo, extrema alicuius rei ora*: ἐκ κ. λεπτοῦ προσηρτημένον 11 3

κρατεῖν c. gen. *potiri*: τὸν κρατοῦντα τῶν Συρακουσίων 1 2; τοῦ λιμένος κρατοῦντας 11 3; ἐκράτησε καὶ κατέσχε τὴν Ἀχραδινήν 18 2

κράτιστος, *optimus*: πολὺ κ. γενόμενος 10 4; οἱ κράτιστοι τῶν Κ. 5 1. *munitissimus*: κ. τῆς Σ. μέρος πόλεως 18 2

κράτος: κατὰ κράτος, *vi, impetu*: 24 2

κραυγή, *clamor*: τὴν κ. ἀνταποδόντων 27 6

κρέμασθαι (PASS.), *suspendi*: τῶν κρεμαμένων ἀναθημάτων 8 2

κρημνώδης, *praeruptus*: τὸ κ. 31 2

κρήνη, *fons*: κρηνῶν 20 2

κρίνειν, *iudicare*: τὰ ἄλλα δι' αὐτῶν κρίνοντες 38 2

κρίσις, *sententia*: αἱ κ. 'moral judgments' 6 1. *iudicium, causae dictio*: καταστήσαντες εἰς κ. 33 1

κρότος, *plausus*: μετὰ κρότου 19 2; βοῇ καὶ κ. 38 3

κρύφα, *clam*)(φανερῶς 2 2; 10 3; 13 2

κτᾶσθαι: κεκτημένῳ 1 3

κυβερνήτης, *gubernator*: οἱ κ. 8 3

κυνηγετεῖν, *venari*: ἐκυνηγέτουν 22 4

ΚΥΠΡΙϹ: 36 1

κυριεύειν, *dominum esse*: τῆς ἄκρας κυριεύοντα 11 3

κύριος, *dominus, arbiter*: τῶν ἐκβαλόντων κ. γενόμενος 1 2; 37 2; γενόμενος τῆς ἄκρας κ. (*potitus arce*) 22 1. **2**. *praecipuus*, 'of vital concern': τὰ κυριώτατα καὶ κάλλιστα Pr. 2; 24 1

κώθων[2], *compotatio*: περὶ κώθωνα διατρίβομεν 15 4

κωλύειν, *impedire*: 37 1; ἐκείνου κωλύοντος 33 1; κ. τὴν διάβασιν 9 3. c. inf. κωλύων ἀκούεσθαι τὰ προστάγματα 28 2

Λ

λαβή, *prehensio*, 'grip', 'hold' (a pugilistic term): τὴν

λαβὴν οὐ προϊεμένου τῆς πόλεως 21 2

Cf. Alcib. c. 2, 2 ἀφέντος τὴν λαβὴν ἐκείνου, Eumen. c. 7, 8 περιπεσόντες ἀλλήλοις ἐν λαβαῖς ἦσαν καὶ διεπάλαιον, Thes. c. 5, 4 Ἀλέξανδρόν φασι προστάξαι τοῖς στρατηγοῖς ξυρεῖν τὰ γένεια τῶν Μακεδόνων, ὡς λαβὴν ταύτην ἐν ταῖς μάχαις οὖσαν προχειροτάτην, Lucull. c. 3, 2 εἰς λαβὰς ἥκων καὶ γεγονὼς ἐντὸς ἀρκύων, Fab. Max. c. 5, ὥσπερ δεινὸς ἀθλητὴς λαβὴν ζητῶν, Mor. p. 180 B οὐκ οἶδας ὅτι βελτίων οὐκ ἔστιν ἐν μάχῃ λαβή

λάθρα, *clam:* 17 1

λαίλαψ, ἡ, *procella:* λ. ὑγρᾶς 28 2

λαμβάνειν, *sumere:* ἔλαβε παρ' ἑκάστου δακτύλιον 31 3; τὴν ἀσπίδα λαβὼν 12 5. c. gen. part. λαβὼν τῶν σελίνων 26 3. *poenas:* δίκην λαμβανόντων 33 2. *excerpere:* τὰ κάλλιστα ἀπὸ τῶν πράξεων λαμβάνοντες Pr. 2 (ubi ἐκλαμβάνοντες malit Reiske). λαβὼν 'with': 13 3; 27 3, 4; ὅπλα λαβόντας 25 2. 'to receive': λαβὼν (ἄδειαν) 16 4; λαβόντι τοὺς ἱππεῖς 27 3; λαβόντες τῆς δυνάμεως τὴν μαχιμωτάτην 18 1; λάβοις Pr. 2. *capere, potiri:* λείαν συχνὴν ἔλαβε 31 2; λαμβάνει τὸν Ἱκέτην ζῶντα 32 1; τὸ στρατόπεδον ἔλαβον 29 1; λαβεῖν τὰς Συρακούσας 17 2; λαβεῖν τοὺς τυράννους 37 6; λαβόντες 18 3. *deprehendere:* ἐν τῇ θαλάττῃ λαβὼν διαπλέοντας 19 2. MED. *prehendere:* λαβόμενος τοῦ βωμοῦ 16 4. PASS. *capi:* ἐλήφθη τὸ στρατοπεδον 12 5. *assumi* (de militibus): ὑπὸ Τιμολέοντος ἐλήφθησαν 30 4

λαμπάς, *fax:* 8 3

λάμπειν, *emicare:* fig. ἔλαμψε τύχης εὐμένεια 3 2

λαμπρός, *splendidus, egregius:* τὸ λ. (τῶν πράξεων) 36 1; λαμπρᾶς ἐπανόδου 38 1; λ. χορηγίας 39 1. This adjective, together with καθαρὸς and σαφής, are used in late Greek prose to mark merely a high degree of without any special connotation

λαμπρότης, *splendor:* τῇ λ. τῆς σκευῆς 27 3

λανθάνειν, *latere:* c. partic. ἔλαθεν ἐκπλεύσας τὸν Ἰ. 13 3

λάφυρον, τό, *spolium:* ἀπὸ τῶν λ. 29 1; παντοδαποῖς λ. 29 2; Ἑλληνικοῖς λ. 29 3

λέγειν, *dicere:* λεγούσας ὡς 8 1. PASS. λέγονται 28 5; 37 5; τὴν λεγομένην (*quae dicitur*) Ἀχραδινήν 18 2; τῶν λεγομένων φίλων 15 3. *fama ferri:* τὴν πάλαι λεγομένην 17 2. impers. λέγεται, *fertur:* 32 1

λεία, *praeda:* λ. συχνὴν ἔλαβε 31 2

λεῖος, *tranquillus:* τὸν πόρον λεῖον παρεῖχε (ventus) 19 3

λείπεσθαι (PASS.), *relinqui:* ἆθλα λειπομένους καὶ μισθόν 9 4. MED. *cedere, inferiorem esse*, c. gen. pers.: ἀρετῇ καὶ τύχῃ λ. Τιμολέοντος 20 5

λειτουργία, *functio muneris:* 39 2

λεπτός, *minutus:* κρασπέδου τινὸς λ. 11 3; λ. ἀκατίοις 18 1

λεύκασπις, *album clipeum habens:* ὁπλίταις λ. 27 2

λέχος, *feretrum:* τὸ λ. 39 1

λήγειν, *desinere:* λήγοντι μηνί 27 1

ληρεῖν, *nugas agere:* ταῦτα ληροῦντος 19 3

λῃστής, *latro:* οἱ λ. 34 4

λιμήν, *portus:* τοῦ λ. 11 3 (i.e. the Great Harbour at Syracuse, *portus* Liv. XXIV 35, Thuc. VII 25 *passim*); τοὺς λ. (the Greater and the Smaller H.) 17 3

λίχνος, *gulosus:* οἱ λ. 6 2

λογίζεσθαι, *considerare:* τοῖς εὖ λογιζομένοις 36 2

λογισμός, *ratio, consilium:* ἐπιστήμης καὶ λ. 6 2; εἰ λογισμὸν εἶχεν ἡγεμόνος 20 4; τῶν

οἰκείων λ. 6 1; κατ' οὐδένα λ. ἀνθρώπινον 20 5. λογισμῷ χρῆσθαι, *cogitatione uti*, i.e. rem diligentius considerare eoque facto bona capere et salubria consilia (*Held*): χρησάμενον λογισμῷ 4 4

λόγος, *verbum*: λόγων)(πράξεων 32 2. *sermo, oratio*: 'speech', 'discourse': Pr. 2; τινὰ λ. ἐμβαλόντος 15 4; ἐν λόγοις ἦσαν 20 2; μήκει λόγων 10 2; τούτους τοὺς λ. διεθρόησαν 20 4. **2.** *dictum*, 'a saying': λ. τινὲς αὐτοῦ μνημονεύονται 15 1. *proposita, conditiones*: κομίζοντες λόγους 9 2. *ratio*: ἐκ λόγου καὶ φιλοσοφίας 6 1. *ratio*, 'account': ἐλάχιστος ἦν χαλκῶν λόγος 29 1; ἔξω λόγου θεμένοις 36 1

λοιδορεῖν, *increpare*: τὸν Τ. λοιδοροῦντες 5 2

λοιπός, *reliquus*: τὰ λ. τῶν δημοσίων 38 3

λόφος, *collis, iugum*: πρὸς λόφον 26 1; 27 1, 2; τῶν λ. ἐφιεμένους 28 5; τοὺς λ. 28 2. *crista*: λόφον 37 1

λοχαγός, *praefectus cohortis*: οἱ λ. 12 4

λύειν, *componere*: τοὺς πολέμους ἔλυσε 35 1. Cf. Thuc. V 31, 2

λυμαίνεσθαι, *foedare*: πολλὰ λυμηνάμενος 31 2

λυπεῖν, *angere, laedere*: πολλὰ ἦν τὰ λυποῦντα τοὺς ἀπείρους 28 2. PASS. τοῖς γεγενημένοις λυπεῖσθαι 6 4

λύσις, *solutio, liberatio*: πολέμου λ. 35 3

M

μαίνεσθαι, *insanire*: μαινομένου 25 3

μακαρίζεσθαι (PASS.), *beatum praedicari*: αὐτοῦ τὰ μακαριζόμενα 21 3

μακάριος, *beatus*: οἱ μ. δοκοῦντες εἶναι 15 4; μακαριωτέρους 11 4

μακαρισμός, *praedicatio*: τῷ μ. τοῦ τεθνηκότος 39 2

μάλιστα, *maxime*: 3 1; 28 2; 36 1; καὶ μάλιστα 30 4. *plerumque*: 8 3; 18 1

μᾶλλον, *magis*: Pr. 4; 20 5; 32 2

μανία, *insania, dementia*: τὴν μ. τῆς ἐπιθυμίας 4 3

μαντεῖον, τό, 'the oracular vault at Delphi' 8 2

See Prof. J. H. Middleton in the *Journal of Hellenic Studies* Vol. IX p. 307

μάντις, *vates*: τὸν μ. 4 4; οἱ μ. 8 4; 26 3

μαρτυρεῖν: μαρτυροῦντας εἶχεν ἐνίους 16 5. c. dat. rei: τοῖς ὀνείρασι μ. 8 4

μάρτυς, *testis*: μάρτυρι 10 1

μάτην, *nequiquam*: μ. καθῆσθαι 19 2

μάχεσθαι, *pugnare*: ὅσοις ἐθέλοιεν μ. 27 3; μ. πρὸς βιαζομένους 9 3; πρὸς πολλοὺς μαχόμενοι 4 1; τῶν μαχομένων 21 3

μάχη, *proelium, pugna*: ἐνισταμένης τῆς μ. 12 6; πρὸ τῆς μ. 25 4; 30 1; διατριβὴν τῆς μ. 31 3; ἐν τῇ μ. 3 5; μάχῃ νενικηκὼς 9 2; μιᾷ μ. 28 6; ἐπὶ μάχην 21 1; μετὰ τὴν μ. 29 2; ἐν ταῖς μ. 20 2; ἐν ἀγῶσι καὶ μ. 17 3; πρὸς τὰς μ. 28 6; ὅσας μ. συνηγωνίσαντο 30 5. Meton. 'battle-field': ζόφος ἐπὶ τὴν μ. κατιών 28 2

μάχιμος, *bellicosus, ad pugnam habilis*: τῆς δυνάμεως τὴν μαχιμωτάτην 18 1; τὸ μαχιμώτατον τῶν μισθοφόρων 27 4; μαχιμωτάτους ἀνθρώπων ἁπάντων 30 3

μέγα, adv.: κεκλαγὼς μ. 26 3; μ. φρονῶν 31 1; 38 1

μεγαλαυχεῖσθαι (MED.), *iactare*: μεγαλαυχουμένους τῇ νίκῃ 6 3

μεγαλοπρεπής, *magnificus:* *μεγαλοπρεπεστάτην* ὄψιν **29** 2

μεγαλόφωνος[1], *magnam vocem habens:* μεγαλοφωνότατος **39** 3

μεγαλοψυχία, *animi magnitudo:* ἐπῄνουν τὴν μ. **5** 1

μέγας, *magnus:* *μέγας* ηὐξημένος **28** 4; μ. πένθος **28** 5; μ. στόλῳ **2** 1; μ. δύναμιν **22** 5; πόλεις μ. **35** 2; πολλῶν *μεγάλων* γενομένων **36** 1; πολλῶν καὶ μ. γραφομένων **38** 2

μέγεθος, *magnitudo:* τοσαύτην τὸ μ. **20** 3; τὸ μ. τοῦ κατορθώματος **21** 4; τὸ μ. τῆς δυνάμεως **25** 2

μέγιστος, *maximus:* (τῶν ἀγαθῶν) *μέγιστον* **36** 4; *μεγίστη* πασῶν τυραννίδι **13** 4; *μεγίστην* τῶν πώποτε τυραννίδων **1** 2; μ. ἔργα **37** 3; τὰ μ. τῶν πεπραγμένων Pr. 4; τῶν μ. ἀγώνων **30** 5; τὰς μ. τῶν πόλεων **39** 3. τὸ δὲ *μέγιστον* (*quod maximum est*) **13** 2

μείζων, *maior:* *μείζονος* ἀρετῆς **6** 4; *μείζονι* τοῦ συνήθους **27** 5; ΧΑΡΜΑ ΜΕΙΖΟΝ Pr. 2; τὰς *μείζονας* διασκέψεις **38** 2

μειράκιον, τό, ('usually denotes the age from about 14 to 18: παῖς is younger. Xen. Symp. IV 17 ὥσπερ γε παῖς γίγνεται καλός, οὕτω καὶ μειράκιον καὶ ἀνὴρ καὶ πρεσβύτης'. JEBB *Sel. from Att. or.* p. 204 § 3 ed. 2): **32** 1

μέλλειν, *in eo esse ut;* *μέλλουσι* συμπλεῖν **8** 1; σχολάζειν *ἔμελλε* **22** 5; *μέλλοντας* (διαβαίνειν) **27** 3; τὰ *μέλλοντα* **16** 6. *cunctari:* μὴ μ. **27** 6

μέλος, *modus:* περὶ *μελῶν* ἁρμονίας **14** 2; **15** 4

μέμφεσθαι, *reprehendere:* *μεμψάμενος* αὐτὸς ἑαυτόν **17** 1

μέμψις[3], 'ground of complaint': **15** 2; **36** 1

μέν: *μέν—δέ*, Pr. 1; **1** 1, 2; **3** 1, 3; **4** 2, 4; **8** 1. 'though'—'yet': **2** 2; **6** 4; **9** 1; τοῦτο *μέν*—τοῦτο *δέ* 'in the first place'—'in the next place' **15** 1; ἅμα *μέν*—ἅμα *δέ* **23** 4; οἱ *μέν*—οἱ *δέ* **4** 1. *in parataxi* **15** 1; **20** 3; **24** 3; **32** 2; **36** 1. *μέν—δέ—δέ* **12** 5; **23** 3. *μέν* solitarium Pr. 1

μὲν οὖν introduces a confirmation of what has preceded, in order to emphasize the sentence introduced by *δέ*: **1** 3; **2** 2; **3** 2; **9** 1; **12** 4; **14** 1; **15** 5; **16** 6; **30** 5; **31** 5; **32** 1

μένειν, *manere:* *ἔμεινεν* **16** 4

μέντοι: **20** 3

μερίζειν, *dividere, partiri:* *μερίζοντες* αὐτούς **17** 3

μέρος, *pars:* ἐν *μέρει* Pr. 2; κατὰ *μέρος* **25** 1; **30** 5; μ. κράτιστον τῆς πόλεως **18** 2; μ. οὐκ ὀλίγον **34** 1; οἷς κατεῖχε *μέρεσι* **21** 2; τὰ πλεῖστα μ. **9** 2

μέσος, *medius:* διὰ μ. τοῦ θεάτρου **34** 4; ἐν μ. **27** 4; ἐκ μ. γενόμενος **5** 3 (cf. Cic. or. p. Rosc. A. § 112 *recede de medio*). ἐν *μέσῳ* (*in medio* i.e. *in publico*) **14** 2

μεστός, *refertus:* πολλῶν κακῶν *μεστὴν* **15** 3; ἐλάφων μ. (πόλεις) **22** 3

μετά: **A.** c. Gen. *una cum*, **7** 3; μ. αἰτίας ἰδίας **16** 6; παρεῖναι μ. σιδήρου **22** 1; μ. ἀλλήλων συστάντες **30** 3; μ. τοῦ καλοῦ **36** 2; μ. τῶν ὅπλων **28** 3; ἀποθανοῦσαν *μετὰ* τῶν τέκνων **13** 5; *μετ'* ἐκείνων κατοικεῖν **15** 1; παίζων διάγεις *μεθ'* ἡμῶν **15** 5; **16** 3; **16** 4; **25** 3; **29** 1; σχολάζοντι μ. τῶν Ἀδρανιτῶν **16** 3; ὁ μ. τοῦ πληγέντος ἥκων **16** 4; to indicate 'plus', where the connexion is closer and stronger than coordination by means of *καί*, ῥοθίῳ μ. κρότου **19** 2; τιμῇ *μετ'* εὐνοίας **39** 1; Μάγωνα μ. τοῦ στόλου παντὸς **17** 1; τὸ στρατόπεδον μ. τῶν ὑποζυγίων **29** 1; τὰ τυραννεῖα μ. τῆς παρασκευῆς **13**

3. *praeter* 'besides', 'as well as': *μ. τῆς ἀνδρείας τῶν νενικηκότων τὴν δικαιοσύνην* **29** 3. *sub duce aliquo: τὴν μεθ' Ἱκέτου δύναμιν* **9** 4; *μ. Ἄννωνος* **19** 1; *τοὺς μετ' Εὐθύμου μισθοφόρους* **30** 3; **30** 4; *τοῖς μ. τοῦ Τιμολέοντος ἰλάρχαις* **31** 3.—**2.** with Subst. to indicate mode and manner, when elsewhere a formal adverb or simply a case is used: *μ. ἐλπίδων καὶ ὑποσχέσεων* **12** 1; *μ. φρίκης καὶ θαύματος* **12** 6; *μ. παρρησίας* **15** 3; *λόγον μ. εἰρωνείας* **15** 4; *μ. κρότου καὶ γέλωτος* **19** 2; *μετ' ὠθισμοῦ καὶ ταραχῆς* **27** 3; *μ. χαρᾶς* **31** 4. This use of *μετά* with gen. is common in Inscriptions of the Macedonian period, but unknown in the classical. See Meisterhans *Gramm.* p. 179, 38 ed. 2.

B. c. Acc. Local, *post, pone: μ. τούτους* **27** 3. Temporal: *τὰς μ. ταῦτα πράξεις* **13** 1; *μ. τὴν Δίωνος στρατείαν* **13** 4; *μ. ταῦτα* **34** 1; *μ. τὴν μάχην* **29** 2; *μ. τὸν πόλεμον* **35** 2; *μετ' ὀλίγον* **37** 5; *μετ' ὀλίγον χρόνον* **6** 4

μεταβάλλειν, *mutare: ἄλλον ἐξ ἄλλου μεταβάλλουσα τύραννον* (*alium post alium accipiens*) **1** 1. MED. *μεταβαλέσθαι* (*sententiam mutare*) **4** 4. PASS. *ἡ προαίρεσις οὐ μεταβάλλεται* **6** 2

μεταβολή, *conversio, vicissitudo: τὴν μ. τοῦ βίου* **14** 3; *τύχης μ.* **15** 2; *οἱ πρὸς τὴν μ. τρεπόμενοι* **14** 1; *μεταβολὴν δεσπότου καινοῦ* **12** 1; *τὰς μ. τῶν δυναστειῶν* **1** 2. *defectio: τὴν μ. αὐτοῦ καὶ προδοσίαν* **7** 3

μετάγειν, *transferre: τὰ πράγματα μετάξειν* **2** 2

μεταμέλεσθαι (MED.) c. dat. (a rare construction): *τοῖς εἰρημένοις μὴ μ., non paenitere se dictorum suorum,* **6** 4. Cf. Diod. Sic. 15, 9 *μετεμέλοντο τοῖς πεπραγμένοις,* 18, 2 *μεταμέλεσθαι ἔφη τοῖς πραχθεῖσι.* The passage quoted by Liddell-Scott from Plat. Demod. 382 D *μ. πολλάκις αὐτοῖς* is irrelevant

μετάνοια, *paenitentia: ἡ μ.* **16** 2; *μέμψιν καὶ μ.* **36** 1

μεταπέμπεσθαι (MED.), *arcessere: μετεπέμπετο* **17** 1; *μετεπέμψατο* **11** 3; *μεταπεμψάμενος οἴκοθεν* **36** 4

μετέχειν, *participem esse: τῶν μετασχόντων ἐκείνοις τῆς ἱεροσυλίας* **30** 4

μετεωρίζειν, *in sublime attollere: τοῦ ἡλίου μετεωρίζοντος τὴν ἀναθυμίασιν* **27** 2

μετοικεῖν, *commigrare: μ. πρὸς Συρακουσίους* **34** 1

μή is found before words beginning with α (c. 21, 3 *μὴ ἀποθανεῖν*), ε, ο and υ (mostly *ὑπέρ* and *ὑπό*), very seldom before η and ι, never before ω: often before the diphthong ει, seldom before ευ, αι, αυ, οι, ου (with the exception of the neg. *οὐ*).

With opt. of indef. frequency in a conditional relative clause, *οὐ νόμων θέσις ἐδόκει καλῶς ἔχειν, ἧς ἐκεῖνος μὴ προσάψαιτο* **35** 3. The normal use is *οὐδεὶς ἔστιν ὅστις οὐ* as in **14** 1, but in **36** 1 we find *οὐδέν ἐστιν ᾧ μὴ ἐπιφωνεῖν ἔπρεπεν.*

Cf. Alex. c. 75, 1 *οὐδὲν ἦν μικρὸν οὕτως ὃ μὴ τέρας ἐποιεῖτο,* Artox. c. 4, 3 *οὐδὲν ἦν οὕτως μικρόν τι τῶν διδομένων ὃ μὴ προσεδέξατο προθύμως,* Mor. p. 79 E *οὐδέν ἐστι μικρὸν οὐδ' ἀσθενές, ὃ μὴ ζήσεται τολμῶν ἀμύνασθαι,* p. 600 A *οὐ γὰρ οἶμαι πολλοὺς εἶναι Σαρδιανῶν, οἳ μὴ τὰ σὰ πράγματα καὶ μετὰ φυγῆς ἐθελήσουσιν αὐτοῖς ὑπάρχειν,* p. 961 D *τούτων γὰρ οὐδὲν ὅ τι μὴ λογικόν ἐστι,* p. 609 D *οὐδείς ἐστι τῶν φιλοσόφων ὃν οὐκ ἐξέπληξας...οὔτε τῶν πολιτῶν, ᾧ μὴ θέαμα παρέχεις* (an instance of the promiscuous use of the two negatives)

ὁ μή with the participle has the force of a conditional rela-

tive clause, *οἱ μὴ δυνάμενοι ζῆν* **51** 2. Plutarch often uses *μή* with infinitive in indirect discourse where *οὐ* is the normal use (HA. § 1024): *ἀπεκρίνατο τοῖς εἰρημένοις μὴ μεταμέλεσθαι* **6** 4; *βοῶντα μηδὲν ἀδικεῖν* **16** 5; more often *οὐ* with *φάναι*, as **32** 1 *οὐδὲν ἔφη γεγονέναι φοβερόν*.

μή is the normal usage with *ὥστε* followed by the infinitive; (in **3** 3 *οὐκ* belongs to *ἐλάττω*; so with the restrictive *ὅσα μή* **3** 2); also with verbs studii et voluntatis; (in **6** 1 *οὐ* is to be taken with *μόνον* in parenthetic opposition).

οὐ is found more often than *μή* with verbs of hoping: *οὐδὲν ἐκείνου βελτίονα τὸν Κορίνθιον ἔσεσθαι προσδοκῶντες* **12** 1; also with verbs of thinking: *ταῦτα οὐκ ἀλλότρια δόξειν οἰόμεθα* **15** 6 (according to Stegmann *μή* occurs 24 times, *οὐ* 55 times in the whole works of Plutarch); also with verbs of seeming: *τοῖς δοκοῦσι μηδὲν ἔχειν πρὸς ἄλληλα κοινόν* **16** 6 (according to Stegmann p. 15 *μή* is used 38 times, *οὐ* 52 times, in the whole works).

Plutarch very frequently uses *μή* with the predicate participle, where in Attic prose *οὐ* is normal: *ὠνόμασε Τιμολέοντα...μήτε προσιόντα τοῖς κοινοῖς μήτε*...**3** 1. In **15** 6 *μὴ σπεύδουσιν ἀκροαταῖς* is normal, being equivalent to *οἳ ἂν μὴ σπεύδωσιν*. Still, as Stegmann has shown from a collection of instances in the *Lives* and *Morals*, *οὐ* is used in such cases by Plutarch more often than *μή*: where *μή* is used 141 times with the causal participle, *οὐ* occurs 250 times in the *Lives*: with the concessive, 43 *μή*, 72 *οὐ*. It is impossible to say, whether any rules influenced his choice, because we find the two negatives in many passages used indifferently: thus *οὔπω γενειῶν* is used Sertor. c. 18, Caes. c. 10, Dem.-Cic. c. 4, 3 cum c.; on the other hand *μήπω γενειῶν*, Crass. c. 12, Pomp. c. 23; again *οὐδὲν δεόμενος* Cat. ma. c. 30, Flam. c. 15, but *μηδὲν δεόμενος* Pomp. c. 43, Cic. c. 38, Tib. Gr. c. 21 (Stegmann *l. c.* p. 19). Plutarch uses *μή* with infinitive in continuation of indirect discourse, where the acc. c. inf. does not depend directly upon the verb of saying or thinking, in which case Attic prose uses only *οὐ*, **33** 1, *μὴ γὰρ ἂν ἀποθανεῖν*. Cf. Rom. c. 28, 3 *μηδένα γὰρ ἀντειπεῖν*

μή paratactic, *ne*, 'lest' after verbs of fearing: *δεδιότες μὴ πάθοιεν* **4** 2; *δεδοικὼς μὴ διαφύγωσιν* **7** 3; elliptically without any governing verb: *ἐκέλευε (ἐκσείειν τὸ ἱμάτιον), μὴ ἀπέλθῃ* **15** 3

μηδέ, *ne—quidem*, 'not so much as': *μηδὲ μιᾶς—πράξεως* **7** 1

Cf. Mor. p. 1109 E *δεῖ δ' αἰσθήσει μηδὲ μιᾷ μάχεσθαι*, p. 490 A *παιδίον οὐδὲ ἕν*, p. 708 E *κινούμενον μηδὲ ἓν δὲ κινοῦν*, p. 960 E *μηδὲ ἓν οἰομένους αἰσθήσεως μετέχειν*, Lyc. c. 30, 2 *οὐδ' ἀσπίδα κινήσασα μίαν*. We find *μηδὲ ἑνί* in two Inscriptions c. 410 B.C., and *μηδὲ εἷς* in one shortly after B.C. 304. In Attic Greek it was only used where special emphasis had to be indicated (Kühner ad Xen. *Mem.* I vi 2), but in later Greek it served as a mere elegance, to give *ἐπιμέλεια* and *κάλλος* to a sentence

μηδείς, *nullus*: *μηδεμία βλάβη* **30** 5; *μηδένα τῶν φίλων* **15** 3; *μηδὲν* (*nihil*) **16** 5

μῆκος, *longitudo*: *μήκει λόγων* **10** 2

μήν: *οὐ μὴν neque vero*: *οὐ μὴν ἔτυχέ γε* **34** 4 (where *γε* emphasizes *ἔτυχε* and does not belong to *οὐ μήν*); before an infini-

tive **37** 6. *οὐ μὴν ἀλλά*, 'not but that', used elliptically without any sense of opposition, but merely to mark the continuation of the narrative, 'however', just as *ἀλλὰ μήν* is often used in Attic prose: **10** 1; **15** 1; **18** 1; **21** 2. There is an example of the full construction in **34** 4. Cf. Comp. Ag. et Cleom. c. Gracch. c. 12, 2, Flamin. c. 1, 2; Cleom. c. 30, 2

μήν, *mensis*: *λήγοντι Θαργηλιῶνι μηνί* **27** 1

μηνύειν, *indicare*, *indicium deferre*: *γράμματα μηνύοντα τὴν προδοσίαν αὐτοῦ* **7** 3; *ἐμήνυσε καθ' αὐτοῦ* **16** 4; *πάντα μηνῦσαι* **16** 4

μήνυτρα, *praemium indicii* (only in plural): *ἐκήρυττον μήνυτρα* **21** 1

μήτηρ: *τῆς μ. αἰδώς* **7** 1

μητρόπολις 'the mother-city' of a colony: *ἐν τῇ μ.* **24** 2; *τὴν μ.* **15** 1

μηχανᾶσθαι, *parare*, *procurare*: *εὐπορίαν μηχανώμενος* **23** 4. PASS. *τοῖς ὑφ' ἑαυτοῦ μεμηχανημένοις ἀγαθοῖς* **36** 4

μηχανή, *tormentum bellicum*: *μηχανάς* **25** 1

μηχάνημα[2]: **17** 3. PL. *opera, machinae oppugnatoriae*: *πᾶσα μηχανημάτων ἰδέα* **13** 3

μιγάς, *promiscuus*: *βαρβάρων μιγάδων* **1** 2

μιγνύναι, *miscere*: *μίξας* (*τοὺς δακτυλίους*) **31** 3. PASS. *βίᾳ τινὶ καὶ πόνῳ τὸ λαμπρὸν ἐξενηνόχασι μεμιγμένον* **36** 1

μικρός, *parvus*: *ἐκ μ. προφάσεως* **39** 1; *μ. δυνάμεως* **1** 2; *πόλιν μ.* **12** 2; *μ.* (*τὰ ἁμαρτήματα*) *φαίνεσθαι ποιῶν* **3** 4; *μ. ἁλιάσι* **18** 1. neut. *μικρόν*, *parum*: *μ. ἀπέλιπεν* **1** 1; **9** 3; **13** 1; *ἀποχωρήσας μ.* **4** 5; *κατὰ μ.* **16** 3; *κατὰ μικρὰ* **17** 1

μισεῖν, *odisse*: *μισούντων* **30** 4

μισθός, *merces*: *μισθοῦ στρατευόμενοι* **20** 2; *μισθὸν προδοσίας* **9** 4

μισθοφόρος, *mercede conductus*: *οἱ μ.* **20** 4; **25** 3; *τῶν μ.* **27** 4; *τοὺς μ.* **24** 3; **30** 1, 3; **31** 1

μισοπονηρία[1], *improbitatis odium*: *τὴν μ.* **5** 1

μισοπόνηρος, *improbos perosus*: **3** 2. Cp. Pseudo-Dion. or. xxxvii where the Corinthians are praised as *μισοπόνηροι καὶ μισοτύραννοι*

μῖσος, *odium*: *μ. εἶχε πάντας ἀγορᾶς* **22** 4; *περιουσίᾳ μίσους* **32** 2

μισοτύραννος, *tyrannos perosus*: **3** 2; *πόλιν μ.* **2** 1

μνᾶ, *mina*: *διακοσίων μνῶν* **39** 3; *δέκα μναῖς* **16** 6

μνῆμα, *monumentum*: *τὰ μ. τῶν τυράννων* **22** 2; *τὰ μ. τῶν νεκρῶν* **26** 1

μνήμη, *memoria*: *μνήμας ἀτερπεῖς* **29** 3; *τὰς τῶν ἀρίστων μ.* Pr. 3

μνημονεύειν, *commemorare*: *μνημονεύουσιν* **28** 6. PASS. *λόγοι τινες αὐτοῦ μνημονεύονται* **15** 1

μόλις, *vix*: c. verb. *μ. ἐώσατο* **4** 2. c. adi. *μ. τρισχιλίους* **25** 2; *τρίτῃ μ. ἡμέρᾳ* **29** 2

μοναρχία, *unius imperium*: *ἔρωτι μοναρχίας* **3** 3; *ἀποθέσθαι τὴν μ.* **37** 6

μόναρχος: *καταλύειν τοὺς μ.* **11** 4

μόνιμος, *stabilis, firmus*: *δόξαν μ.* **6** 2

μόνος, *solus*: *μ. ἀριστεύσας* **37** 3; *μόνῃ τῶν Ἑλληνικῶν πόλεων* **29** 3. neut. *modo*: *οὐ μόνον ἀλλά* **21** 4; *οὐ μόνον—ἀλλὰ καί* Pr. 4; **2** 1; **6** 1; **13** 1; **22** 2; **24** 4

μουσικός, *musicus*: *ἀγῶσι μ.* **39** 3. *musicae peritus*: *τὸν μ. Ἀριστόξενον* **15** 2

μουσουργός, *cantrix*: *τὰς μ.* **14** 2

μοχθηρός, *pravus*: ἐπὶ μ. βουλεύμασιν 9 3

μυθολογεῖν, *fabulari*: μυθολογοῦσι 8 4

μυριάς, *decem milia*: ἀπὸ τοσούτων μ. 25 2; ὅπλων μ. ἑπτά 13 3; 25 4; πολλαὶ μ. ἀνδρῶν 39 2; πεζῶν μυριάδας ἕξ 17 2; τοσαύτας μ. ἀνθρώπων 36 4; ἑπτὰ μυριάδας στρατοῦ 25 1

μυρίος, α, ον, *innumerabilis, infinitus*: μ. ἀσπίδες 29 2; μυρίων οὐκ ἐλάττους 23 3; μ. πολέμους 17 2; μ. ὁπλίταις 27 2; ἐν μ. νεκροῖς 28 5

μυροπώλιον, *locus ubi unguenta veneunt*: καθήμενον ἐν μυροπωλίῳ 14 2

μυστικός, *mysticus*: ταῖς μ. (λαμπάσι) 8 3

μυσώδης[1] i.q. μυσαρός, *nefandus, sceleratus*: ἀσεβὲς καὶ μ. ἔργον 5 2

N

ναός, *templum*: τοῦ νεώ 12 6; τοὺς ἐμφανεστάτους ναούς 29 3

ναύαρχος, *praefectus classis*: 19 2

ναυλοχεῖν, *in statione navium observare*: οὐ πρόσω ναυλοχοῦντας 9 4

ναῦς, *navis*: τῆς νεώς 8 3; ἐπὶ μιᾶς ν. 13 4; ἐπὶ νεώς 35 3; τὴν ναῦν 11 2; τῶν νεῶν 8 1; ναυσὶ πολλαῖς 7 4; 17 2; ναῦς (Κορινθίας) 8 3; 30 3; τὰς ν. 9 3, 4

ναύτης, *nauta*: τοὺς ν. 19 2

νεανίσκος, *adulescens*: οἱ ν. 31 4; τῶν ν. 15 1; 39 1

νεκρός, *mortuus, cadaver*: νεκράν 6 3; τῶν ν. 26 1; ἐν μυρίοις ν. 28 5

νέμεσθαι (MED.), *pasci*: πλῆθος ἐγχέλεων νέμεται 20 2

νέος, *iuvenis*: τοῖς ν. 39 4

νέφος, *nubes*: ἐκ τῶν ν. 28 2

νεώριον, *navale*: τῶν ν. 21 1

νῆσος, *insula*: τὴν καλουμένην Ν. 8 4; τὴν ὅλην ν. 35 1; τὴν Ἀσίαν καὶ τὰς ν. 23 2

νικᾶν, *vincere*: ἐνίκων 30 5; τοὺς Ἴσθμια νικῶντας 26 2; ἐνίκησεν 23 5; νικήσας 31 1; 34 1; μάχῃ νενικηκώς 9 2; 19 2; τῶν νενικηκότων 29 3; νενικηκότας 27 4

νίκη, *victoria*: τῆς ν. 26 2; 29 2; τῆς ν. ἣν ἐνίκησεν 23 5; τῇ ν. 6 3; ν. πρόδηλον 12 5; τὴν τότε ν. 13 1. Νίκας 8 2

νοεῖν, *excogitare*: νενοηκέναι τι τῶν σοφῶν 19 2

νομίζειν, *putare*: νομίζοντες 26 2

νομίμως, *legitime*: ν. καὶ δικαίως 10 4

νομοθέτης, *legislator*: τοῖς ν. 24 3

νόμος, *lex*: νόμων θέσις 35 3; τοῖς ν. χρῆσθαι 37 2; χρώμενοι νόμοις 39 3; ἀπέδωκε τοὺς ν. 39 3

νοσεῖν, *aegrotare*: τὸν ἐπισφαλῶς νοσοῦντα 26 1. de civitate perturbata: καὶ μὴ νοσοῦντας 25 1

νόσημα, *aegrotatio, morbus*: κακῶν καὶ ν. 37 4

νοῦς, *animus*: θεοῦ τινος εἰς νοῦν ἐμβαλόντος τῷ ἀνθρώπῳ 3 1

νῦν μέν—νῦν δέ, *modo—modo*, 11 2

νύξ, *nox*: νυκτός 8 3

νῶτον, *tergum*: κατὰ νώτου 28 2

Ξ

ξένος, *peregrinus*: ξ. τινός 15 2; τῶν ξ. τοὺς παρεπιδημοῦντας 38 1; τοῖς περιοίκοις καὶ ξ. 39 1; δύο ξένους παρασκευάσας 16 3. ξένοι, *milites mercennarii*: τῶν παρὰ Τιμολέοντος ξ. 30 3; ξ. στρατιωτικῶν 3 3; τῶν ξ. οὐ πολλούς 27 4; τρέφειν ξένους 4 2; ξένους συναγαγών 1 2

ξίφος, τό, *gladius*: παίει ξίφει **16** 4; τὸ ξ. **16** 4; τὰ ξ. σπασάμενοι **4** 5; εἰς ξίφη συνῆλθεν ὁ ἀγών **28** 1

ΞΥΝΑΠΤΕΣΘΑΙ: ΤΟΥΔΕ ΞΥΝΗΨΑΤΟ **36** 1

O

ὁ, ἡ, τό, the substantival article as a demonstrative pronoun; ὁ δέ **4** 3; ὁ μέν—ὁ δέ **11** 4; **26** 3; τὴν μέν—τὴν δέ **35** 2; οἱ δέ, *hi vero* **9** 2; οἱ—μὲν—οἱ δέ **4** 1; τῶν μέν—τῶν δέ **22** 3; τοὺς μέν—τοὺς δέ **18** 2; τὰ μέν—τὰ δέ **19** 1

ὅδε, *hic*: Κορίνθιον τόνδε **39** 3

ὁδεύειν, *iter facere*: συντόνως ὁδεύσας **12** 3

ὁδοιπορία, *iter*: **12** 4

ὁδός, *via*: ἐν ταῖς ὁ. **14** 2. *iter*: τῆς ὁ. **12** 3; καθ' ὁδόν **25** 3; ὁδὸν ἡμερῶν ὀκτώ **25** 3

ὅθεν, *unde*, **25** 3; **35** 1. causal, *quibus de causis*; **16** 1. In this sense it is not found in Inscriptions before the 1st cent. B.C. but either ὧν ἕνεκα or διόπερ

οἴεσθαι, *putare*: **17** 2; οἴει **15** 5; ᾤετο **19** 2; ᾤοντο **14** 3; οἰόμενος **20** 5

οἰκεῖν, *colere*: οἰ. τὴν πόλιν **23** 2; τοὺς Σικελίαν οἰκοῦντας **29** 3; οἰκήσοντας **35** 1; ᾤκει οἰκίαν **36** 3

οἰκεῖος, *cognatus*: τῶν οἰ. **4** 4. *suus, proprius*: τῶν οἰ. λογισμῶν **6** 1

οἰκήτωρ, *colonus*: οἰκήτορας **22** 4; τῶν οἰ. **35** 1

οἰκία, *domus*: ἐπὶ τῆς οἰ. **36** 3; τὴν οἰ. ἀπέκλεισε **5** 3; αὐτὴν τὴν οἰ. **36** 3; εἰς τὴν οἰ. **38** 1; τὰς οἰ. **22** 2; **23** 4. *familia, cognati*: τὴν πατρίδα τῆς οἰ. προετίμησε **5** 1

οἰκίζειν: οἰκίσας **39** 3

οἰκιστής, *conditor*: **35** 2; γενέσθαι πάλιν οἰκιστάς **23** 1

οἶκοι, *domi*: τοῖς οἰ. φίλοις **36** 3

οἶκτος, *commiseratio*: οἶ. τοῦ τεθνηκότος **7** 1; οἴκτου **32** 1

ΟΙΟΣ, *qualis*: Pr. 1

οἷον, *velut*: **14** 1; οἷα, *quippe, utpote*: **20** 2

ὀκτώ, *octo*: **37** 4

ὀλίγος, *exiguus*: μέρος οὐκ ὀ. **34** 1: μετ' ὀ. χρόνον **6** 4; μετ' ὀλίγον **37** 5. ὀλίγοι, *pauci*: οὐκ ὀ. **13** 3; **37** 5; ὀ. πρὸς πολλοὺς μαχόμενοι **4** 1; ὀ. πολλοὺς σκυλεύοντες **29** 2; ἐπὶ χρημάτων ὀ. **13** 4; ἡμερῶν ὀ. **21** 4; πλὴν παντελῶς ὀ. **22** 3; ὀ. στρατιώτας **31** 2

ὀλίγον, *paulum*: ὀ. ὕστερον **2** 2; ὀ. ἔμπροσθεν **14** 2

ὅλος, *totus*: ἐν ὅλῃ Σικελίᾳ **12** 2; τὴν ὅ. νῆσον **35** 1; ἐν οὐδ' ὅλοις ἔτεσιν ὀκτώ **37** 4. The predicative construction is the only one found in Inscriptions, Meisterhans *Gramm.* p. 193, 45 ed. 2

ὀλοφύρεσθαι, *deplorare*: ὀλοφυρόμενος **15** 6

ὁμαλῶς, *aequabiliter, placide*: **3** 3. *pariter*: ἅπαντες ὁμαλῶς[2] **31** 4. See my n. to C. Gracch. c. 3, 1

ὄμβρος, *imber*: ὄμβρῳ **28** 2; τοῖς ὄ. **28** 4

ὁμιλία, *consuetudo*: αἱ ὁ. Pr. 3

ὁμίχλη, *nebula, vapor*: ὁ. τοῦ ποταμοῦ πολλὴν ἀναδιδόντος **27** 1

ὅμοιος, *similis*: λόγους τοῖς πραττομένοις ὁμοίους **9** 2

ὁμοίως, *similiter, pari modo*: **1** 4; **35** 3

ὁμολογεῖν, *convenire, pacisci*: ὁμολογῆσαι κατασκάψειν **24** 1

ὁμολογία, *pactum*: τὰς ὁ. **10** 1

ὁμολογουμένως, *citra controversiam* 'avowedly': **1** 3; **37** 3

ὁμοῦ, *simul*: **21** 4; οὐχ ὁ. πάντας ἀλλὰ κατ' ὀλίγους **13** 2;

ὁ. πάσης 25 1; οὐχ ὁ. πάντες ἀλλὰ κατὰ μέρος 30 5; οὐκέτι κατὰ μέρος ἀλλ' ὁ. 25 1

ὁμόφυλος, *gentilis:* συγγενῶν καὶ ὁ. 29 3

ὅμως, *tamen:* 5 1

ὄναρ, *in somnis:* 8 1

ὄνειρον, τό, *somnium:* τοῖς ὀνείρασι 8 4

ὀνομάζειν, *nominare:* ὀνομάζουσι 4 4; ὠνόμασε 3 1

ὄνυξ, *unguis:* τοῖς ὄ. 26 3

ὀξέως, *celeriter, propere:* 25 2

ὀξύς, *acer:* ὀξυτάτῃ ἐπιθυμίᾳ 6 2

ὅπῃ, *qua:* 21 1

ὅπλα, *arma:* τῶν (αἰχμαλώτων) ὅ. 29 2; τῶν ὅ. ἐστερήθησαν 31 4; ὅπλων μυριάδες 13 3; μετὰ τῶν ὅ. 28 3; τῶν ὅ. ὁ πάταγος 28 2; εἰς τὸ σῶμα καὶ τὰ ὅ. 4 2; ὅπλα λαβόντας 25 2

ὁπλισμός, *armatura:* εὐζώνοις τὸν ὁ. 28 3

ὁπλίτης, *gravis armaturae miles:* ἐν τοῖς ὁπλίταις 3 5; ὁ. λευκάσπισι 27 2; ὁπλίτας 16 1

ὁπόθεν, *unde:* 15 2

ὅπου, *ubi:* τὰς νήσους ὅ. (=ἐν αἷς) 23 2; τὸν ποταμὸν ὅ. 25 4

ὅπως, *ut;* c. subi. εὔχεσθαι ὅ. τυγχάνωμεν Pr. 2; γράψαντος... ὅπως πέμψωσιν 22 4; ὅ. μηδεμία βλάβη γένηται 30 5; c. opt. ὅ. θεάσαιντο 38 1; c. fut. ind. ἔπραττεν ὅ. αὐτὸς ἔσται τύραννος 7 3

ὁρᾶν, *videre:* ἑώρων 21 1; νεκρὰν ἰδεῖν 6 3; λεῖον ἰδεῖν (*visu*) 19 3; ὁρῶντας 11 3; ὁρῶντας πρὸς τὰ μέλλοντα 16 6. c. participio: τὴν πόλιν ὁρῶντες φιλελεύθερον οὖσαν 2 1; τὴν ἐκκλησίαν ὁρῶν ἀπαραίτητον (οὖσαν) 34 4; τὴν περαίωσιν ἄπορον (οὖσαν) ὁρῶντες 16 2; ἦν ὁρᾶν τὴν πόλιν στρατόπεδον βαρβάρων οὖσαν 17 2; θύοντας ἑώρα 6 3; πολλοὺς ἑώρα συνισταμένους 17 1; εἶδεν (αὐτοὺς) οὐ δυναμένους 27 5. PASS. διαβαίνοντες ὤφθησαν 27 2; ὀφθείη σειόμενον 12 6; ταπεινὸς ὀφθεὶς 13 4

ὀργή, *ira:* ἡ πρὸς τὸν Ἱκέτην ὀ. 7 5; ὀ. πρὸς τὸν Ἰ. 9 4; πρὸς ὀργὴν ἐκφερομένου 4 4; ὀργῇ, *iracunde:* 25 2

ὀργίζεσθαι, *irasci:* ὀργισθέντας 22 5

ὁρμᾶν, intrans. *instituere, incipere:* ὥρμησε—ἀπέχεσθαι τροφῆς 5 3; ὥρμησαν πορεύεσθαι 19 1. PASS. *proficisci, oriri:* ἡ ἐξ ἐπιστήμης ὡρμημένη προαίρεσις 6 2

ὁρμητήριον, *belli sedes:* 10 5

ὄρος, τό, *mons:* ἀπὸ τῶν ὀ. 28 1

ὅς, *qui:* ᾧ (*qua re*) 3 4

ὁσάκις, *quotiens:* 38 2

ὅσος, *quantus:* τιμῆς ἐτύγχανεν ὅσης πρέπει 20 4; ὅσῳ (*quanto*) βελτίονες 20 5; οὐδὲν (τοσοῦτον) ὅσον ἐκεῖνο 4 2; ὅσοις (*quanta cum manu*) μάχεσθαι 27 3; ὅσας (*quot*) μάχας 30 5

ὅσον, adv. *circiter*, 'about': ὅσον χίλιοι 25 3. ὅσα μὴ εἶναι (*praeterquam quod esset*) 3 2. ὅσον οὔπω, *tantum nondum, iam iam* lit. 'not yet, but only just to say not yet': 10 3; 16 4. Cp. Thuc. I 36, 2; IV 125, 1; VI 34, 8; VIII 92, 7. So ὅσον οὐκ ἤδη Cam. c. 27, 2. In later Greek ὅσος approximated in sense to the ordinary rel. pronoun. Observe that the simplest form ὅσον οὐ is not found in Plutarch

ὅσπερ, *qui:* ὅπερ εἰκὸς ἦν 2 2; ἥνπερ 34 4

ΟϹϹΟϹ for ὅσος Pr. 1

ΟϹΤΡΕΙΟΓΡΑΦΗϹ[1]: ὀ. ἀσπίδας 31 1

ὅταν, *quandocumque:* Pr. 2

ὅτε, *quo tempore:* ὅτε καὶ 11 3; ὅτε δὴ 23 5

ὅτι: declarative, *quod*, 'that': 29 3; λέγεται ὅτι 32 1. **2.** causal, *quia, quod:* ἐπῄνουν

...ὅτι 5 1; διαγανακτεῖν ὅ. 15 5; μεμψάμενος αὐτὸν ὅ. 17 1; ἐστεφάνωσαν (αὐτὸν) ὅ. 16 6

οὐ, *non*, the objective negative particle: οὐ is found after ατε δή 2 2 (but μή is also frequently used): with supplementary participles after ὁρᾶν, as 9 4 τοὺς Φ. οὐ πρόσω ναυλοχοῦντας κατεῖδον, but Plutarch here again nearly as often uses μή; οὐδεὶς ἦν...ὃς οὐ 14 1 (but οὐδέν ἐστιν ᾧ μή 36 1, vide s. v. μή). μή is the normal usage in inf. clause introduced by ὥστε; οὐ, which is found in 3 3 is to be taken closely with ἐλάττω. **εἰ οὐ** = ὅτι οὐ after verbs of emotion: διατριβὴν παρεῖχον εἰ οὐκ ἀρέσκοιντο 11 1

Cf. Ti. Gr. c. 17, 3 αἰσχύνην ἔφη καὶ κατήφειαν εἶναι πολλὴν εἰ...οὐχ ὑπακούσειε, where the opt. is used also, but the indic. is normal as in Caes. c. 11, 3 οὐ δοκεῖ ὑμῖν ἄξιον εἶναι λύπης εἰ ...ἐμοὶ λαμπρὸν οὐδὲν οὔπω πέπρακται. Plutarch as often uses μή, as in Sull. c. 12, 5 θαυμάζειν τὸν Κάφιν εἰ μὴ συνίησιν. The instances collected by Stegmann are 33 with οὐ as against 34 with μή in his whole works

ὅπως οὐ after a verb of care, endeavour 9 2

Cf. Fab. c. 10, 4 σκοπεῖν ὅπως...οὐ φανεῖται, Alc. c. 7, 2 σκοπεῖν ὅπως οὐκ ἀποδώσει λόγον, Cor. c. 19, 2 σκοπούντων ὅπως...οὐ προήσονται, Mor. p. 702 D πολὺν σκεπτόμενος χρόνον ὅπως οὐ κλέψωσι τοὔλαιον οἱ παῖδες, Nic. c. 16, 4 ὅπως οὐ μαχεῖται στρατηγῶν, Lyc. c. 27, 4 φυλάττων τὴν πόλιν ὅπως ἠθῶν οὐκ ἀναπλησθήσεται πονηρῶν, Mor. p. 407 E φυλάττων ὅπως ὑπ' ἀνθρώπων οὐκ ἀπολοῦνται πονηρῶν, p. 129 E φυλάττεσθαι καὶ μνημονεύειν ὅπως οὐ περιπεσεῖται τοῖς αὐτοῖς, p. 1122 E πάντα πράττων ὅπως οὐ διαφεύξεται αὐτόν, p. 1094 D ἀντιβολοῦσιν ὅπως οὐ ζηλώσῃ τὴν ἐλευθέριον καλουμένην παιδείαν, p. 813 C ἕκαστον ἰδίῳ λογισμῷ χρώμενον ὅπως...φαίνωνται...οὐκ ἐκ παρασκευῆς ὁμοφρονοῦντες, with other passages, amounting in all to 21. See Stegmann p. 9. Blass explains the peculiarity in 9 2 by taking οὐκ ἐπιβήσοιτο as one idea; this explanation might hold good in the last quoted passage

οὐ—οὐ—οὐ—οὐ for οὔτε—οὔτε—οὔτε—οὔτε 35 3. Cp. Lyc. c. 9, 3; Sol. c. 7, 1; Pericl. c. 12, 3; Fab. c. 17, 2. The peculiarity is found, acc. to Stegmann p. 27, altogether 24 times in the *Lives*, 26 in the *Morals*

οὐδείς, Adj. *nullus:* πρὸς οὐδὲν τέλος 10 2; τῶν ἔργων οὐδέν 36 1; οὐδενὸς (neut.) τῶν Ἑλληνικῶν 3 1; οὐδενὸς ἧττον 38 2. Subst. *nemo:* 31 3; οὐδεὶς Ἑλλήνων 14 1; 22 4. οὐδέν, Adv. *nihil* 'not at all': οὐ. προσόμοιον 3 3; 12 1; 15 2; οὐδὲν ἀλλ' ἤ Pr. 1

οὐδέποτε, *numquam:* οὐ. ὑπῆρξε πρότερον 17 2

οὐκέτι, *non amplius, non iam:* 17 3; 31 4

οὖν signifies 'in the state of things', 'in the circumstances': hence its two different meanings 'that being so' and 'though it is so', 'in any case': 4 2

οὔπω, *nondum:* 10 3; 16 4; οὔπω πρότερον 30 3

οὐρανός, *caelum:* ἐξ οὐ. 8 4; τὸν οὐ. 8 3

οὔτε—οὔτε—οὔτε—οὐδέ 28 6; οὔτε—καί 1 2; 1 3; 16 3

οὗτος, *hic:* at the beginning of a clause without any connecting particle 10 4; 20 2; τ. τῆς τελευτῆς 34 4; ταύτης (τῆς γνώμης) 38 3; τ. τὸν τρόπον 35 1; τοῦτο (τὸ ἔργον) 33 1; οὗτοι 30 3, 4; δίκην ταύτην (not = ταύτην τὴν δίκην) 30 2. τοῦτο μέν —τοῦτο δέ, *partim—partim*, 15 1 epanaleptic use of: τὸν ἐπισφαλῶς νοσοῦντα, δεῖσθαι τοῦτον τοῦ σελίνου 26 1

Cp. Polyb. 2, 14, 7 παρὰ δὲ τὴν προειρημένην παρώρειαν...παρὰ ταύτην, 6, 28, 1 ἀπὸ τῆς εὐθείας...ἀπὸ ταύτης, 23, 4, 9 περὶ τῶν κτήσεων... περὶ τούτων διηπόρουν, Xen. Mem. 3,

7, 4 οἱ κατὰ μόνας ἄριστα κιθαρίζοντες, οὗτοι καὶ ἐν τῷ πλήθει κρατιστεύουσιν, 4, 6, 5 οὔκουν οἱ τοῖς νόμοις πειθόμενοι δίκαια οὗτοι ποιοῦσι; Dio Chrys. 1, 6, 28 τοῖς κάλλιστα πολεμεῖν παρεσκευασμένοις, τούτοις μάλιστα ἔξεστιν εἰρήνην ἄγειν

οὕτω, *ita, sic:* **24** 1; **27** 5; **33** 1; καθάπερ—οὕτως **36** 2; ὥσπερ—οὕτως **6** 2. *tum, ita,* 'in such circumstances', 'so', as a corroborating word after participles **4** 4. followed by ὥστε: οὕτως καλῶς ὥστε **3** 3; **7** 1; **19** 3; **22** 3; **23** 4; **25** 2; **35** 1. of Degree: *usque adeo, adeo:* **5** 3; **21** 4; **29** 1; **32** 2; **38** 1

ὀφείλειν, *debere:* τοῖς θεοῖς χάριν ὀ. **37** 2

ὀφθείη, ὀφθείς *v. s.* ὁρᾶν

ὄχθη, *ripa:* τῆς ἑκατέρωθεν ὄ. **31** 2

ὄχλος, *turba:* τὸν ὄ. **10** 3

ὄψις, objective, *facies:* τὴν ὄ. προσιδεῖν **5** 2. 2. i. q. θέαμα, *spectaculum:* **39** 2; καλὴν ὄ. **38** 2; καλλίστην ὄ. **29** 1 3. subjective, *sensus videndi, oculus:* ἀπημβλύνθη τὴν ὄ. **37** 4; ἀποβαλεῖν τὴν ὄ. **37** 5; ἀπογλαυκωθῆναι τὴν ὄ. **37** 6; κατήστραψε τὰς ὄ. **28** 2. Cp. Diod. Sic. XIV 88 τὸ πρόσωπον ἐξήλκωσε καὶ τὰς ὄψεις ἔβλαψε διὰ τὸ ψῦχος

ὀψόπωλις[1], sc. ἀγορὰ ἐν ᾗ πωλεῖται τὰ ὄψα: περὶ τὴν ὀ. διατρίβοντα **14** 2. Cf. ἀλφιτόπωλις στοά Arist. Eccl. 682

Π

πάθος, *affectus,* 'passion', 'vehement feeling': τὸ ἐπὶ τοῖς πεπραγμένοις π. δίκαιον **16** 6; τῷ π. **27** 5; οὐκ ἔπαθε ταὐτὸ π. **22** 1

παίειν[3], *ferire, vulnerare:* παίει **16** 4; ὁ παίσας **16** 4

παίζειν, *ludere:* παίζων διάγεις **15** 5

παῖς, *puer:* ἔτι παῖδα **33** 2; τοὺς π. **34** 3. PL. *liberi:* τοὺς παῖδας **6** 4; **34** 4; **36** 4

πάλαι, *jampridem:* **17** 2; **20** 4; ἔτι πάλαι **10** 4. οὐ π. (*non ita dudum*) γέγονεν **26** 2

παλαιός, *priscus:* τοῦ π. τυράννου **23** 5; ἐκ. π. **13** 3; **34** 4

παλαίστρα, *luctae locus:* παλαίστρας ἐνοικοδομήσαντες **39** 4

πάλιν, *retro:* οὐδ' ἀνεχώρησε π. **18** 3; π. ἐξ ὑπαρχῆς **23** 1; π. ἀναστῆναι **28** 3; π. ἀπῆγον **38** 3

πανηγυρικός, *panegyricus:* λόγους π. **37** 3

πανήγυρις, *conventus ludorum, publicus festusque coetus:* τὰς μεγίστας τῶν π. **23** 1

πανοῦργος, *vafer,* de re: τι τῶν π. **19** 2

παντάπασιν, *prorsus, plane:* c. adi. ἄπολις π. **1** 1; π. περίλυπος **5** 3; **22** 1. c. adv. π. ἀνειμένως **16** 3. c. verb. π. ἀποκρύπτων **3** 4; π. ἀπογνῶναι **11** 3; **19** 1; π. ἐκκόψαι **24** 1; π. ἐκπεσεῖν **30** 2. c. participio: π. ἀπηγριωμένῳ **1** 3

πανταχόθεν, *ab omni parte:* **24** 1; ἅμα καὶ π. **21** 3

παντελῶς, *omnino, prorsus:* π. ὀλίγων **22** 3 (*oppido paucorum*). Cf. Polyb. 14, 8, 13 παντελῶς ἂν ὀλίγοι διέφυγον τῶν ὑπεναντίων

παντοδαπός, *omnis generis:* π. λαφύροις **29** 2

παρά A. c. Gen. 'from the side of', ὅταν ἐξίῃ παρ' αὐτοῦ **15** 3; from a person (movement, asking, receiving) παρὰ Κορινθίων βοήθειαν αἰτεῖν **2** 1; ἄδειαν ᾐτεῖτο παρ' αὐτοῦ **16** 4. after a substantive, where the gen. case alone would suffice: οἱ παρ' ἀμφοτέρων **20** 2; τῶν παρὰ Τιμολέοντος ξένων **30** 3. Cf. Polyb. 8, 32, 4 οἱ π. τῶν Καρχηδονίων ἡγεμόνες, 5, 61, 8 ὁ π. Πτολεμαίου στρατηγός, 5, 14, 5 οἱ π. τοῦ Φιλίππου μισθοφόροι, 22, 3, 6 ὁ παρ' ἡμῶν πατήρ, 2, 27, 6 οἱ π. αὐτῶν ἱππεῖς

B. c. Dat. *apud:* τῶν παρὰ

τοῖς Κορινθίοις στρατευομένων 20 3. Cf. Polyb. 1, 34, 9, οἱ παρὰ τοῖς Καρχηδονίοις μισθοφόροι, 1, 77, 2 οἱ π. τοῖς ὑπεναντίοις ἱππεῖς, 5, 3, 2 τὰ παρ' αὐτοῖς πλοῖα. παρ' αὐτοῖς καταζῆσαι 38 1

C. c. Acc. **1.** Local: with verbs of rest: ὑπέστη π. τὸν ποταμόν **37** 2 with verbs of motion 'to the side of', ἐκομίζοντο π. τὴν Ἰταλίαν **9** 1. 'alongside of': παρὰ τὰ πλοῖα παρανηχομένους **19** 3; ἀπηλλάττετο παρ' αὐτὴν τὴν Καλαυρίαν **31** 2; π. τὴν ἀκρόπολιν **19** 2; π. τὴν τάξιν παρελάσαι **27** 6; π. τὸ ῥεῖθρον προσέβαλλεν **21** 2. **2.** Temporal: 'parallel with', 'during': παρὰ πότον (*inter pocula*) **15** 4; π. τὸν ἀγῶνα καὶ τὸν ἐνθουσιασμόν **27** 5. Cf. Xen. de re eq. 9, 11 τὸν ἵππον δεῖ παρὰ κραυγὴν καὶ παρὰ σάλπιγγα μὴ φαίνεσθαι τεθορυβημένον. **3.** Metaphorical meanings: *contra*, 'against': π. φύσιν **14** 3; παρ' ἡλικίαν **25** 3. *ad*, 'in comparison with': **36** 2

παραβάλλειν, *comparare*: παραβάλλοντι τούτοις τὰς Φιλίστου φωνάς **15** 6

παραβοηθεῖν, *succurrere, opem ferre*: παρεβοήθει **18** 1

παραγίγνεσθαι, *advenire*: παραγενομένων **2** 1; **3** 1

παραγωγή[2]: παραγωγαὶ καὶ προφάσεις **9** 3

παράδειγμα, *exemplum*: τὰ κάλλιστα τῶν π. Pr 3

παραδιδόναι, *tradere*: παραδιδοὺς αὐτὸν **13** 2; παραδόντος (τὴν πόλιν) **17** 2; παραδοὺς **37** 4; παραδόντος αὐτόν **24** 2; παρέδωκεν **13** 3; **34** 4; ἑαυτὸν τῷ πολιτικῷ φθόνῳ παρέδωκεν **36** 4; παρέδωκαν **34** 2. *transmittere*: ἕτερος ἑτέρῳ παραδιδοὺς τὴν αὐτὴν ὑπόθεσιν **10** 2

παραιτεῖσθαι, *deprecari*: π. τοὺς πολίτας **37** 6

παρακαλεῖν, *hortari*, *monere* c. infin.: **4** 3; παρεκάλει **7** 2; παρεκάλουν **23** 2. *incitare*: ἐφ' ἃς παρεκάλουν πράξεις τοὺς Ἕλληνας **27** 3

παρακατατίθεσθαι (MED.), *deponere tamquam apud sequestrem*: δήμῳ μάρτυρι τὰς ὁμολογίας παρακαταθεμένους **10** 1

παρακελεύεσθαι, *cohortari*: παρακελευομένων ἀλλήλοις ἐνάρχεσθαι **16** 4

παραλαμβάνειν, *ab aliis traditum accipere*, 'to take over in possession': παρέλαβον τὴν ἀκρόπολιν **13** 3; **16** 1; παραλαβών **35** 1; παραλαβόντες **16** 2; **34** 3. c. acc. pers. *sumere, adscribere*, 'to associate with oneself': **4** 4; παραλαβεῖν συνοίκους **23** 3. *ad convivium vocare, invitatum recipere* (Ionic and late): ὑποδεχόμενοι καὶ παραλαμβάνοντες Pr. 1

Cp. Herod. IV 154 τοῦτον παραλαβὼν ἐπὶ ξείνια, Plut. Mor. p. 461 D τοῦ Σωκράτους ἐκ παλαίστρας παραλαβόντος τὸν Εὐθύδημον, p. 40 B ὥσπερ ἐφ' ἑστίασιν ἱερὰν παρειλημμένον, p. 666 E ἐπὶ τὰ γαμικὰ δεῖπνα παραλαμβάνονται, p. 678 D τοὺς σφόδρα συνήθεις παρέλαβεν ἐπὶ τὸ δεῖπνον, p. 617 E μηδὲν ἧττον λόγους ἢ φίλους δεδοκιμασμένους παραλαμβάνειν ἐπὶ τὰ δεῖπνα, p. 816 B φίλους ἑστιῶν τὸν συνάρχοντα Μόμμιον οὐ παρέλαβε, Lyc. c. 20, 2 παραληφθεὶς εἰς τὸ συσσίτιον, Eum. c. 11, 1 ἐν μέρει παραλαμβάνων πάντας ἐπὶ τὴν αὐτοῦ τράπεζαν, Lyc. c. 20, 1 παραληφθεὶς εἰς συσσίτιον οὐδὲν ἔλεγεν, Diod. Sic. 11 24 πρὸς τὰς ἑστιάσεις καὶ κοινὰς ὁμιλίας ἐκτενῶς ἅπαντας παρελάμβανε

παράλογος[1], *inopinatus*: παραλόγου φανείσης **16** 1

παραλόγως[1], *inopinato*: **1** 2; **19** 3. COMP. παραλογώτερον **1** 2

παραμένειν, *manere*: **20** 5; παραμείναντες **4** 1

παραμυθεῖσθαι, *lenire dictis*:

παραμυθησόμενος (τὴν μητέρα) **5** 2

παρανήχεσθαι, *ad latus natare:* τοὺς ἵππους παρὰ τὰ πλοῖα παρανηχομένους **19** 3. Cf. Them. c. 10, 5 κύων τῇ τριήρει παρανηχόμενος

παρανομεῖσθαι (PASS.), *inique et contra ius violari:* παρανομηθεῖσαν **13** 5

παρασκευάζειν, *praeparare:* χρήματα παρεσκεύαζον **24** 4; παρασκευάσαι τὰ περὶ τὴν ταφήν **39** 1; τἆλλα παρασκευάσας **35** 2. *subornare:* δύο ξένους παρασκευάσας **16** 3. c. infin. *efficere ut:* παρασκευάζομεν ἑαυτούς...ἐκκρούειν Pr. 3. MED. *parare sibi, suum in usum:* παρασκευαζομένου τὸν ἔκπλουν **7** 3. PASS. λαμπρᾶς ἐπανόδου παρεσκευασμένης **38** 1

παρασκευή, *apparatus:* τῆς π. **13** 3; τὴν ἄλλην π. **25** 1

παρασπονδεῖν[1] τινα, *fidem violare erga aliquem.* PASS. παρασπονδηθέντες (*foedere fracto proditi, perfide violati*) ὑπὸ Βρεττίων **30** 2

Cf. Mor. p. 194 D παρασπονδηθεὶς ὑπὸ τοῦ Φεραίων τυράννου καὶ δεθείς, Polyb. 1, 43, 7 παρασπονδηθέντες ὑπὸ τῶν μισθοφόρων, 2, 46, 3; 3, 15, 7; 5, 75, 3, Dion. Hal. 6, 80 ταῖς παρεσπονδημέναις φυλαῖς

παράταξις, *acies instructa:* τῆς π. **27** 4; ἐκ παρατάξεως **34** 1

παρατρέχειν, *praetercurrere:* παρατρεχόντων ἀλλήλους **31** 3

παραφέρειν[2], *abripere:* παραφέρων (de fluvio) **28** 5. PASS. *transversum auferri:* αἱ κρίσεις παραφέρονται ὑπὸ τῶν τυχόντων ἐπαίνων **6** 1

παραφυλάττειν, *observare et observando insidiari:* παρεφύλαττε **19** 3; παρέφυλαττον **19** 1. MED. παραφυλαττομένων τὸν στόλον **7** 4

παρεγγυᾶν, 'to pass the word of command along the line': παρεγγυώντων ἄγειν **27** 6

A military term. Cp. Eur. Suppl. 710 παρηγγύων κελευσμὸν ἀλλήλοισι σὺν πολλῇ βοῇ, Xen. Hell. IV ii 19 παρηγγύησαν ἀκολουθεῖν τῷ ἡγουμένῳ, Polyb. 1, 76, 2 σπουδῇ παρηγγύων (sc. συνάπτειν) ἅμα παρακαλοῦντες σφᾶς αὐτούς, Plut. Arat. c. 29, 4 τὸ σύνθημα παρεγγυήσας

παρεῖναι, *adesse:* **22** 1; πάρεστι **20** 2; παρῆν **21** 1; παρῆσαν **13** 3; παρόντος **10** 3; παρούσης **17** 1, 3; ἐν τῷ παρόντι Pr. 4; τὸν παρόντα θυμόν **16** 6; τὸν π. καιρόν **16** 6; παρόντων **16** 5; **23** 1; παρούσας **19** 3

παρεισάγειν, *furtim introducere:* παρεισάγων τὴν συμμαχίαν **17** 1

παρεισπίπτειν[1], *clanculum ingredi:* παρεισέπιπτε **18** 1: παρεισπεσόντας **13** 2

παρελαύνειν, *praetervehi:* παρελάσαι **27** 6

παρενοχλεῖν[1], *negotium facessere, incommodare:* οὐδενὸς παρενοχλοῦντος **3** 1. The word occurs frequently in Plutarch (Rom. c. 21, 8, Phoc. c. 7, 2, Cleom. c. 3, 4, Anton. c. 46, 1, c. 48, 2) and Polybius. It is used once by Demosthenes de Cor. § 50 in pass. παρηνώχλησθε ὑμεῖς ἴσως 'you may have sustained a little disturbance by the way'

παρεπιδημεῖν[1], *peregrinari in urbe:* τῶν ξένων τοὺς παρεπιδημοῦντας **38** 1

παρέχειν, *praebere, suppeditare:* καλὴν ὄψιν παρεῖχε **38** 2; ἀσφαλῆ πομπὴν παρεξόντων **23** 2; τὴν πόλιν ὁρμητήριον παρέσχε **10** 5. *afferre, excitare*, 'to afford', 'cause': διαμφισβήτησιν παρεξόντων πότε-

ρον Pr. 4; ἀπορίαν καὶ δυσθυμίαν παρεῖχε 9 1; δυσθυμίαν παρέξων 19 2; θάρσος παρεῖχε 31 2; γαλήνην παρασχὼν 35 2; παρέχοντος δόκησιν 10 3; πρόφασιν παρασχὼν 37 5; ἀρχὴν εὐτυχῆ παρέσχε 13 1; παρέσχον ὑποψίαν 20 4; διατριβὴν τοῖς 'Ρ. παρεῖχον 11 1. *efficere, reddere:* τὸ πνεῦμα κατεσβεσμένον τὸν πόρον λεῖον παρέσχε 19 3

παρθένος, *virgo:* θυγατέρων π. 13 5

[παριέναι], *prodire:* παρελθὼν εἰς τὸν δῆμον 34 4; παρελθόντες εἰς τὸ πλῆθος 10 2

παρίσταναι, *in mentem dare*, hinc in animis vel mentibus hominum *excitare, commovere*, ut φόβον π. *terrorem incutere*, ἐλπίδα π. *spem movere*, τοῦτο τοῖς Καρχηδονίοις θάρσος παρίστη *animos addebat* Fab. c. 15, 3, δόξα παρέστη τοῖς πλείστοις *opinio iniecta est* Nic. c. 9, 6 PASS. παρίστατο πᾶσιν ὀργὴ καὶ δέος 9 4. See my note on Sull. c. 28, 6. Hence its meaning of *animo obversari:* τοῖς πολλοῖς παρέστη (*in mentem venit*) 27 5

παροιμία, *proverbium:* 26 1

παροινεῖσθαι (PASS.), *contumeliam pati:* παροινηθεὶς ὑπὸ τῆς τύχης 37 5

Cf. Lucull. c. 35, 3 ἑώρων—παροινούμενον καὶ προπηλακιζόμενον ὑπὸ τῶν στρατιωτῶν, Pyrrh. c. 13, 5 τὸν δῆμον ἐλοιδόρουν εἰ φέρει πράως ἐπικωμαζόμενος οὕτως ἀσελγῶς καὶ παροινούμενος

παροξύνειν, *incitare, irritare:* πάντας ἡ ὀργὴ παρώξυνεν 7 5

παρουσία, *adventus:* τὴν π. 12 3

παρρησία, *libertas loquendi:* μετὰ παρρησίας διαλέγεσθαι 15 3; τῆς π. κυρίους γενομένους 37 2

πᾶς, *omnis:* sing. opponitur parti: π. ἰδέᾳ 13 3; π. δημοκρατίᾳ 37 1; π. ἰδέαν 17 3; π. δέησιν καὶ π. ἀνάγκην 5 3; π. μηχάνημα 17 3; π. Σικελίας 25 1; Σικελίαν π. 21 4. PLUR. opp. singulis: πάντες 15 4; πάντων 30 4; 39 2; οὐχ ὁμοῦ πάντες 13 2; 30 5; π. κορυδαλλοῖς 37 1; π. ἀνθρώποις 29 2; ποθεινὴν πᾶσιν 35 1; πᾶσι φανεράν 37 6; μάχας π. 30 5

πάσχειν, *pati, experiri:* οὐκ ἔπαθε Δίωνι τοῦτο πάθος 22 1; ἃ ἔπαθεν 13 4; πάθοιεν 4 2; ταὐτὸν πεπονθέναι 15 1

πάταγος, *crepitus:* 28 2

πατεῖν, *conculcare*, i. q. καταπατεῖν: ἐρριμμένον πατήσοντες 14 1

Cf. Cim. c. 16, 8 ἐὰν κεῖσθαι καὶ πατηθῆναι τὸ φρόνημα τῆς Σπάρτης, Mor. p. 346 b ἐπεμβῆναι τῇ Σπάρτῃ πεσούσῃ καὶ πατῆσαι τὸ φρόνημα (ubi temere Cobetus καταπατῆσαι coni.), p. 64 E ἐν δὲ ταῖς αἰσχραῖς διακονίαις ἀπόχρησαι (αὐτῷ), πάτησον, p. 68 E πατοῦσιν ὑπὸ χεῖρα καὶ ταπεινοὺς γεγενημένους, Soph. Ai. 1335 τὴν δίκην πατεῖν, Ant. 744 τιμάς γε τὰς θεῶν πατῶν, Ar. Eq. 166 βουλὴν πατήσεις, Vesp. 377 πατεῖν τὰ τοῖν θεοῖν ψηφίσματα. The word is not found in the Orators, nor in the fig. sense in Xen.

πατήρ, *pater:* ὁ π. 15 5; π. κοινός 39 1; τοὺς π. 15 1; τοὺς π. (*originis suae auctores*) 20 4

πάτριος, *patrius:* π. στέμμα 26 2

πατρίς, *patria:* ὑπὲρ τῆς π. 5 1; τῇ π. 20 4; τὴν π. 5 1. *civitas:* 16 2

παύεσθαι (MED.), *finem facere*, c. gen.: παυομένους ὁδοιπορίας 12 4

πεδίον, *campus:* τὸ π. 27 1; 27 4; 28 4; ἐν τῷ π. 28 5

πεζός, *pedestris:* πεζῶν (*peditum*) 17 2; 25 3; πεζῇ (by land)(by sea) 19 1; τοῖς π. (*peditibus*) 27 5

πείθειν, *suadere:* πείθοντες

)(βιαζόμενοι 19 1; ἔπεισε 10 5; πείσας 20 4. π. ἑαυτόν, *arbitrari*, 'to believe': πείσας αὐτὸς ἑαυτόν 19 2

Cf. Thuc. VI 33 πείσας ἐμαυτὸν σαφέστερόν τι ἑτέρου εἰδὼς λέγειν, Dem. Pac. § 3 πεπεικὼς ἐμαυτὸν ἀνέστηκα ἔξειν λέγειν, Aesch. p. 138, 42 ἅπερ αὐτοὶ σφᾶς αὐτοὺς οὐκ ἔπεισαν, ὑμᾶς ἀξιοῦσι πεῖσαι, Xen. Hell. 1, 6, 10 ἐπὶ τὰς ἐκείνου θύρας φοιτᾶν οὐκ ἠδυνάμην ἐμαυτὸν πεῖσαι, Oecon. 20, 15 ὡς μὲν γὰρ ἂν δύναιτο ἄνθρωπος ζῆν ἄνευ τῶν ἐπιτηδείων, οὐδεὶς τοῦτο αὐτὸς αὑτὸν πείθει,—and especially the phrase ὡς ἐμαυτὸν πείθω, Plat. Gorg. p. 453 A, Dem. de f. l. § 103, Aristocr. § 19, c. Timocr. § 6, Aesch. c. Tim. § 45, Isocr. Phil. § 22

PASS. *acquiescere* c. dat.: πείθεσθαι οἷς κελεύουσι 10 1; οἷς εὐτύχει πεποιθώς 20 1

πεῖρα, *experimentum*, *conatus:* διήμαρτε τῆς π. 17 1

πειρᾶσθαι, *conari:* c. infin. πειρώμενον κοσμεῖν Pr. 1

πέλαγος, *pelagus:* τὸ π. 8 3; 9 1; 13 5; τοῦ π. 19 1

πέμπειν: *mittere:* π. δύναμιν καὶ στρατηγόν 30 2; πέμπουσι 9 2; 11 2; 16 1; ἔπεμψεν ἐπιστολήν 7 4; ἔπεμψεν ἐκείνῳ παραδιδοὺς αὐτόν 13 2; ἔπεμψε τὰ ὅπλα 29 2; πέμψωσιν οἰκήτορας 22 4. PASS. πεμφθεῖεν 16 4; οἱ πεμφθέντες 16 3; 34 1; ἐπικούρους πεμφθέντας 30 3

πένεσθαι, *pauperem esse:* οὕτως πενομένῳ 23 4

πένθος, *luctus:* 28 5

πεντακισχίλιοι, *quinque milia:* 25 3; 29 1

πεντήκοντα: ἐν ἡμέραις π. 16 1

περαίνειν, *perficere:* ἐπέραινεν 4 3. *proficere:* τί γὰρ ἂν π. ἀπειθῶν 10 1

περαιοῦσθαι (MED.), *transvehi:* περαιουμένοις 28 5; περαιωθέντων πάντων 20 1

περαίωσις[1], *transvectio:* τὴν ἐκεῖθεν π. 16 1

περί: **A.** c. gen. only in metaphorical sense: *de:* 6 4; 10 1; 13 5; 15 6; 33 2. **B.** c. acc. Local: 'in and about', parallel to ἐν and κατά: π. τὴν πόλιν 20 2; τῶν π. τὸ βῆμα 10 3; π. τὴν ὀψόπωλιν 14 2; π. τὰ τείχη 17 3; τὸ πεδίον τὸ π. αὐτόν (τὸν Κρίμησον) 28 4; π. Πελοπόννησον 30 4; ὁ π. τοὺς λόφους ζόφος 28 2. 'at', 'near': περὶ τὰς καλουμένας Ἰετάς 30 3; π. τὸ ῥεῦμα τὴν Ἄβολον 34 1. Of persons who are about one, one's *entourage:* ξένων ἀεὶ π. αὐτὸν ὄντων 3 3; τῶν π. τὸν Ἱκέταν 21 3: οἱ π. αὐτὸν ἡγεμόνες 26 3; π. αὐτὸν λαβὼν τοὺς Σ. 27 4; π. τὸ σῶμα ἔχοντι φυλακήν 16 3. Hence the periphrasis of οἱ περί τινα (1) for the individual and his companions, (2) for the individual alone 13 2; οἱ π. Μάγωνα καὶ τὸν Ἱκέτην 18 1, 3; 24 4; τῶν π. τὸν Μάμερκον καὶ Ἱκέτην 30 2; 33 1; 35 2; (Polybius uses κατά in the same way: thus 9, 9, 1 τὸ δὲ παραπλήσιον ἄν τις εἴποι καὶ περὶ τῶν κατ' Ἀννίβαν; see Krebs *die Praep. bei Polyb.* p. 146). Met. of the object about which one is occupied or concerned: περὶ κώθωνα διετρίβομεν 15 4; τῇ περὶ τὴν ἱστορίαν διατριβῇ 1 3; κοινὸν περὶ τὴν ἁλιείαν ἔχοντες ἔργον 20 3; περὶ ἃς (πράξεις) κατώρθου 30 5; τὸ π. τὰς ἐκκλησίας γινόμενον 38 2; τὰ π. τὴν ταφήν 39 1. 'in regard to', 'in the matter of': π. τὴν αἵρεσιν ἔλαμψε τύχης εὐμένεια 3 2; περὶ τὰς πράξεις ἀγαθόν 7 2; τὴν π. τὸν ἀδελφὸν ἀνάγκην 36 1; τὰ π. τὴν ἁρπαγήν 8 4

περιβάλλειν, *circumicere:* στοὰς περιβαλόντες 39 4

περίβολος, *ambitus murorum:* φραξάμενος τὸν π. 18 3

περιέχειν, *ambire:* ὁ περιέχων[1] (*aer et caelum omnia complectens*): ἐκ τοῦ π. Pr. 2

περιϊέναι, *circumire:* περιϊόντες 21 1

περιϊστάναι, *mutare* (in peius), *devolvere:* εἰς ἀθυμίαν περιέστησαν (αὐτόν) 5 2. PASS. *circumstare, cingere:* περιστάντες αὐτόν 4 4; τοῖς περιεστῶσι τὸν βωμόν 16 3

περίλυπος[1], *supra modum dolens:* 5 3

περιμένειν, i. q. μένειν, *opperiri:* 10 3. c. acc. καιρὸν περιμένοντας 16 2

περίοικος, *finitimus, vicinus:* τοῖς π. 39 1

περιορᾶν, *sinere, permittere:* τῶν φίλων οὐ περιϊδόντων 5 3

περιουσία, *redundantia:* περιουσίᾳ μίσους 32 2

περιπίπτειν, *incidere in:* περιέπεσε τῇ κεφαλῇ 8 2; πληγῇ περιπεσών 4 1; θορύβοις περιπίπτων 34 3

Cf. Demosth. c. 6, 3 τὸ πρῶτον ἐντυγχάνων τῷ δήμῳ θορύβοις περιέπιπτε καὶ κατεγελᾶτο, Caes. 8, 5 μετ' ὀλίγας ἡμέρας εἰς τὴν βουλὴν εἰσελθόντος...καὶ περιπίπτοντος θορύβοις πονηροῖς

περισωρεύεσθαι[1] (PASS.), *accumulari:* περισωρευθεῖσα 29 2

περιτρέπεσθαι[2] (PASS.), *everti, prosterni:* ῥᾴδιοι π. 28 3

περιφανής, *conspicuus:* περιφανὲς πῦρ 8 3

περιφέρεσθαι (PASS.), *circumagi:* τοῦ ἡλίου περιφερομένου 27 2

περιχεῖν[3 5], *circumfundere:* PASS. περιεχεῖτο 28 2

πέτρα, *rupes:* τῆς π. 16 5; πέτραν ὑψηλήν 16 4

πηλός, *limus:* ὁ π. 28 3; ἐκ π. ἀναστῆναι 28 3

πηροῦσθαι (PASS.), *mutilari, excaecari:* ἐπηρώθη (τὴν ὄψιν) 37 5; πεπηρωμένῳ 38 1. Cf. Diod. Sic. I 25 πηρωθέντας τὰς ὁράσεις ἤ τινα τῶν ἄλλων μερῶν τοῦ σώματος

πήρωσις, *caecitas:* τὴν π. 37 6

πίμπλασθαι (PASS.), *impleri:* ἐπίμπλατο ῥευμάτων 28 4

πίνειν, *bibere:* πίνοντα κεκραμένον 14 2

πίπτειν, *cadere:* πεσόντος 16 4; πεσόντες 28 3. (in praelio) *occidere:* τῶν π. 29 1; τοῖς πεσοῦσιν 25 3; χιλίους ἀπέβαλον πεσόντας 31 4

πιστεύειν, *credere:* c. dat. πιστεύοντες ἐκείνοις 2 1; πιστεύσαντες (ἐκείνῳ) 1 3; ἐπίστευον (αὐτῷ) 11 4

πιστῶς, *fideliter:* καθαρῶς καὶ π. 16 2

πίτυς, *pinus:* ἡ π. 26 2

πλανᾶσθαι, *palari:* πλανώμενος 5 3; πλανώμενοι 30 4

πλεῖν, *navigare:* 35 1; ἔπλει πρὸς τὰς Σ. 19 2; ἔπλει εἰς Ἰτ. 34 2; 19 2; ἔπλει (τὰ ἐπιτήδεια) 18 1 *v. l.* (ubi εἰσέπλει censeo legendum); πλέοντας 7 4; ἔπλευσε 30 3; πλεύσαντες 34 2; 35 2

πλεῖστος, *plurimus:* τὸ π. τοῦ χρόνου 36 4; αἱ π. πόλεις 1 2; οἱ π. τῶν τυράννων 22 4; οἱ π. τῶν στρατηγῶν 36 4; τῶν π. ἀγώνων 30 5; τῶν πολέμων τοὺς π. 2 1; πλείστους τῶν φυγάδων 23 2; 28 5; τὰ π. μέρη 9 2; τὰ π. τρόπαια 37 4. πλεῖστον, *plurimum* 16 5

πλείων: 20 1; πλείους (*plures*) 12 3, 5; 20 1; πλειόνων πόλεων 18 2

πλέον, *plus:* 11 3

πλεονεξία, *lucrum:* ὑπὲρ ἡγεμονίας καὶ π. πεπολεμηκυῖαν 2 1; οὐχ ἥρπασαν τὴν π. 23 1

πληγή, *ictus:* πληγῇ περιπεσών 4 1; πληγὰς ἐκ χειρός 4 2

πλῆθος, *multitudo, vis:* π. ἐγχέλεων 20 2; τοῦ πλ. τῶν πολεμίων 27 3; ὑπὸ πλήθους κακῶν 1 1; πλήθει δυνάμεως 20 5; βελῶν π. 13 3; ἱκανοὶ τὸ π.

23 3; γενομένοις ἑξακισμυρίοις τὸ π. 23 4; 25 3; πεντακισχίλιοι τὸ π. 25 3; 29 1. τὸ πλῆθος, *maior pars, populus*: παρελθόντες εἰς τὸ π. 10 2; τὸ π. (τῶν στρατιωτῶν) 26 3; ἐτράπη τὸ π. εἰς φυγήν 28 4

πλήν, 1. as Prep. *praeter*: π. Ἀδρανιτῶν 12 1; π. ὀλίγων 22 3. **2.** as Conjunction = ἀλλά: 27 1

πληροῦν (ναῦν), *in navem conscendere*: πληρώσαντες τὰ πορθμεῖα 19 3 PASS. *compleri*: τῆς πόλεως πληρουμένης 24 1; οἱ κόλποι πληρούμενοι τῶν χιτώνων ὕδατος 28 3

πλήσμιος[1]: τὰ π. τῶν ἐδεσμάτων 6 2

πλήσσεσθαι, *percuti*: τοῦ πληγέντος 16 4

πλοῖον, *navigium*: τὰ π. 19 3; πλοῖα παρεξόντων 23 2; π. χίλια 25 1

πλοῦτος: πλούτοις 28 6

πνεῦμα, *ventus*: τὸ π. 19 3; ἐξηγριωμένης ὑπὸ πνεύματος τῆς θαλάσσης 19 1; π. καλῷ χρώμενος 8 3; ὄμβρῳ καὶ π. 28 2

ποθεῖν, *desiderare*: c. acc. χρυσία ποθούσης 15 6. c. inf. προσειπεῖν ἐπόθησεν 14 1

ποθεινός, *desideratus*: ποθεινὴν πᾶσιν 35 1

πόθος, *desiderium*: π. δίκαιον 39 2

ποιεῖν, A. *efficere ut existat aliquid*: 'to bring about', 'cause': διατριβὴν ἐποίει τῆς μάχης 31 3. c. inf. μικρὰ φαίνεσθαι ποιῶν 3 4; 11 4 2. with Adjective as predicate 'to make so and so': αἰσχρὸν ποιεῖ καὶ τὸ καλῶς πεπραγμένον 6 2; τὴν πόλιν τοιαύτην ποιήσειν 11 2; 22 2; 35 1. 3. *facere*, 'to compose': ταῦτα (τὰ μέλη καὶ τὰς τραγῳδίας) ποιεῖν 15 4. 4. used vicariously in ref. to a preceding verb, 'to do so': ἐδεῖτο ταῦτα μὴ ποιεῖν 12 4; 14 3; 15 3; 30 2. MED. οὓς ποιήσαιτο συμμάχους 7 4; with object and predicate acc.: τῆς στρατηγίας ὑπόθεσιν τὴν τυραννίδα πεποιημένος 2 2; ποιήσεται τὴν πόλιν ὑφ' αὑτῷ (*suae ditionis faciet*) 4 3. 2. 'to reckon', 'consider': συμφορὰν ποιούμενος ἑαυτοῦ 4 3; ἀρχὴν ἐλευθερίας ποιησάμενοι βεβαιοτάτην τὸ κήρυγμα 22 2. Any verb may be resolved into its cognate substantive with ποιεῖσθαι: ποιησόμενοι τὸν πόλεμον 25 1; τὴν διάβασιν ποιουμένων 27 3; πυκνὰς ποιεῖσθαι τὰς ἐπελάσεις 27 5; εἰρήνην ἐποιήσαντο 34 1; ἐποιήσαντο τὴν ταφήν 39 4; συμμαχίαν ποιησαμένων 30 2

B. *agere* 'to do': c. adv. et participio: εὖ ποιεῖς συναχθόμενος 15 5

ποίημα, *poema*: ποιήματα γράφειν 31 1

ποίησις, *poësis*: 36 2

πολεμεῖν, *bellum gerere*: τοῖς πολεμοῦσιν 32 2; μυρίους πολεμήσασι πολέμους 17 2; τῶν πολέμων τοὺς πλείστους πεπολεμηκυῖαν 2 1

πολεμικός, *bellicosus*: 3 4

πολέμιος, *hostis*: PL. ἐφορμούντων π. 13 2; τῶν π. 12 5; 13 5; 20 5; 21 3; 26 1; 27 1; τοῖς π. 12 4; 31 4; τοὺς π. 4 2; 20 4; 31 4. τῆς πολεμίας (sc. γῆς) 24 3; ἐν τῇ π. 30 1

πολεμιστής[3], *bellator*: π. ἀνήρ 13 1

πόλεμος: *bellum*: 33 2; πολέμου λύσις 35 3; στρατηγὸν τοῦ π. 1 3; τοῦ π. 9 3; ἐκ π. τοσούτου 35 2; ἐμμείναντα τῷ π. 37 6; τὸν π. 13 3; τὸν Ἀττικὸν π. 35 2; πολὺν π. 22 5; τῶν π. τοὺς μεγίστους 2 1; ἐν τοῖς π. 3 3; ἐν ἀγῶσι καὶ π. 13 4; ἐν τοῖς π. καὶ ταῖς στάσεσι 22 3; τοὺς π. 1 1; μυρίους πολεμήσασι π. 17 2; 35 1

πολιορκεῖν, *obsidere:* *πολιορκοῦντος* 34 4; *ἐπολιόρκει* 16 3. PASS. *τῶν πολιορκουμένων* 18 2; *τοῖς πολιορκουμένοις* 18 1; 19 2

πολιορκία, *obsidio:* *πᾶσαν ἰδέαν πολιορκίας* 17 3; *ἀποστῆναι τῆς π.* 37 6

πόλις, *urbs:* *ἡ π.* 23 3; *τῆς π.* 34 2; *τῆς Συρακοσίων (π.)* 3 1; 18 2; 23 1; *π. Ἑλληνίδος* 10 1; *τῇ π.* 1 3; 17 2; 28 5; *κατιὼν εἰς πόλιν* 5 3; *π. μικράν* 12 2; *τὴν π.* 10 4, 5; 16 2; 17 2; 20 2, 3; 21 3; 22 3, 4; 23 2; *τοσαύτην τὴν π.* 20 3; *αἱ π.* 11 4; 13 1; 22 4; *τῶν ἀποικίδων π.* 3 1: *συγκειμένης ἐκ πλειόνων π.* 18 2; *τῶν Ἑλληνικῶν π.* 29 3; *τῶν ἀναστάτων π.* 39 3; *π. μεγάλας* 35 2; *π. τοσαύτας* 36 4; *π. πολλάς* 24 4. *civitas:* 1 1; *τῆς π. ἀναζωπυρούσης* 24 1; *ἐν τῇ π.* 3 1, 2; 7 2; *τὴν π.* 2 1; 4 3; *τὴν τῶν Κορινθίων π.* 21 3; *τὰς ἄλλας π.* 24 1

πολιτεία, *reipublicae administratio:* *μῖσος ἀγορᾶς καὶ π.* 22 4; *τῇ καταστάσει τῆς π.* 24 3; *πολιτείας διάταξις* 35 3; *π. καὶ νόμοις* 39 4; *π. ἅπασαν ἀφῆκε* 5 3

Mor. p. 826 c: λέγεται μὲν δὴ πολιτεία καὶ μετάληψις τῶν ἐν πόλει δικαίων, ὡς φαμὲν Ἀλεξάνδρῳ πολιτείαν Μεγαρεῖς ψηφίσασθαι...Λέγεται δὲ καὶ βίος ἀνδρὸς πολιτικοῦ καὶ τὰ κοινὰ πράττοντος πολιτεία, καθὸ τὴν Περικλέους ἐπαινοῦμεν καὶ τὴν Βίαντος, ψέγομεν δὲ τὴν Ὑπερβόλου καὶ Κλέωνος. Ἔνιοι δὲ καὶ μίαν πρᾶξιν εὔστοχον εἰς τὰ κοινὰ καὶ λαμπρὰν πολιτείαν προσαγορεύουσιν, οἷον χρημάτων ἐπίδοσιν, διάλυσιν πολέμου, ψηφίσματος εἰσήγησιν, καθὸ καὶ πολιτεύσασθαι τὸν δεῖνα σήμερον λέγομεν, εἰ τύχοι τι διαπραξάμενος ἐν κοινῷ τῶν δεόντων. Παρὰ πάντα ταῦτα λέγεται πολιτεία τάξις καὶ κατάστασις πόλεως διοικοῦσα τὰς πράξεις, καθό φασι τρεῖς εἶναι πολιτείας, μοναρχίαν καὶ ὀλιγαρχίαν καὶ δημοκρατίαν

πολίτης, *civis:* *οἱ π.* 35 1; 38 3; *τῶν π.* 33 2; *τῶν πρώτων π.* 4 3; *τῶν ἑαυτοῦ π.* 10 4; *τοῖς π.* 22 2, 3; 23 3; 37 4; *τοὺς π.* 3 4; 10 2; 22 3; 37 1, 6; *τοὺς ἀρχαίους π.* 35 2

πολιτικός, *civilis*, *ad cives pertinens:* *π. πράξεως* 7 1; *τῷ π. φθόνῳ* (*civium invidiae*) 36 4

πολίχνη[1], *oppidulum:* *τῆς Ταυρομενιτῶν π.* 11 3

πολίχνιον (DIM.), *τῷ π.* 12 4; *συχνῶν ἄλλων π.* 24 2

πολλάκις, *saepe:* 22 3; 36 3

πολύ adv.: *π. κράτιστος* 10 4

πολύπονος[3], *laborum plenus:* *πολυπόνους (στρατηγίας)* 36 2

πολύς, *multus:* Sing. de tempore: *π. χρόνον.* de amplitudine; *πολὺ πῦρ* 8 3; *π. μέρος* 12 3; *π. ὕδωρ* 20 2; *ἱδρῶτι π.* 12 6; *π. χειμῶνα* 19 1; *π. πόλεμον* 22 5; *π. σύνεσιν* 3 3; *π. ἀπορίαν* 9 1; *ὁμίχλην π.* 27 1; *π. ἀβελτερίαν* 14 3; *π. ὕλην* 22 3; *πολὺ τὸ ῥᾴδιον ἔχουσα* 36 2. c. comp. *multo:* *οὐ πολλῷ ὕστερον* 32 1; *οὐ πολλῷ πλείους* 12 5. Pl. multi: *πολλοί* 23 4; 28 5; *πολλαὶ μυριάδες* 39 2; *πολλαῖς ναυσὶ* 16 1; *πολλούς* 4 1; 28 5; 29 2; *οὐ πολλούς* 13 3; 27 4; *πολλάς* 11 3; *πολλὰς Σικελίας* 20 3; *πολλὰ* 11 2; 37 2. c. Art. *plerique:* *οἱ π.* 29 1; 31 1; 32 2; *εἷς ἐκ τῶν π.* 3 1; *τοῖς π.* 27 5. *τὰ π.* *vulgo*, *plerumque:* 29 6

πομπή, *deductio:* *ἀσφαλῆ π. παρεξόντων* 23 2

πονηρός, *malus:* *π. σημεῖον* 26 1; *πράξεων π.* 32 2

πόνος, *labor:* *βίᾳ τινι καὶ πόνῳ* 36 1; *τοσούτους π. καὶ κινδύνους* 37 2

πορεία, *iter:* *τ. τάξει τῆς π.* 27 3; *ἐπιστήσας τὴν π.* 26 2

πορεύεσθαι, *iter facere:* 19 1; *ἐπορεύετο* 38 3; *πορευθεὶς* 8 2

πορθεῖσθαι (PASS.), *vastari:* 25 2

πορθμεῖον, *ponto*, 'a ferry-boat': *τὰ π.* 19 3

πορίζεσθαι (PASS.), *praeberi, parari*: ὧν ἔδει πορισθέντων 8 1

πόρος, *rivus*, 'bed', 'channel': ῥευμάτων οὐ κατὰ πόρον φερομένων 28 4; ἡ τοῦ π. χαλεπότης 31 2. *fretum*: 19 3

πόρρωθεν, *eminus*: 16 5

πορφύρα, *purpura*: (τὰς) πορφύρας 15 6

ποταμός, *flumen*: ὁ π. 23 5; τοῦ π. 27 1; τὸν π. 25 4; 27 3; 31 2, 4; ἐξ ἑλῶν καὶ π. ὕδωρ 20 2

ποτέ, *umquam*: 29 6

πότιμος, *potui aptus*: πότιμον ὕδωρ (*aqua dulcis*) 20 2

πότος, *potatio*: παρὰ π. 15 4

πούς, *pes*: τῶν ὑπὸ πόδας τόπων 27 2

πρᾶγμα, *res*, *negotium*: PL. τὰ Συρακοσίων π. 1 1; τῶν π. εἰς τὸ κάλλιστον ἡκόντων τέλος 37 6; Pr. 4. *summa rerum*, *opes*, *imperium*: ἀνέλαβε τὰ π. 1 2; ἐπὶ τοὺς Κ. τὰ π. μετάξειν 2 2; 10 2; πραγμάτων ἐφιέμενον 14 3; τοῖς π. ἐπαιωρουμένων 2 1. *negotium*, *molestia*: πράγματα ἔχειν 7 4

πρᾶξις, *res gesta*: τῆς π. 5 1; μηδὲ μιᾶς π. 7 1; τὴν π. 6 1; αἱ π. 6 2; 7 4; 21 4; 36 1; τὰ κάλλιστα ἀπὸ τῶν π. 1 1; ὑπὸ λόγων μᾶλλον ἢ πράξεων πονηρῶν 32 2; ἐν αἷς προσέκρουσε πράξεσιν 30 5; ταῖς ἄλλαις π. 3 2; 3 3; 6 2; τὰς π. 6 1; 7 2; 8 2; 13 1; 37 3

πρᾷος, *lenis*, *mitis*: φιλόπατρις καὶ π. 3 2; ἵλεω καὶ πρᾳεῖαν ἀποστρέφοντες τὴν διάνοιαν Pr. 3

πρᾳότης, *mansuetudo*: δικαιοσύνην καὶ π. 37 4

πράττειν, *agere*: abs. πράττωμεν 6 2. c. acc. ἃ ἔπραξε 13 4. *operam dare*: ἔπραττεν ὅπως ἔσται τύραννος 7 3. PASS. πράττεται (πρᾶξις) 6 1; πολλῶν πραττομένων 38 2; τοῖς ὑπὸ Λ. πραττομένοις 6 3; λόγους τοῖς πραττομένοις ὁμοίους 9 2; 11 1; τὸ καλῶς πεπραγμένον 6 2; τὰ μέγιστα τῶν πεπραγμένων Pr. 4; ἐπὶ τοῖς πεπραγμένοις 7 1; πραχθῆναι 6 3

πρέπειν, *decere*: τιμῆς ὅσης πρέπει 20 4; χάριν πρέπουσαν 35 3. c. dat. πρέποντα τῷ καιρῷ 26 2. c. infin. ἐπιφωνεῖν ἔπρεπεν 36 1. *similem esse*: ὄψις ἑορτῇ πρέπουσα 39 2

πρεσβεία, *legatio*: πρεσβείαν πέμπειν 2 1

πρέσβευμα[3], *legatio*: πρεσβεύμασιν (*legatis*) 9 4

πρεσβευτής, *legatus*, 'a plenipotentiary': πρεσβευτὴν 11 2; πρεσβευταί 9 2; τοῖς πρεσβευταῖς 10 1; πρέσβεων 3 1; 23 1; τοὺς πρέσβεις 2 2; 7 3. The plural πρεσβευταί is used twice in this sense by Thuc. VIII 77, 86

πρεσβύτερος, *aetate provectus*: ἤδη π. ὢν 37 5. *senior*, *maior natu*: 3 3; 15 4

πρηνής, *pronus*: τὴν χεῖρα πρηνῆ προτείνας)(ὑπτίαν 11 2

πρίν, *antequam*: πρὶν ἢ δῦναι τὸν ἥλιον 30 1

πρό: Local: π. τῆς τάξεως 27 5. Temporal: 1 2; π. τῆς μάχης 25 4; 30 1; π. τῆς νίκης 26 2

προαίρεσις, *voluntas*, *ratio et finis agendi*: ἡ π. 6 2; τοιαύτης π. γενόμενον 3 1

προάστειον, *suburbium*: ἐν τοῖς π. 22 3

προβάλλειν, *praetendere*: PASS. ἀσπίδας μεγάλας προβεβλῆσθαι 28 1. MED. *commendare ut candidatum*: τῶν ἀρχόντων προβαλλομένων τοὺς εὐδοκιμεῖν σπουδάζοντας 3 1

προβούλευμα, *decretum*: ἐκ π. 39 2

πρόδηλος, *manifestus*: νίκην π. 12 5; προδήλοις)(ἀδήλοις 14 1

προδίδοσθαι (PASS.), *prodi*: 20 4

προδοσία, *proditio*: ἆθλα καὶ μισθὸν προδοσίας 9 4; δίκην τῆς π. 30 2; τὴν π. 7 3

προδότης, *proditor*: προδόται 32 1

προεκκομίζεσθαι[1 5] (PASS.), *prius efferri*: προεκκομισθεὶς 37 3

προθυμεῖσθαι, *studere*, *laborare*: ἐκβαρβαρῶσαι προθυμεῖσθε 20 3

πρόθυμος, *alacer*, *paratus*: χρησόμενοι (αὐτοῖς) προθυμοτέροις 12 4

προθύμως, *alacriter*, *prompto animo*: 3 1; 7 2, 5; 10 4

προΐεσθαι (MED.), *proicere*: προέσθαι (αὐτὰς) τῷ θυμῷ 33 2. *e manibus dimittere*: τὴν λαβὴν οὐ προϊεμένου 21 1

προκεῖσθαι (as perf. pass. of προτιθέναι), *obiectum esse*, 'to lie in front of': π. τῆς Ἑλλάδος 20 3. Cf. Xen. Mem. 3, 5, 25 πρόκειται τῆς χώρας ἡμῶν ὄρη μεγάλα

πρόκλησις, 'an offer', 'proposal': διεκρούοντο τὰς π. 12 1

προκρίνεσθαι (PASS.), *eligi*: οἱ ψήφῳ προκριθέντες 39 1

προλαμβάνειν, *antevertere*, *praecipere*: οὐ πολὺ μέρος τῆς ὁδοῦ προέλαβε 12 3; προλαβεῖν (αὐτὸν) ἐάσας 31 2. Cf. Cic. c. 47, 1 προλαμβάνειν τῆς φυγῆς

πρόμαχος[3], *antesignanus*: τοὺς π. 27 6

πρόνοια, *providentia*: τῇ π. 19 1

προπέμπειν, *prosequi*: προὔπεμπον 39 2; προπέμψαντες ἐκεῖνον 38 3. PASS. προπέμπεσθαι 8 2

προπηλακίζεσθαι (PASS.), *probro et ignominia affici*: προπηλακιζόμενοι 31 1

πρός, **A.** c. Dat. Local: 'at', 'by': πρὸς Ἱμέρᾳ 23 5.
B. c. Acc. Local: *versus*, 'towards': 16 4; 18 3; διεκομίζοντο π. τὴν Σικελίαν 19 3; ἦγε π. τὸν ποταμόν 25 4; ἀνέβη π. τὸν ἀδελφόν 4 4; εἰσιὼν π. αὐτόν (*ingrediens domum eius*) 15 3; ἀναβαίνοντι π. λόφον 26 1; 27 2; πρός τι τῶν βάθρων φερόμενος 34 4; μετοικεῖν π. Συρακοσίους 34 1; ὀργῇ π. τοὺς Κορινθίους ἐχώρουν 25 2; πρὸς πολεμίους βαδίζοντος 25 3; ἀθροιζόμενος π. τὰ ὑψηλὰ 27 2; κατέφυγε π. Ἵππωνα 34 2; π. τὸ θέατρον ἐπορεύετο 38 3; π. Ἱκέτην τραπέντες 1 3; διανεμοῦνται π. ἀλλήλους 7 2; π. ἄλλο τι τρέπεσθαι 10 3; π. εὐχὰς ἐτράποντο 26 3; π. Τιμολέοντα συνισταμένους 17 1; εἰρήνην ἐποιήσαντο π. αὐτόν 34 1; π. ὀργὴν ἐκφερομένου 4 4; πρὸς τὰς τροπὰς συνῆπτε τὸν καιρόν 27 1. **C.** Metaphorical use, indicating intercourse, relation, friendly or hostile: **1.** *erga*, 'towards'; τὴν π. τὸν ἄνδρα τιμήν 38 1; πρὸς τοὺς Κ. διείλεκτο 3 2; 11 2; διακειμένων ὁμοίως π. αὐτόν 35 3; τὴν π. τὸν Τ. τῶν θεῶν εὐμένειαν 30 5. **2.** *contra*, 'against': 1 3; 20 3; δίδωσί τινα π. τὴν τύχην ἀμφισβήτησιν 19 1; διαμιλλωμένη π. τὴν ἀρετὴν αὐτοῦ 21 3; ἄσπονδον π. τοὺς τυράννους 30 2; τῶν ἡμαρτημένων π. τοὺς πολίτας 4 3; π. τοὺς τυράννους διακείμενος ἀπεχθῶς 10 4; ὀργῇ π. τὸν Ἱκέτην 9 4; 7 5; π. ἀλλήλους ἀπεχθειῶν 20 2; ὀλίγοι πρὸς πολλοὺς μαχόμενοι 4 1. **3.** 'in reference to' or 'for' a purpose: π. πᾶσαν ἰδέαν πολιορκίας μερίζοντες αὐτούς 17 3; ἀγαθὸς πρὸς τοὺς ἀγῶνας 32 1; π. ταῦτα αὐτῷ συνήργει 3 4; π. κάλλιστον ἔργον ἀπεχρή-

σαντο τῇ σχολῇ **16** 6; π. ἀποδημίαν τινα στελλομένας **8** 1; τοῦτο π. ἀσφάλειαν διαφέρειν **10** 1; πρὸς οὐδὲν τέλος **10** 2; π. τὸν λόγον ἀνίστασθαι **10** 3; **16** 36; π. ἀπάτην **19** 2; πενομένῳ π. τὸν πόλεμον **23** 4; **27** 2; Ἴβηρσι χρώμενοι π. τὰς μάχας **28** 6; π. τινα δίκην αὐτὸν κατεγγυῶντος **37** 1. With words denoting qualification: ἔχειν πρός with a modal adverb: ἠπίως εἶχε πρὸς τὴν στρατείαν **7** 5. See my Gr. Ind. to Gracchi p. 246 a. **4**. to denote the Standard, Measure or Rule: ἀφομοιοῦν πρὸς τὰς ἐκείνων ἀρετὰς τὸν βίον Pr. 1. **5**. Causal: *propter, per*, 'in view of', 'in consequence of': πρὸς τὸν σάλον ἐκείνων διϊσταμένων **18** 1; κατεπλάγησαν π. τὸ μέγεθος τῆς δυνάμεως **25** 2. **6**. periphr. for Adv. πρὸς ὕβριν, *contumeliose*, **6** 4. **7**. in composition with a verb, 'additionally', 'besides': προσπαρασχόντων **8** 3; πρόσεστι **36** 2; προσέθηκε **21** 4

προσάγεσθαι (MED.), *accersere*: Ἱκέτην προσαγόμενοι **12** 2. *ad suas partes trahere, sibi conciliare*: ᾧ τοὺς πολίτας προσαγόμενος **3** 4

προσαγορεύειν, *appellare*: προσαγορεύων αὐτόν **38** 3; Τιμολεόντειον (τὸ γυμνάσιον) προσηγόρευσαν **39** 4

προσάπτεσθαι (MED.), *attingere*: ἧς μὴ προσάψαιτο **35** 3

προσαρτᾶσθαι (PASS.), *adhaerere*: τῇ Σικελίᾳ προσηρτημένον **11** 3

προσβάλλειν, *admovere, adoriri*: προσβάλλουσιν Pr. 3, προσέβαλλεν **21** 2. c. dat. προσέβαλε τοῖς Κ. **27** 6

προσβοηθεῖν, *auxilio venire*: δρόμῳ προσβοηθήσας **4** 2

προσδέχεσθαι, *exspectare*: πολὺν πόλεμον ἐκ Λιβύης προσεδέχοντο **22** 5

προσδοκᾶν, *expectare*: οὐ προσεδόκα τοὺς Κορινθίους **19** 2; οὐδὲν ἔσεσθαι προσδοκῶντες **12** 1. PASS. προσδοκωμένην **17** 2

προσεῖναι, *insuper accedere*: πρόσεστι **36** 2

προσειπεῖν, *appellare*: **14** 1

προσέχειν, *advertere, attendere*: c. dat. τῇ καταστάσει τῆς πολιτείας προσέξων **24** 3

προσηγορία, *nomen*: τὴν αὐτοῦ π. **36** 3

προσήκειν, *pertinere*: τῶν κατὰ γένος αὐτῷ προσηκόντων **37** 5 (*cognatorum, genere proximorum*)

προσιέναι (πρόσειμι) *accedere*: προσιόντα τοῖς κοινοῖς **3** 1; ὡς ᾔσθοντο προσιόντας **12** 5

προσίεσθαι (MED.), *admittere, non improbare*: ῥᾳδίως προσιεμένων τὰς μεταβολάς **1** 2. Cf. Xen. Mem. 2, 6, 18 πόλεις αἱ τὰ αἰσχρὰ ἥκιστα προσιέμεναι, Cyr. 7, 1, 13 ἐγὼ γὰρ κακὸν οὐδὲν οὐδ' αἰσχρὸν ἑκὼν εἶναι προσήσομαι

προσκρούειν[2], *offendere, male rem gerere*, 'to stumble', 'fail': ἐν αἷς προσέκρουσε πράξεσιν **30** 5

προσλαμβάνειν, *assumere, secum sumere*: μισθοφόρους προσλαβὼν **30** 3. *adipisci*: ἂν μὴ βεβαιότητα προσλάβωσιν αἱ κρίσεις **6** 1

προσμιγνύναι, *accedere*: π. τῷ πολιχνίῳ **12** 3

προσόμοιος, *adsimilis*: **3** 3

προσορᾶν, *aspicere*: προσιδεῖν τὴν ὄψιν **5** 2

προσπαρέχειν, *insuper praebere*: προσπαρασχόντων **8** 3. Cf. Sull. c. 4, 3

προσποιεῖν, *adiungere*, 'to make over', 'annex': οὐδὲ προσεποίησαν αὐτοῖς τὴν πόλιν

23 1. MED. *simulare:* προσεποιοῦντο χαίρειν **5** 2; προσποιουμένου διαπορεῖν **15** 4

πρόσταγμα, *mandatum:* τὰ π. **28** 2

προστάττειν, *mandare, iubere:* προσέταξε Δημαρέτῳ...ἐμβαλεῖν **27** 3

προστιθέναι, *addere:* προσέθηκε **21** 4. MED. *ad partes alicuius accedere:* προσετίθεντο τῷ Τ. **13** 1: προσέθεντο τῷ Τ. **12** 6; τοῖς Κ. προσθέμενος **7** 3

προσφέρεσθαι (MED.), *adhibere:* πᾶσαν δέησιν καὶ πᾶσαν ἀνάγκην προσενεγκαμένων[2] **5** 3. (PASS.) *advehi, advolare:* ἀετοὺς δύο προσφερομένους **26** 3. *congredi:* π. τοῖς πολεμίοις **27** 6

προσφοιτᾶν, *ventitare:* προσφοιτῶντες **20** 2

πρόσω, *procul:* οὐ π. **9** 4

πρόσωθεν, *eminus:* ἠχή τις ἐχώρει π. **27** 2

πρόσωπον, *facies:* τὸ π. ἱδρῶτι ῥεόμενον ἔτυπτε **12** 6; τὰ π. **28** 2

προτείνειν, *protendere:* τὴν χεῖρα προτείνας **11** 2

πρότερον, *prius:* **7** 4, 5; **16** 5, 6; **17** 2; **28** 6; **29** 6; **30** 3; **35** 1

προτίθεσθαι (MED.), *praetendere:* τὴν ἀσπίδα κειμένου προθέμενος **4** 2. PASS. *exponi, exhiberi:* μύριαι ἀσπίδες προετέθησαν **29** 2

προτιμᾶν, *anteponere:* τὴν πατρίδα τῆς οἰκίας προετίμησε **5** 1

προφαίνειν, *praelucere:* π. τὸ σέλας **8** 4

πρόφασις, *praetextus, obtentus:* χρῄζοντι προφάσεως **20** 4; πρόφασιν **20** 2; **37** 5; προφάσεις **9** 3. *causa quae affertur vel afferri potest, sive vera sive falsa:* ἐκ τοιαύτης π. **20** 1; ἐκ μικρᾶς π. **39** 1

προχειρίζεσθαι, i. q. εὐτρεπίζειν, *in promptu habere,* 'to get ready': προκεχειρίσμεθά σοι τὸν Τιμολέοντος βίον Pr. 4

Such appears to be the meaning of the verb in this passage: cp. Arist. Eccles. 728—9:—

ἐγὼ δ' ἵν' εἰς ἀγοράν γε τὰ σκεύη φέρω,
προχειριοῦμαι κἀξετάσω τὴν οὐσίαν.

Others give the meaning of 'present', 'deliver', 'choose', with less probability. The verb is used in various senses in Plutarch, as Mor. p. 369 C ἐκ τούτου γενομένης σιωπῆς πάλιν οἱ περιηγηταὶ προεχειρίζοντο τὰς ῥήσεις, where the sense may be the same as above, as also p. 813 D εἰσιόντα δ' εἰς ἅπασαν ἀρχὴν ἐκείνους δεῖ προχειρίζεσθαι τοὺς λογισμούς, οὓς ὁ Περικλῆς αὐτὸν ὑπεμίμνησκεν ἀναλαμβάνων τὴν χλαμύδα· 'Πρόσεχε, Περίκλεις· ἐλευθέρων ἄρχεις, Ἑλλήνων ἄρχεις, πολιτῶν Ἀθηναίων', Cat. min. c. 28, 1 τοῦ ὑπηρέτου τὸν νόμον προχειρισαμένου, τοῦ δὲ Κάτωνος οὐκ ἐῶντος ἀναγινώσκειν, Mor. p. 567 F προκεχειρισμένων καὶ ταύτῃ τῶν δημιουργῶν Πινδαρικῆς ἐχίδνης εἶδος. Cp. Diod. Sic. XV 15 χρημάτων προχειρισάμενοι πλῆθος. 2. 'to appoint', 'nominate': Caes. 58, 4 τὸν Κορίνθιον Ἰσθμὸν ἐπεχείρει διασκάπτειν, Ἀνιηνὸν ἐπὶ τούτῳ προχειρισάμενος, Galb. c. 8, 4 τῶν ὑπάτων οἰκέτας δημοσίους προχειρισαμένων τὰ δόγματα κομίζοντας τῷ αὐτοκράτορι. In this sense Polybius uses it frequently, as 2, 43, 1 γραμματέα κοινὸν προχειρίζονται, 1, 16, 2; 3, 44, 3, 97, 2; 23, 3, 8 προχειρισθέντες ὑπ' αὐτοῦ ἀντιστρατηγοί, and with the dative of the person 3, 40, 14 τὰ προκεχειρισμένα τῷ Ποπλίῳ στρατόπεδα (*destinatae Publio legiones*); also with the infin. 3, 92, 10 προχειρίζεται ποιεῖσθαι τὴν ἐπάνοδον (*redire instituit, parat*), 3, 40, 2 προεχειρίσαντο πέμπειν (*decreverunt mittere*) Πόπλιον, Diod. Sic. XII 27 Περικλέα προχειρισάμενοι στρατηγόν

πρωταγωνιστεῖν[1], **31** 3

πρωτεύειν, *principem esse:* δυνάμει καὶ δόξῃ πρωτεύων **7** 2

πρῶτος, *primus:* **12** 5; **26** 3; τῇ π. τῶν ἡμερῶν **12** 3; τὸν π. **31** 3; τὴν π. τάξιν **28** 4; τοὺς π. (*principes agminis*) **12** 4; π. τοῖς τεθρίπποις κατεσκευασμένοις **27** 2. *primarius:* τῶν π. πολιτῶν **4** 3. πρῶτον, *primum:* π. (τότε) **12** 5; **13** 4; **15** 5; πρῶτον μέν...ὡς δέ

27 1: π. μὲν...ἔπειτα δέ 4 5: π. μὲν...ἔπειτα 23 1

πταίειν, 'to stumble', 'fail': οὐδ' ἂν πταίσωσιν αἱ πράξεις 6 2. In the passages quoted in the note *ad l.* it is applied to persons only. I have not found any other instance of its being used of actions either in Plutarch, or in Polybius who frequently uses the word

πυκνός, *creber*: π. ποιεῖσθαι τὰς ἐπελάσεις 27 5

πυκνοῦν, *densare ordines* (in acie): τοὺς προμάχους πυκνώσας 27 6

πύλη, *porta*: τὰς π. ἀπέκλειον 10 2; τὰς π. ἀνοίξαντες 12 6

πυλών[1], 'gate-house': οἱ ἱεροὶ τοῦ νεὼ πυλῶνες 12 6

πυνθάνεσθαι, *comperire*, *cognoscere*: οἱ πυνθανόμενοι 21 3. c. participio: πυθόμενοι μέλλοντα θύειν αὐτόν 16 3. c. acc. rei: τὴν φυγὴν ἐπυνθάνοντο 21 1; πυθόμενος τὴν διάβασιν 11 3. c. infin. 22 4; πλείστους ἐπυνθάνοντο κατοικεῖν 23 2; τὴν μητέρα δυσφορεῖν πυθόμενος 5 2; πυθόμενοι πορθεῖσθαι τὴν ἐπικράτειαν αὐτῶν 25 2. **2.** *sciscitari*, *quaerere*: πυνθανομένους ὁπόθεν 15 2; πυνθομένου εἰ 6 4

πῦρ, *ignis*: 8 3

πυρά, *rogus*: τὴν π. 39 3

πυρώδης, *igneus*: π. ἀστραπαί 28 1

πώποτε, c. art. om. participio: μεγίστην τῶν π. τυραννίδων 1 2. Cf. Lycurg. c. Leocr. § 134 τῶν πώποτε προδοτῶν, Xen. Hell. III v 14 μεγίστους τῶν π. γενέσθαι

πώς, 'somehow': καὶ π. 12 2

P

ῥαγδαῖος i. q., σφοδρός, de imbre: ὕδατι ῥ. καὶ χαλάζῃ 28 3. met. ἔχειν τι ῥ. καὶ φιλοκίνδυνον 3 3. Phot. Lex. p. 480, 25 ῥαγδαίους: κατὰ μεταφορὰν ἀπὸ τῶν ὄμβρων, τοὺς κεκινημένους καὶ σφοδροὺς καὶ βιαίους. ἔστι καὶ ἐν Πρυτάνεσι Τηλεκλείδου τὸ ὄνομα. Cp. Diphilus Πολυπράγμονι 4, 408 (Meineke) τί ποτ' ἐστιν; ὡς ῥαγδαῖος ἐξελήλυθεν, Antiph. Ἀγροίκοις (3, 5, (7) Mein.) ῥαγδαῖος, ἄμαχος

ῥᾴδιος, *facilis*: 6 1; τὸ ῥ. 36 2; ῥᾴδιοι περιτρέπεσθαι 28 3

ῥᾳδίως, *facile*: 6 1; 36 2; ῥᾷον 2 2

ῥᾴθυμος, *socors*: φύσει ῥᾴθυμον 14 3

ῥεῖθρον, *flumen*: τὸ ῥ. τοῦ Ἀνάπου 21 2; τῷ ῥ. 27 3

ῥεῖσθαι (MED.), *manare* cum dat. cruoris, sudoris, simm. (an Homeric construction): πρόσωπον ἱδρῶτι πολλῷ ῥεόμενον 12 6

Cf. Luc. c. 10, 3 ὀφθῆναι τὴν Ἀθηνᾶν ἱδρῶτι πολλῷ ῥεομένην, Cor. c. 3, 5 τοὺς Διοσκόρους ὀφθῆναι ῥεομένοις ἱδρῶτι τοῖς ἵπποις, Lucian D. D. XVI ὅταν ἴδωσι ἱδρῶτι ῥεόμενον, Achill. Tat. V 7 ἐγὼ μὲν δὴ καταπεσὼν ἐρρεόμην αἵματι

ῥεῦμα, *fluentum*: τὸ ῥ. 34 1; ῥευμάτων 28 4

ῥήγνυσθαι, *rumpi*: PASS. ῥαγέντα τὸν οὐρανόν 8 3

ῥίπτειν, *abicere*: ῥίψας τὸ ἱμάτιον 34 4. PASS. ἐρριμμένον ὑπὸ τῆς τύχης 14 1

ῥόθιον: χρώμενος ῥοθίῳ 19 2

ῥυτήρ[1,3], *habena* s. *lorum freni*: ἐκ ῥυτῆρος ἐφέλκεσθαι 19 3

ῥώμη, *vigor*: ῥώμης ἔργον 28 1; ῥώμην 6 1

ῥώννυσθαι (PASS.), *confirmari*: χρήμασιν ἐρρωμένος (*valens*, *potens*) 13 1; ἐρρωμένως 28 1

Σ

σάλος[1,3], *iactatio fluctuum*: τὸν σ. 18 1

σάλπιγξ, *tuba:* τὴν σ. **27** 6

σαφῶς, *aperte*, 'unmistakeably': σ. ἑώρων λειπομένους **9** 4

σέβεσθαι, *revereri:* **16** 6

σείεσθαι (PASS.), *moveri, vibrare:* δόρυ σειόμενον ἐκ τῆς αἰχμῆς ἄκρας **12** 6. *vacillare:* αἱ κρίσεις σείονται **6** 1

σέλας[3], *iubar:* προφαίνειν τὸ σ. **8** 4

σέλινον, *apium graveolens:* **26** 2; δεῖσθαι τοῦ σ. **26** 1; στέμμα τοῦ σ. **26** 2; σέλινα **26** 1; τῶν σ. **26** 3; στεφανοῦν σελίνοις **26** 1

Selinus, the most western of all the Greek cities of Sicily, derived its name from the river Selinus, which in its turn was called after the wild celery, which grew plentifully on its banks. The leaf of this plant was adopted as the badge of the town (σύμβολον ἢ παράσημα τῆς πόλεως Plut. *Pyth. Orac.* xii), who placed it upon their coins and dedicated, on one occasion, a representation of it in gold at Delphi (Plut. *l. c.*). B. V. HEAD *Hist. num.* p. 146

σημαίνειν, *signum dare:* ἐσήμανε **27** 6. *praenuntiare:* τὴν νίκην ἐσήμαινε **13** 1

σημεῖον, *omen, prodigium:* **8** 2; πονηρὸν σ. **26** 1

Cf. Xen. Cyr. I vi 1, II iv 19, Plut. Public. c. 13, 1; Them. c. 10, 1; Cam. c. 3 fin., c. 14, 1; c. 32 fin., Pericl. c. 6, 2; Fab. Max. c. 2, 1; Nic. c. 13, 2; 23, 5; Marc. c. 28, 2; Mar. c. 40, 3; Sull. c. 7, 4, c. 9, 3, Demetr. c. 29, 1

σίδηρος, *instrumenta ferrea:* μετὰ σιδήρου **22** 1

σιδηροῦς, *ferreus:* σ. (λαφύρων) **29** 1; σ. θώραξι **28** 1

σῖτος, *frumentum, cibus:* σίτου **18** 3; σῖτον **16** 3; **18** 1; **25** 1

σκαιός[2], *gravis, molestus:* τὰ σ.)(τὰ σύμφυλα Pr. 2

σκευή, *habitus:* τῇ λαμπρότητι τῆς σ. **27** 3

σκηνή, *tentorium:* ἡ Τιμολέοντος σ. **29** 2; σκηνάς **12** 4

σκορπίζεσθαι[5] (PASS.), *dispergi:* ἐσκορπίσθησαν = Attic ἐσκεδάσθησαν **4** 1

σκῦλα (PL.), *spolia:* βαρβαρικὰ σ. **29** 3

σκυλεύειν, *spoliare:* ὀλίγοι πολλοὺς σκυλεύοντες **29** 2; τοῖς σκυλεύουσι **29** 1

σκώπτειν, *cavillari:* σκώπτων τὸν Δ. **15** 3

σόφισμα, *commentum:* ταῦτα σ. **12** 1

σοφιστής: οἱ σ. (*rhetores*) **37** 3

σοφός, de re, *callidus:* νενοηκέναι τι τῶν σ. **19** 2

σπᾶσθαι (MED.), *stringere* (*gladium*): τὰ ξίφη σπασάμενοι **4** 5

σπεύδειν, *properare:* σπεύδοντες **9** 1; σπευδόντων **12** 2; σπεύδουσι (*properantibus*) **15** 6

σπουδάζειν, *contendere, eniti: affectare:* c. inf. ἐρίζειν σπουδάζοντα **14** 2; τοὺς εὐδοκιμεῖν σπουδάζοντας **3** 1. Cf. Soph. Oed. Col. 1143, Eur. Hec. 337, Iph. T. 337, Ar. Ach. 685, Plut. Cam. c. 38, 1, Xen. Cyr. I iii 11, Hist. Gr. VI iii 11

στάδιον, *stadium:* σταδίων **12** 3; σταδίους **12** 5

στασιάζειν, *dissidere:* ἐστασίασαν πρὸς ἀλλήλους **12** 2

στάσις, *seditio:* ἐν ταῖς στάσεσι διαφθαρέντων **22** 3

στέλλεσθαι (MED.), 'to prepare for a journey': πρὸς ἀποδημίαν στελλόμενος **8** 1. Cp. Soph. Phil. 464 ἤδη, τέκνον, στέλλεσθε, Herod. III 124 ἐστέλλετο ἰέναι 'he was preparing himself to go'.

στέμμα, *corona:* ἱερὸν καὶ πάτριον σ. **26** 2

στερίσκεσθαι (PASS.), *privari:* ὅπλων ἐστερήθησαν **3** 4

στέφανος, *corona:* 26 2; *ταινία στεφάνους ἔχουσα* 8 2

στεφανοῦν, *coronare:* *σ. σελίνοις* 26 1; *στέμμα ᾧ στεφανοῦσι* 26 2. MED. *στεφανώσασθαι* (*se ipsos coronare*) 19 2. PASS. *ὑπὸ τοῦ θεοῦ στεφανούμενον* 8 2; *πάντων ἐστεφανωμένων* 39 2. *praemio afficere* (unclassical): *ἐστεφάνωσαν* (*αὐτὸν*) *δέκα μναῖς* 16 6

στίχος, *versus:* *τοῖς Ὁμήρου σ.* 36 2

στοά, *porticus:* *στοὰς περιβαλόντες* 39 4

στόλος, *militaris apparatus, exercitus missus:* 21 4; *μετὰ τοῦ σ. παντός* 17 1; *σ. μεγάλῳ παραγενομένων* 2 1; *παραφυλαττομένων τὸν στόλον* 9 1; *τὸν Καρχηδονίων σ.* 21 1

στρατεία, *expeditio:* *τῆς σ.* 8 4; *τὴν σ.* 13 4. *militia:* *ἐν ταῖς σ.* 3 3

στρατεύειν, *expeditionem facere:* *ἐπὶ τὰς χώρας στρατεύων* 24 1; *στρατευόντων* 16 2; *στρατεύσας* 32 1; 34 1; *στρατεύσαντος* 31 2. MED. *militare:* *μισθοῦ στρατευόμενοι* 20 2; *τις τῶν στρατευομένων* 20 3

στράτευμα, *exercitus:* 26 1

στρατηγεῖν, *cum imperio praeesse:* *στρατηγούντων* 25 2; *ᾗ* (*δυνάμει*) *στρατηγήσοντες ἥκοιεν* 9 4

στρατηγία, *imperium:* *τῆς σ. ὑπόθεσιν* 2 2; 37 2; *στρατηγίας ἀριστεῖον* 36 4; *διὰ τὴν σ.* 22 5; *παρὰ τὴν Ἐπαμεινώνδου σ.* 36 2

στρατηγός, *praetor:* 10 2. *imperator:* 29 3; *τοῦ σ.* 21 3; 23 2; *δυνάμεως καὶ στρατηγοῦ* 7 4; *δύναμιν καὶ στρατηγόν* 30 2; *στρατηγὸν* (*αὐτὸν*) *εἵλοντο τοῦ πολέμου* 1 3; 3 1; *τὸν σ. αὐτῶν* 17 1; *στρατηγούς* 23 2

στρατιά, *copiae:* *σ. τοσαύτης* 27 1

στρατιώτης, *miles:* *οἱ σ.* 13 3; 19 1; *ἀμίσθων σ.* 1 2; *χιλίων σ.* 11 3; *τῶν σ.* 29 1; 30 4; 32 1; *τοῖς σ.* 8 1; 9 1, 2; 26 1; *τοὺς σ.* 9 3; 12 2; 13 2; 27 3; *στρατιώτας συνάγοντος* 7 3; 26 1; *ὀλίγους σ.* 31 2

στρατιωτικός, *militaris:* *ξένων σ.* 3 4

στρατόπεδον, *castra:* 12 5; 13 4; 17 2; 20 4; 29 1; *ἐπὶ στρατοπέδου* 37 6. *exercitus:* *στρατοπέδων* 11 4

στρατός, *exercitus:* *στρατοῦ* 25 1; *στρατὸν ἀγείραντας* 20 4

συγγένεια, *cognatio, affinitas:* *διὰ τὴν σ.* 2 1

συγγενής, *cognatus:* *ἀπὸ συγγενῶν φόνου* 29 3

συγγενικός[1], *gentilis et hereditarius:* *συγγενικῆς τινος αἰτίας* 37 5. Cf. Pericl. c. 22, 2 *ἔοικε δ' ὥσπερ συγγενικὸν αὐτῷ προστρίψασθαι νόσημα τὴν φιλαργυρίαν ἡ φύσις*

συγκαλύπτεσθαι (MED.), *obnubere se:* *συγκαλυψάμενος* (*capite obvoluto*) 4 5

συγκαταπλέκειν[1], *simul innectere:* *πάντα συγκαταπλέκουσα* 16 5

συγκεῖσθαι, *compositum esse, constare:* *συγκειμένης ἐκ πλειόνων πόλεων* 18 2; *λόγον ἐκ παλαιοῦ συγκείμενον* 34 4

συγκεράννυσθαι (PASS.), *commisceri:* *συγκεκραμένα* 39 2

συγχορηγεῖν[1], *subsidiis, commeatibus, adiuvare aliquem:* *συγχορηγῆσαι τῷ Τιμολέοντι* 7 5

Cf. Rom. c. 6, 1 *τοῦ Νομήτορος συγχορηγοῦντος τροφὰς κρύφα τοῖς τρέφουσι*, Cleom. c. 6, 2 *Κρατησικλείας ἀφειδῶς συγχορηγούσης καὶ συμφιλοτιμουμένης*, Phoc. c. 30, 4 *τοῖς σοῖς γάμοις καὶ βασιλεῖς καὶ δυνασταὶ συγχορηγοῦσιν*, Pomp. c. 31, 2 *συγχορηγῶν ἀγορανόμοις καὶ στρατηγοῖς*,

Polyb. 4, 46, 5 δεόμενοι σφίσι βοηθεῖν καὶ συγχορηγεῖν εἰς τοὺς παρεστῶτας καιρούς. See also my note to Sull. c. 12, 2

συκοφάντης: 37 1

συλλαμβάνεσθαι (MED.), *capere* (Reiske), *subigere* (Wyttenbach): συλλαβέσθαι[2] Σικελιώτας 25 1

συμβαίνειν, *accidere, evenire*: τοῦτο ἔοικε συμβῆναι κατ' εὐτυχίαν 19 1. impers. *contingit*, cum infin.: θαυμάζεσθαι συνέβαινεν 30 5; συνέβη γενέσθαι 30 4; 11 3; ἐμοὶ συνέβη ἅψασθαι Pr. 3

συμβίωσις[1], *convictus*: Pr. 2

σύμβουλος, *consiliarius*: σύμβουλον 9 2

συμμαχία, *societas* (belli): συμμαχίαν ποιησαμένων 30 2. *socii*: 2 2; παρεισάγων τὴν σ. 17 1

σύμμαχος, *socius*: τῶν σ. 4 2; συμμάχοις 2 2; οὓς ποιήσαιτο σ. 7 4

συμμιγής, *confusus*: ἠχὴ σ. 27 1

συμμίγνυσθαι (PASS.), *misceri*: ζόφος ὄμβρῳ συμμεμιγμένος 28 2

συμπαθεῖν[1], *simul cum alio affici, eius malis velut propriis*: οἱ συμπαθοῦντες (sc. ταῖς συμφοραῖς) 14 1

συμπαραθεῖν, *currentem cursu prosequi*: λάμπας συμπαραθέουσα τὸν αὐτὸν δρόμον 8 3

συμπαρασκευάζειν, *adiuvare in apparando*: συμπαρασκευάσαι τὸν ἔκπλουν 7 5

σύμπας, *universus*: οἱ σ. 12 3

συμπεριτειχίζειν[1], *una circumvallare*: ἐκεῖνον συμπεριετείχιζε 9 2

συμπίπτειν, *collidere*: τοῖς ἔτι περαιουμένοις συμπίπτοντας 28 5. *evenire*: ὁσάκις συμπέσοι πόλεμος 38 2

συμπλεῖν, *una navigare*: 8 1

συμπολιορκεῖν, *una obsidere*: συνεπολιόρκει 9 2

συμπροθυμεῖσθαι, *adniti*: συμπροθυμηθεὶς 35 2

συμφέρει (IMPERS.), *expedit*: τοῦ συμφέροντος 5 1. PASS. *uti aliqua re, contentum ea esse*: συμφέρεσθαι τοῖς παροῦσιν 15 1. **2.** *evenire* 'to occur': ὅπως τὰ χρηστὰ ἡμῖν συμφέρηται Pr. 2

συμφορά, *calamitas, clades*: συμφοράν 4 3; τὴν σ. 38 1; ὑπὸ συμφορῶν ἀπηγριωμένῳ 1 3; τὰς σ. 11 4

σύμφυλος[1]: τὰ σ. (*quae naturae nostrae accommodata sunt*) Pr. 2

σύν, *cum*, 'with': οἱ σὺν αὐτῷ 20 1; 34 2; οἱ σὺν Δίωνι Συρακουσίους ἐλευθερώσαντες 1 1; σὺν θεῷ (*deo adiuvante*) 16 6.

According to Mommsen (Frankfurt Programm 1874) σύν was peculiar to poetry and dialectic prose: in good Attic it gave way to μετά. According to Eucken, it is not used at all by Aristotle, according to Müller only 5 times by Theophrastus. Xenophon is peculiar in his predilection for it. It denotes mere accompaniment, a less close connexion than μετά. In Inscriptions it is used in the sense of 'including', 'reckoning in' (Meisterh. *Gr.* 182, 48). It survives in old phrases such as σὺν θεῷ 'by God's help'

In Compos. it means *una, simul* (like our 'co-' or 'con-') συγχορηγῆσαι 7 5; συμπαρασκευάσαι 7 5; συναγωνίζεσθαι 10 4; 30 5; συναλγεῖν 15 5; συναχθόμενος 15 5; συμπαραθέουσα 8 3; συμπεριετείχιζε 9 2; συνδιατρίβουσι 15 1; συμπλεῖν 8 1; συνδιαθήσων 24 3; συνεθήρευον 20 2; συνεξέπιπτον 28 1; συνελευθεροῦν 10 5; συνεπιφθεγξαμένου 27 5; συναύξειν 3 4; συνεξελθεῖν 25 2; συνεπικρυπτόντων 10 3; συνεπιθεμένης 37 5; συνεπολιόρκει 9 2; συνετέχναζον

10 2; *συνεφαπτομένας* **8** 4; *συνεφάπτεσθαι* **22** 1; **39** 1; *συγκαταπλέκουσα* **16** 5; *συναγωνιστής* **2** 2; *συνεξέπεμψεν* **2** 2; *συνήργει* **3** 4

συνάγειν, *colligere: σ. μεγάλην δύναμιν* **22** 5; *στρατιώτας συνάγοντος* **7** 3; *συνῆγον ἐκκλησίαν* **10** 4; *ξένους συναγαγών* **1** 2; *συναγαγόντες τοὺς ἀρχαίους πολίτας* **35** 2. *conectere: (ἡ τύχη) συνάγουσα πάντα πόρρωθεν* **16** 5

συνάγκεια[1]: *πολλὰς σ.* **28** 4

συναγωνίζεσθαι, *certantem adiuvare:* **10** 5; *ἐκείνῳ συνηγωνίσαντο* **30** 5

συναγωνιστής, *certaminis socius: συμμάχοις καὶ σ.* **2** 2

συναιρεῖσθαι[2] (PASS.), *confici, finiri: τοῦ πολέμου μικρὸν ἀπολείποντος συνῃρῆσθαι* **9** 3

Cf. Mar. c. 45, 1 *Σύλλας συνῃρηκὼς τὸν πόλεμον*, Pomp. c. 38, 1 *συνῃρημένου πολέμου καὶ πέρας ἔχοντος*, Sertor. c. 13, 3 *ἡμέραις δυσὶ συναιρήσων τὴν πολιορκίαν*, Lysand. c. 11, 3 *τὸ μεταξὺ τῶν ἠπείρων διάστημα ταχέως συνῄρητο*, ib. 7 *πολέμου ὃς ἑνὸς ἀνδρὸς εὐβουλίᾳ συνῄρητο*, Marc. c. 3, 1 *τοῦ πολέμου συναιρεθέντος*

συναλγεῖν: *σοὶ σ.* (*vicem tuam dolere*) **15** 5

συνάπτειν, *conectere, annectere: συνάψας τὸν περίβολον τῆς Ἀχραδίνης πρὸς τὴν ἀκρόπολιν* **18** 3; *τὸ ἔτος συνῆπτε τὸν καιρὸν πρὸς τὰς τροπὰς* **27** 1. intrans. *conserere manum, aggredi: σ. τοῖς πολεμίοις* **12** 4. *pervenire, accedere* (unclassical): **25** 4

συναρμόζεσθαι (PASS.), *componi, concinnari: πόλεως συνηρμοσμένης ἐκ πλειόνων πόλεων* **18** 2

συνασπισμός: *τῷ σ.* **27** 6

συναύξειν, *una augere:* **3** 4

συνάχθεσθαι, *vicem alicuius dolere: συναχθόμενος ἡμῖν ἠτυχηκόσι* **15** 5

συνδεῖσθαι[3] (PASS.), *vinclis constringi*, 'to be bound hand and foot': *συνδεθέντας* **32** 1. Cf. Hom. Il. 1 399, Soph. Aiax 62, Phil. 1004 *ἐμὲ συνδήσας νοεῖς ἄγειν ἀπ' ἀκτῆς τῆσδε*, Eur. Iph. A. 110 *ἦν λύοντα καὶ συνδοῦντά μ' εἰσεῖδες*, Cycl. 239

συνδιαίτησις[1], *contubernium:* Pr. 2

συνδιατιθέναι[1], *una digerere: τοῖς νομοθέταις συνδιαθήσων* (*τὴν πολιτείαν*) **24** 3

συνδιατρίβειν, *commorari cum aliquo: τοῖς ἀδελφοῖς ἱλαρῶς συνδιατρίβουσι* **15** 1

συνεῖναι, *consuetudinem habere: τῶν συνόντων ἐξ ἀνάγκης* Pr. 3

συνεκπέμπειν, *una mittere: τοὺς πρέσβεις συνεξέπεμψεν* **2** 2

συνεκπίπτειν, *simul decidere: ἀστραπαὶ συνεξέπιπτον* **28** 1. Cf. Symp. 4, 2 p. 664 D *ταῖς βρονταῖς πολλάκις ὕδωρ συνεκπίπτει γόνιμον*

συνελευθεροῦν, *una liberare: σ. τὴν Σικελίαν* **10** 5

συνεξιέναι, *una exire: συνεξελθεῖν* **25** 2

συνεπικρύπτειν, *una tegere: συνεπικρυπτόντων* **10** 3

συνεπιτίθεσθαι (MED.), *simul adoriri: καταβολῆς συνεπιθεμένης* **37** 5

συνεπιφθέγγεσθαι[1], *simul acclamare, accinere: δαιμονίου τινὸς συνεπιφθεγξαμένου* **27** 5

συνεργεῖν, *adiuvare: πρὸς ταῦτα αὐτῷ συνήργει* **3** 4

συνέρχεσθαι, *concurrere: συνῆλθεν* **28** 1; *συνῆλθον* **14** 1; *συνελθεῖν* **39** 1; *οἱ συνελθόντες* **23** 3. c. dat. *convenire ad aliquem: τῷ Τιμολέοντι συνεληλύθεισαν* **23** 4

σύνεσις, *intellegentia, prudentia: πολλὴν ἐν νέῳ σ.* **3** 3

συνεφάπτεσθαι (MED.), *simul* (cum aliquo) *aliquid capessere, manum operi admovere:* σ. κατασκαπτομένων τῶν ἐρυμάτων **22** 1; συνεφαπτομένας τῆς στρατείας **8** 4; προφάσεως τῷ χρόνῳ συνεφαψαμένης **39** 1

Cf. Flam. c. 12, 5 ὥστ' ἐν βραχεῖ χρόνῳ, τάχα που καὶ θεοῦ συνεφαπτομένου, πάντ' αὐτοῖς ὑπήκοα γενέσθαι, Philop. c. 2, 2 τῆς διακονίας συνεφάψασθαι, Mar. c. 7, 3 ἔργου συνεφαπτόμενος, Galb. c. 27, 5 τοῦ φόνου μὴ συνεφαψάμενοι, Aem. Paul. c. 9, 4, Eum. c. 13, 3, Pericl. c. 13, 5 τύχη ἐμήνυσε τὴν θεὸν οὐκ ἀποστατοῦσαν, ἀλλὰ συνεφαπτομένην τοῦ ἔργου καὶ συνεπιτελοῦσαν, Herod. VII 158, Aesch. p. 39, 16 τῶν συμμάχων τοὺς συνεφαπτομένους (sc. τοῦ πολέμου), Luc. hist. conscr. c. 14 παρακαλοῦντες τὰς θεὰς συνεφάψασθαι τοῦ συγγράμματος, [Lucian] Amor. 6 Δία ξένιον ἵλεω συνεφάψασθαι τῆς ἀποδήμου στρατείας ἐπικαλεσάμενος

συνεχής, *continuus:* φλογὸς σ. **28** 2

συνεχῶς, *continue, assidue:* **1** 1; **27** 5

συνήθεια, *usus, consuetudo:* τῆς γραφῆς τῇ σ. Pr. 3

συνήθης, *consuetus:* φωνῇ μείζονι τοῦ σ. **27** 5

συνθηρεύειν, *una piscari:* συνεθήρευον (τὰς ἐγχέλεις) **20** 2

συνίστασθαι (MED.), *consociare se, coire:* πρὸς τὸν Τ. συνισταμένους **17** 1; συστάντες κοινῇ μετ' ἀλλήλων **30** 3. *conglobari:* ἀὴρ συνιστάμενος **27** 2. *conflari:* συνεστῶτος τοῦ πολέμου **37** 6. Cf. Thuc. I 15, 2 κατὰ γῆν πόλεμος οὐδεὶς συνέστη

συνοικεῖν, *matrimonio iungi:* τυράννῳ συνοικοῦσαν **6** 3

σύνοικος, *eiusdem urbis vel regionis incola:* **23** 3. *alicui coniunctus:* συνοικῶν[3] κακῶν **37** 4

συνομαλύνειν[1], *solo aequare, complanare:* τὸν τόπον συνομαλύνας **22** 2. Cf. Sull. c. 14, 3

σύνοπτος[1], *qui est in conspectu:* σύνοπτον οὐδὲν ἦν ἀπὸ τῶν πολεμίων **27** 1

συνορᾶν[1], 'to take in at a glance': ἃ συνορῶντες **18** 1. with partic. συνιδὼν τὸν ποταμὸν αὐτοῖς ταμιεύοντα κτλ. **27** 3. Cf. Them. c. 7, 8, 14, Luc. c. 3, 5, Dion. c. 15, 2, Cimon c. 16, 6, Ages. c. 5, 4, Brut. c. 42, 1, Public. c. 14, 5, Sol. c. 25, 3

συνταράσσειν, *conturbare:* συνταράξαι τὸν διάκοσμον **27** 4. PASS. συνταραχθεῖεν **27** 5. *perturbari:* συνταραχθεὶς τὴν διάνοιαν **5** 3; συνταραχθέντες **18** 3

συντάττεσθαι (MED.), *instruere ordines, aciem ordinare:* συνταξάμενος **20** 1. PASS. ἐπὶ μάχην συντεταγμένος **21** 1; συντεταγμένην ἔχοντι φυλακήν **16** 3

συντελεῖσθαι (PASS.), *perfici, consummari:* ἔργῳ συντελουμένῳ **35** 3; πράξεσι συντελεσθείσαις **6** 2

συντεχνάζειν[1], *una (dolos) struere:* συνετέχναζον **10** 2

συντόνως[1], *citato itinere:* **12** 3

συντρίβειν, *frangere, deprimere,* 'to crush': συνέτριψε τὴν διάνοιαν **7** 1. Cf. Diod. Sic. XVI 81 συνετρίβησαν ταῖς ψυχαῖς

συντυγχάνειν, *obvenire:* c. inf. ἀπ' αὐτομάτου συνέτυχε **12** 3

συρρηγνύναι, *confringere:* συνέρρηξε τὴν κεφαλὴν **34** 4

σῦς, *sus:* συῶν ἀγρίων (*aprorum*) **22** 3

συστέλλεσθαι (PASS.), *contrahi, comprimi:* εἰς τὴν ἀκρόπολιν συνεσταλμένον **9** 2. See my n. to Nic. c. 26, 4

συχνός, *multus:* λείαν σ. **31** 2; συχνῶν ἄλλων πολιχνίων **24** 2; συχνοὺς τῶν πρώτων πολιτῶν **4** 3

σφεῖς: σφᾶς **21** 1

σφόδρα, *vehementer:* **3** 2

σφοδρός: compar. adv. *σφοδρότερον* 6 3

σφραγίς, *sigillum: τῆς σ.* 31 3

σχεδόν, *fere:* 7 1

σχολάζειν, *otiosum esse:* 14 3; 24 3; *σχολάζοντι* 16 3. c. infin. *ταῦτα ποιεῖν ἐσχόλαζεν* 15 4. i.q. *ἀργεῖν*, *vacare* (de agris), 'to be unoccupied, untilled': *ἡ χώρα σ. ἔμελλε* 22 5

σχολή, *otium: σχολῆς οὔσης* 20 2; *ἐν εἰρήνῃ καὶ σ.* 3 1; *ἀπεχρήσαντο τῇ σ.* 16 2; *οἱ σχολὴν ἄγοντες* 22 4

σῴζειν, *tueri: σῴζουσα ἀπὸ τῶν βαρβάρων* 23 3; *σῷσαι* 36 3. PASS. *σεσῳσμένους* (*incolumes*) 21 4; *σωθῆναι* 25 3

σῶμα, *mortui cadaver:* 22 5; 39 4. *corpus: παρανομηθεῖσαν εἰς τὸ σ.* 13 5; *καταπεφράχθαι τὰ σ.* 28 1; *περὶ τὸ σ. ἔχοντι φυλακήν* 16 3

σωτηρία: *τὴν σ.* 11 2; 16 6

T

ταινία, *taenia*, *lemniscus*, a sort of fillet or riband (8 2), given as a reward of honour, either by itself, or more commonly as a decoration to be fastened upon other prizes, such as crowns, wreaths, which were considered more honourable when accompanied with a *lemniscus* than when they were simply given by themselves. Originally it was made of linden-bark or of wool, but afterwards of gold and silver tinsel (Plin. *N. H.* 21, 4). See the illustration from a painting on the pyramid of C. Sestius in Rich's *Companion etc.* p. 378 a.

Cf. Plut. Pericl. c. 28, 2 *καταβαίνοντα δ' αὐτὸν ἀπὸ τοῦ βήματος αἱ ἄλλαι γυναῖκες ἐδεξιοῦντο καὶ στεφάνοις ἀνέδουν καὶ ταινίαις ὥσπερ ἀθλητὴν νικηφόρον*, Mar. c. 19, 1 *λόγχην ἀναδεδεμένην ταινίαις καὶ στεφανώμασι φέρουσα*, Xen. Symp. c. 5, 9 *τῷ νικήσαντι μὴ ταινίας ἀλλὰ φιλήματα ἀναθήματα παρὰ τῶν κριτῶν γενέσθαι*, Plat. Symp. p. 212 E *ἐστεφανωμένον κιττοῦ τέ τινι στεφάνῳ καὶ ἴων καὶ ταινίας ἔχοντα ἐπὶ τῆς κεφαλῆς πάνυ πολλάς*, Arrian Anab. VI xiii 3 *οἱ δὲ ταινίαις ἔβαλλον* (*τὸν Ἀλέξανδρον*), *οἱ δὲ ἄνθεσιν*, Appian Mac. VII 2 *στεφάνους τε καὶ ταινίας ἐπέβαλον τῷ στρατηγῷ*

τάλαντον, *talentum: ἀπέδοτο χιλίων τ.* 23 4

ταμιεύειν, *pro arbitrio instituere, dispensare: τὸν ποταμὸν αὑτοῖς ταμιεύοντα—ἀπολαβεῖν* 27 3

ταξίαρχος, the chief officer in command of a *τάξις*, which consisted of two *λόχοι*: *οἱ τ.* 12 4

τάξις, *ordo: πρὸ τῆς τ.* 27 5; *τῇ τ. τῆς πορείας* 27 3; *τὴν πρώτην τ. αὐτῶν* 28 4

ταπεινός, *sordidus*, *demissus*, 'humiliated' (not used in the sense of 'humble', 'lowly') 13 4; *ἐκ ταπεινοῦ* 1 2; *τ. δίαιταν* 15 6

ταπεινῶς, *sordide: τ. ζῶντας* 24 2

ταραττέσθαι (PASS.), *tumultuari: ταραττομένοις* 12 5

ταραχή, *tumultus: μετὰ ταραχῆς* 27 3; *τὰς τ. καὶ ἀσχολίας* 2 2

τάττεσθαι (PASS.), *constitui, mandatum habere: ἐφ' ἡγεμονιῶν ἐτάττετο* 3 4; *ἐν τοῖς ὁπλίταις τεταγμένος* 4 1

ταφή, *sepultura: τὰ περὶ τὴν τ.* 39 1; *ἐποιήσαντο τὴν τ.* 39 4

τάχος, *celeritas: ὡς τάχους εἶχε* 31 4; *τοσοῦτο τὸ τ.* 21 4; *κατὰ τ.* (*festinanter*) 12 4; 25 4. Cf. Pelopid. c. 35, 1, Cat. min. c. 26, 2, Marcell. c. 15, 4, Eumen. c. 7, 1, c. 15, 5, Alexandr. c. 32, 3, c. 50, 3, Philop. c. 6, 4

ταχύς, *citus: διὰ ταχέων* (*propere*) 10 3; 18 3; *τὴν ταχίστην* 11 2. *ταχύ*, *celeriter*, 4 5; 19 3; 27 6. *τάχιστα* (*celerrime*) 6 2; *ὡς τάχιστα* (*cum primum*) 7 3

τε, single without following *καί*: 28 1

τέθριππον i.e. *ἅρμα*, *quadriga*: *τῶν τ.* 29 1; *τοῖς τ.* 27 2; *μηχανὰς καὶ τ.* 25 1

τεῖχος, *murus*: *τὰ τ.* 17 3; 22 4

τεκμαίρεσθαι, *coniecturam facere*: *ἐτεκμαίροντο* 27 3

τέλειος, *perfectus*, *consummatus*: *τελειοτέρας ἀρετῆς* 6 4

τελευτᾶν, *vitam finire*: *ἐτελεύτησεν* 39 1

τελευτή, *exitus*, *mors*: *ταύτης τῆς τ.* 34 4

τελέως, *prorsus*: 37 5

τέλος, *finis*: *τῶν ἀγώνων τέλος ἐχόντων* 30 5; *εἰς τὸ κάλλιστον ἡκόντων τ.* 37 6; *πρὸς οὐδὲν τ.* 10 2; *τ. καὶ ἀρχαῖς* 16 5. *sumptus*: *ἰδίοις τ.* 23 2. Adv. *postremo*: 11 2; 15 2; 28 4; 39 3

τέναγος, *vadum*, *palus*: *τοῖς τενάγεσι* 20 2

τετρακισχίλιοι: 20 1; 25 3

τετρακόσιοι, *quadringenti*: *τετρακοσίους* 28 4; 30 3

τετταράκοντα, *quadraginta*: 12 3

τεχνάζειν, *machinari*: *ἀπάτην τεχνάζων* 10 2

τέχνη, *ars*: *τέχνης* ()(*φύσεως*) *ἔργον* 14 2; *τέχνης* ( )(*ῥώμης*) *ἐγεγόνει τὸ ἔργον* 28 1

τηλικοῦτος, *tantus*: *οὐδὲν τηλικοῦτον* 15 3; *τηλικαύτης δυνάμεως* 17 1

τιθασεύεσθαι (PASS.), fig. *deleniri et capi* promissis, blandimentis, beneficiis: *τιθασευομένους* 12 1

Cf. Dem. c. 17, 5 *τετιθασευμένους ὑπὸ τοῦ Φιλίππου μεταστῆσαι τοὺς Θηβαίους*, Caes. c. 6, 3 *εἰ τετιθάσευται* (*ὁ δῆμος*) *ταῖς φιλοτιμίαις ὑπ' αὐτοῦ*, Cat. min. c. 33, 4 *ταῖς χάρισι τιθασεύσαντες τὸν ὄχλον*, Pomp. c. 48, 2 *ᾧ δελεασθεὶς ὁ δῆμος εἰς πάντα ἤδη τιθασὸς αὐτοῖς ἐγεγόνει*

τίθεσθαι (MED.), *deponere*: *θέμενοι τὰς ἀσπίδας* 27 2. *statuere*, *existimare*: *ἔξω λόγου θεμένοις* 36 1. PASS. *poni*: *τῆς κλίνης τεθείσης* 39 3

τιμᾶν, *honorare*: *τιμῶντες τὸν ἄνδρα τῆς νίκης* 23 5; *ἐτίμησε* 39 3. PASS. *coli*: *τιμωμένου διαφερόντως* 12 2

τιμή, *honor*: *τιμῆς ἀφοσίωσιν* 39 2; *τ. καὶ δυνάμεως* 20 4; *ἐν τοιαύτῃ τ.* 39 1; *τὴν πρὸς τὸν ἄνδρα τ.* 38 1; *εἰς τ. αὐτοῦ* 38 2; *ἀπληστίᾳ τιμῶν* 36 4

τιμωρία, *supplicium*: *τὴν τοῦ τυράννου τ.* 34 3

τιμωρός, *vindex*: *τιμωρὸν* 16 6

τις: *καί τις εἶπε τῶν στρατευομένων* 20 3; *θεοῦ τινός* 3 1; 35 3; 38 1; *ἐπιθείς τινα χάριν* 35 3; *πρός τινα δίκην* 37 1; *τινὰ... λόγον* 34 4; *τι τῶν βάθρων* 34 4

τίς, *quis*: *τί γάρ* 15 5

τιτρώσκεσθαι (PASS.), *vulnerari*: *τρωθῆναι* 21 3

τοιοῦτος, *talis*: *τοιοῦτον ἀνδράποδον* 15 5; *κήρυγμα τ.* (referring to what follows) 39 3; *ἐλπίδος τ.* 3 1; *ἐν τ. τιμῇ* 39 1; *ἀντὶ τοιαύτης γενέσθαι τοιαύτην* 11 2

τόλμα, *audacia*: *τόλμῃ διαφέρων* 32 1

τολμᾶν, *audere*: *τολμῆσαι συνεξελθεῖν* 25 2

τόνος, *vigor*: *ἰσχὺν καὶ τ.* 36 2. Cf. Lucian *Anach.* c. 25

τόπος, *locus*: *ἐφείσατο τοῦ τ.* 22 1; *τὸν τ.* 18 3; 22 2; *τῶν ὑπὸ πόδας τ.* 27 2

τοσοῦτος, *tantus*: *πολέμου τ.* 35 2; *εὐμένεια τ.* 3 2; *τοσαύτης* 19 3; 27 1; *τ. τὴν πόλιν* 20 3; *τ. τὸ τάχος* 21 4; *τ. καλοῖς* 20 3. *δὶς τοσοῦτοι* (*tot*) 12 5; *τ. μυριάδων* 25 2; *τοσούτους* 28 6; 37 2; *πόλεις τ.* 36 4

τότε, *tunc*: 7 5; 26 2; 27 5; 30 3; 35 2; *τ. πρῶτον* 13 4; *ὁ τ. καιρός* 14 2; *τὴν τ. νίκην* 13 1; *τῶν τ. κηρύκων* 39 3

τραγῳδία, *tragedia:* περὶ τῶν τ. **15** 4; γράφειν τραγῳδίας **31** 1

τρεῖς: οἱ τ. **4** 4

τρέπεσθαι (MED.), *in fugam vertere, fugare:* (τοὺς μὲν) τρεψάμενος **18** 2; **34** 1. *convertere se:* πρὸς ἄλλο τι τρέπεσθαι **10** 2; πρὸς εὐχὰς θεῶν ἐτράποντο **26** 3; ἐτράπη τὸ πλῆθος εἰς φυγήν **28** 4; πρὸς Ἱκέτην τραπέντες **1** 3; πρὸς τὴν μεταβολὴν τρεπόμενοι **14** 1

τρέφειν, *alere:* τ. ξένους **4** 2. PASS. *enutriri:* γεννηθεὶς καὶ τραφεὶς ἐν τυραννίδι **13** 4

τριάκοντα, *triginta:* **12** 4

τριακόσιοι, *trecenti:* **12** 3; τριακοσίων **12** 5

τριήρης, *triremis:* τριήρους **11** 2; τ. ἱεράν **8** 1; τριήρεις **9** 2; **10** 3; **11** 3; **19** 2; **25** 1; τριήρων **18** 1; τὰς τ. **10** 3; **19** 1; **34** 2

τρισχίλιοι, *tria milia:* **25** 2; **28** 5

τρίτος, *tertius:* τοὺς τ. **21** 2

τροπαί (PL.), *solstitium:* πρὸς τὰς τ. **27** 1

τρόπαιον, *tropaeum:* **29** 2; **31** 3; τρόπαια τῶν ἀγώνων **37** 4

τρόπος, *modus:* τρόπον τινα (*quodam modo*) **18** 2; τοῦτον τὸν τ. **35** 1

τροφή, *commeatus:* ἀπέχεσθαι τροφῆς **5** 3; τ. ἀναγκαίας **11** 3; τ. ἱκανῆς **17** 3

τρυφᾶν, *delicate vivere:* τρυφῶν διάγεις **15** 5

τυγχάνειν, *consequi:* τιμῆς καὶ δυνάμεως ἂν ἐτύγχανε **20** 4; ὅπως εἰδώλων τυγχάνωμεν Pr. 2; οὐκ ἔτυχεν οἴκτου **32** 1; οὐκ ἔτυχε ταύτης τῆς τελευτῆς **34** 4. c. participio, *forte aliquid agere:* ὥσπερ ἐτύγχανε καθήμενος **38** 3; ἔτυχεν τεταγμένος **4** 1; ἔτυχεν ἤδη τεθνηκώς **15** 4; ὁ τυχών: τῶν τ. ἐπαίνων **6** 1

τύπτειν, *percutere:* ὁ ζόφος ἔτυπτε τὰ πρόσωπα **28** 2

τυραννεῖα[1], PL. *tyranni sedes:* τὰ τ. **13** 3; τῶν τ. **39** 1; τοῖς τ. **15** 3

τυραννεῖν, *tyrannidem obtinere:* τυραννῶν **13** 4; **15** 2; τοῦ τυραννοῦντος Ἀπολλωνίας **24** 2; τὸν τυραννοῦντα τῆς πόλεως **34** 2

τυραννικός, *ad tyrannidem pertinens:* τῶν τ. ἐρυμάτων **22** 1

τυραννίς, *tyrannis:* μισθὸν τυραννίδος **9** 4; τῆς τ. **15** 6; **22** 2; ἐν τῇ τ. **11** 4; ἐν τ. **13** 4; τὴν τ. **2** 2; **9** 4; **15** 3; τὴν ἐν Συρακούσαις τ. **23** 2; τὴν μεγίστην τῶν πώποτε τ. **1** 2; τὰς τ. **22** 3; **24** 1; **34** 1

τύραννος, *tyrannus:* **7** 3; **13** 1; τοῦ (παλαιοῦ) τ. **23** 5; **34** 4; τυράννῳ συνοικοῦσαν **6** 3; οὐκ ἐπιεικεῖ τ. **1** 3; τὸν τ. **1** 1, 3; **7** 2; **14** 2; **23** 2; **30** 2; τύραννοι **32** 1; τῶν ὁμολογουμένως τ. **1** 3; τῶν τ. **22** 3, 4; **31** 1; τοῖς τ. **34** 1; **37** 4; τοὺς (τῆς Σικελίας) τ. **10** 4; **14** 2; **24** 2; **30** 2; **37** 6; **39** 3

τύχη, *fortuna:* ἡ Τιμολέοντος τ. **21** 3, 4; ἀπὸ τ. **16** 6; τῆς τ. τὴν εὐμηχανίαν **16** 5; **19** 1; τύχης ἔργον **14** 2; **36** 2; ἐρριμμένον ὑπὸ τῆς τ. **14** 1; **37** 3; τύχης μεταβολήν **15** 2; ἀρετῇ καὶ τ. **20** 5; κατὰ τύχην **3** 1; **16** 3; πρὸς τὴν τ. **19** 1; πάντα εἰς τὴν τ. ἀνῆπτε **36** 3; ταῖς τ. ἀγαθαῖς κεχρημένων Pr. 3

Υ

ὑβρίζειν, 'to inflict humiliation on'. (PASS.) 'to be put upon': ἤχθοντο ὑβρισμένοι **9** 4

ὕβρις, *contumelia:* **32** 2; πρὸς ὕβριν **6** 4

ὑβριστικός, *probrosus:* ἐλεγεῖον ὑ. **31** 1

ὑγιαίνειν, *sapere*)(μαίνεσθαι: ὡς οὐχ ὑγιαίνοντος **25** 3

ὑγρός, *humidus, nimbosus:* λαίλαπος ὑγρᾶς **28** 2

ὕδωρ, *aqua:* ὕ. ἐκ κρηνῶν **20** 2. *pluvia:* πληρούμενοι ὕδατος **28** 3; ὕ. ῥαγδαίῳ **28** 2

υἱός, *filius:* τὸν υἱ. **32** 1; υἱῶν θανάτους **13** 5

ὕλη, *herba fruticesque:* πολλὴν καὶ βαθεῖαν ἐξέφυσεν ὕ. **22** 4

ὑπακούειν, *dicto audientem esse:* ὑπήκουε **22** 4

ὑπάρχειν, *esse:* **18** 2; ἀνάστατος διὰ τοὺς πολέμους ὑπῆρχεν **1** 1; χιλίων αὐτῷ στρατιωτῶν πλέον οὐδὲν ὑπῆρχεν **11** 3. IMPERS. *evenit, contingit, suppetit:* οὔτε ταφῆναι τοῖς πεσοῦσιν αὐτῶν ὑπάρξει **25** 3; οὐδέποτε... ὑπῆρξεν (αὐτοῖς) λαβεῖν τὰς Σ. **17** 2

Cf. Lycurg. c. 9, 3 ὥστ' οὐδὲ πρίασθαί τι τῶν ῥωπικῶν ὑπῆρχεν, Rom. c. 15, 5 τρισὶ μόνοις τούτου τυχεῖν ὑπῆρξε Ῥωμαίοις ἡγεμόσι, Dem. Phil. I 32 ὑπάρχει δ' ὑμῖν χειμαδίῳ χρῆσθαι Λήμνῳ

ὑπαρχή[3], *principium:* πάλιν ἐξ ὑπαρχῆς **23** 1

ὑπέρ, **A.** c. Gen. Local: *supra:* τὸν οὐρανὸν ὑπὲρ τῆς νεὼς ἐκχέαι πῦρ **8** 3. Metaphorical: 'in the interest of', 'in behalf of', 'for the sake of': πεπολεμηκυῖαν ὑ. πλεονεξίας **2** 1; ἀριστεύοντα ὑ. τῆς πατρίδος **5** 1; **11** 4; κινδυνεύσοντας ὑ. τῆς Ἱκέτου δυναστείας **20** 4. Under this meaning may be ranged that of representation, substitution; δίκην λαμβάνοντος ὑ. Δίωνος **33** 2 (cp. Polyb. 18, 54, 7 αὐτὸν ἐπανείλετο ὑπὲρ τῶν Ἑλλήνων δίκην λαβών); ἀνῃρηκέναι δικαίως τὸν ἄνθρωπον ὑ. πατρὸς τεθνηκότος **16** 5 (cp. Polyb. 21, 17, 9 ταῦτα μὲν οὖν ἀπεφήνατο ὑ. παντὸς τοῦ συνεδρίου). With infinitive to denote the purpose, 'with a view to': **14** 3; **37** 2. **2.** i.q. περί, *de*, 'on', 'concerning': ψήφου διαφερομένης ὑ. ἑκάστου **23** 5

This use of ὑπέρ is common in late Greek Prose, but very rare indeed in earlier. It occurs once in Homer Il. VI 524 ὑπὲρ σέθεν αἴσχε' ἀκούω, and in Soph. Oed. T. 1444. In Inscriptions after B.C. 200 it is regularly found; see Meisterhans *Gr.* 182, 50. In the Orators ὑπέρ and περί are used with no material difference of sense, Dem. *de f. l.* § 107 βουλευομένων ὑμῶν οὐ περὶ τοῦ εἰ ποιητέον εἰρήνην ἀλλ' ὑπὲρ τοῦ ποίαν τινά, Hyper. Ἐπιτ. p. 30, 12 ἠναγκάζοντο τὴν ψῆφον φέρειν οἱ δικασταὶ οὐ περὶ τοῦ παρόντος ἀδικήματος, ἀλλ' ὑπὲρ τῆς αἰσχύνης τοῦ δήμου

B. c. Acc. *ultra, supra,* 'upwards of': ὑ. δισχιλίους **34** 1

ὑπερβάλλειν, *superare:*)(λείπεσθαι **20** 5; ὃν (λόφον) ὑπερβαλόντες **26** 1. MED. ὑπερβαλέσθαι τὰς ναῦς **9** 4; ἃ ἔπραξε οἷς ἔπαθεν ὑπερβαλόμενος **13** 4

ὑπεροράν, *neglegere:* c. acc. αὐτὰς ὑπεριδεῖν **33** 2. c. gen. *despicere:* τῶν καλῶν ὑπεριδών **4** 3

ὑπέρτερος, *victor, superior:* ὑπερτέραν τῆς τυραννίδος **22** 2

ὑπερφυής, *supra modum insignis:* ὑ. φωνῇ **27** 5

ὑπέχειν, *subire, sustinere:* δίκην ὑποσχεῖν **34** 3

ὑπηρέτης, *minister:* οἱ ὑ. **38** 3

ὑπό, **A.** cum Gen. to denote the agent under whose hand, by or through whom anything takes place or is effected **1.** with passive verbs: ὑ. συμφορῶν ἀπηγριωμένῳ **1** 3; ὑ. τῶν Ἑλλήνων ἀποθεωρεῖσθαι **24** 2; διεφθαρμένους ὑπ' ἀλλήλων **25** 1; ὑ. Πλάτωνος ὠφελῆσθαι **15** 2; ὑπ' ἐκείνων ἀποστερηθῆναι **15** 3; διεκλάπησαν ὑ. τῶν στρατιωτῶν **29** 1; ὑφ' ὧν ἐγκατελείφθη **30** 1, 2, 4; ὑ. τῶν τυράννων προπηλακιζόμενοι **31** 1; **32** 1; **34** 1; λόγον συγκείμενον ὑπ' αὐτοῦ **34** 4; **35** 1, 2; **36** 1; **37** 3, 5. **2.** also with active verbs: 'owing to': ὑ. τῶν συμμάχων ἀποβαλόντες τὴν πόλιν **4** 2; ὑ. πλήθους κακῶν ἔρημος

εἶναι **1** 1; ἀνηγόρευον ὑ. κηρύκων **23** 1; ὑ. μικρᾶς δυνάμεως τὴν τυραννίδα ἀπολέσας **1** 2; ὑ. τῶν ἁρμάτων οὐ δυναμένους **27** 5.

B. c. Dat. 'under': ποιήσεται τὴν πόλιν ὑφ' αὑτῷ (*suae ditionis urbem faciet*) **4** 3. Cf. Xen. Hell. V iv 64 Κέρκυραν εὐθὺς ὑφ' ἑαυτῷ ἐποιήσατο, VII ii 46 ὥστε πάντα ὑφ' ἑαυτῷ ἐποιήσατο, Thuc. III 62, 5 τὴν ἡμετέραν χώραν πειρωμένων ὑφ' αὑτοῖς ποιεῖσθαι.

C. c. Acc. 'underneath', with verbs of Rest: πεδίον ὑπὸ πολλὰς φάραγγας ὑποκείμενον **28** 4; τῶν ὑ. πόδας τόπων **27** 2

ὑποδέχεσθαι, *hospitio excipere:* ὑποδεχομένου καὶ καλοῦντος αὐτούς **10** 4; ὑποδεχόμενοι καὶ παραλαμβάνοντες Pr. 2; ὑποδεχομένους ταῖς ψυχαῖς Pr. 3

ὑποζύγια, τά, *iumenta:* μετὰ τῶν ὑ. **29** 1

ὑπόθεσις, *causa, finis quo potiri volumus:* τῆς στρατηγίας ὑπόθεσιν τὴν τυραννίδα πεποιημένος **2** 2. 2. *argumentum*, 'subject of discussion': **10** 2

ὑποκεῖσθαι, *prope situm esse:* πεδίον ὑπὸ πολλὰς φάραγγας ὑποκείμενον **28** 4

ὑποκρίνεσθαι, *simulare:* **14** 3

ὑπολείπεσθαι (MED.), *reliquum facere, reservare:* ὑπολειπόμενος τοῖς Σ. ἐξωνεῖσθαι **23** 4. PASS. ὑπολελειμμένην **10** 3; τοὺς ὑπολελειμμένους **18** 2

ὑπομένειν, *remanere:* οἱ ὑπομείναντες **1** 3. *expectare:* τὸν ἄλλον ὑπέμειναν κλῆρον **31** 4. c. infin. *posse, sustinere, tolerare:* προσιδεῖν οὐχ ὑπέμεινε **5** 2. c. acc. rei: ὑπομεῖναι πόνους καὶ κινδύνους **37** 2; ὑπομείναντα τὴν συμφοράν **38** 1

ὑποπέμπειν, *clam mittere:* ὑπέπεμψεν **16** 3

ὑποπορεύεσθαι[1], *clam iter facere:* ὑποπορευόμενα **18** 1

ὑποπτεύειν, *suspicari:* ὑπώπτευον **12** 1

ὕποπτος, *suspectus:* **14** 3

ὑπόσχεσις: μετὰ φιλανθρώπων ὑ. **12** 1

ὑποτείνειν, *suggerere:* ταῦτα ὑπέτεινεν αὐτοῖς **10** 2

ὑποχείριος, *in potestatem redactus:* γενέσθαι ὑποχείριον **21** 3

ὑποψία, *suspitio:* εἰς ὑ. ἦλθεν **20** 1; παρέσχον ὑ. **20** 4; τὴν ὑ. φυλαξάμενος **22** 1

ὕπτιος, *supinus:* ὑ. τὴν χεῖρα δείξας **11** 2

ὑστεραῖος, *posterior:* τῇ ὑ. (*postridie*) **12** 3; **21** 1

ὕστερος, *posterior:* τὴν ὑ. βοήθειαν **21** 2; ἑτέρου ὕ. **31** 3. ὕστερον, *postea:* **2** 2; **32** 1; **39** 4

ὑφίστασθαι (MED.), *subsistere:* ὑπέστη παρὰ τὸν ποταμόν **31** 2; ἐκ παρατάξεως ὑποστάντα **34** 1. c. acc. *sustinere* (impetum): τὴν ἐπιδρομὴν ὑπέστησαν **28** 1

ὑψηλός, *excelsus:* πέτραν ὑ. **16** 4; τὰ ὑ. **27** 2

Φ

φαίνεσθαι, *apparere, videri:* ἔχουσα φαίνεται **36** 2; with participle ὤν omitted: μικρὰ φαίνεσθαι **3** 4; **15** 6; παραλόγου φανείσης **16** 1

φάλαγξ[2], *acies instructa:* τὴν φ. **27** 3

φάναι: εὔχεσθαί φησι δεῖν Pr. 2; **36** 1; **37** 6; φασί (*aiunt*) **23** 5; ἔφη **32** 2; **36** 3; ἔφη τὴν τυραννίδα...οὐδὲν ἔχειν τηλικοῦτον **15** 3

φανερός, *manifestus:* φανεροὺς γεγονότας **25** 4; πᾶσι φανεράν **37** 6

φανερῶς, *propalam, aperte:* 2 2; 13 2

φαντασία, *species:* τῆς τοῦ καλοῦ φ. 6 2

φάραγξ, *praeceps locus, confragosa vallis:* πολλὰς φ. 28 4

φάσκειν, *dicere:* φάσκοντες 11 4

φάσμα, *visum:* 8 4

φαῦλος)(χρηστός, *deterior:* εἴ τι φαῦλον Pr. 3; τὰ φ. Pr. 2; φίλων φ. 3 3; φαύλως)(καλῶς 7 3; οὐ φαύλως (*non inscite*) 15 4

φείδεσθαι, *parcere:* ἐφείσατο τοῦ τόπου 22 1; φεισάμενος 24 2

φενακίζειν, *praestigias agere:* ταῦτα φενακίζοντος 19 2

φέρειν, *ferre, portare:* ἔφερε 26 3; τὸ λέχος ἔφερον 39 1. *ferre, tolerare:* βαρέως φέρων 4 3; χαλεπῶς φέροντες 11 1; τύχης μεταβολὴν οὕτω φέροντες 15 2; χαλεπώτερον ὕβριν φέρουσι 32 2. *praedari:* ἄγοντας καὶ φέροντας 30 1. PASS. *ferri:* δρόμῳ φερόμενος 34 4; ταινία φερομένη 8 2; φλογὸς ἐκ τῶν νεφῶν φερομένης 28 2; φερομένων 28 4

φεῦ, φεῦ (ex Soph. fragm.): Pr. 2

φεύγειν, *fugere:* φεύγων 16 4; φεύγοντες 31 4; ἀνατραπέντων καὶ φευγόντων 21 3; φεύγουσιν (*fugientibus*) 12 5; 25 3; c. acc. φευγόντων (*refugientium*) τὰς τυραννίδας 22 3; *conspectum fugere:* τοὺς πατέρας φεύγουσι 15 1

φήμη, *fama, rumor:* ἡ φ. κατέσχεν Ἰταλίαν 21 4; ἅμα τῇ φ. τῆς νίκης 29 2

φθόνος, *invidia:* φθόνῳ τῶν κατορθουμένων 30 2; τῷ πολιτικῷ φ. 36 4

φιλακόλαστος[1], *qui amat τὸ ἀκόλαστον* 14 3. Cf. Galb. c. 19, 5

φιλάνθρωπος[2], *ab humanitate profectus:* φ. ὑποσχέσεων 12 1

φιλελεύθερος[1], *libertatis amans:* πόλιν φιλελεύθερον καὶ μισοτύραννον 2 1

φιλοίκειος[1], *suorum amans:* 5 1

φιλοκίνδυνος, *periculi adeundi cupidus:* ἔχειν τι φ. 3 3

φιλομαχεῖν[1], *appetere pugnam:* φιλομαχοῦντος 21 2

φιλονεικία, *contentio:* 31 3

φιλόπατρις[1], *patriae amans:* 3 2

φίλος, adi.: πόλεως φ. 10 1. subst. 4 4; φ. φαύλων 3 3; τῶν φ. 4 4; 13 3; 15 3; τοῖς οἴκοι φ. 36 3; 37 4

φιλοσοφία: ἐκ λόγου καὶ φ. 6 1; λόγον εἰς φ. καταβάλλων Pr. 2

φιλόσοφος: τὰς μετὰ τ. φ. διατριβάς 15 2

φιλοχωρεῖν[1], Pr. 1

φλόξ, *flamma:* φλογὸς συνεχοῦς 28 2

φοβεῖσθαι, *metuere:* φοβούμενοι 10 2; φοβουμένων 30 2; φοβηθεὶς 11 3; φοβηθέντες 2 1

φοβερός, *formidabilis, timorem incutiens:* 14 3: 17 2; βρονταὶ φ. 28 1; οὐδὲν φ. 32 2

φοινικίς: φοινικίσιν 19 2

φοιτᾶν, *itare:* φοιτῶντες ἐπὶ θύρας 38 1

φονικός: τοὺς φονικωτάτους (*caedis avidissimos*) 20 3

φόνος, *caedes:* ἀπὸ συγγενῶν φ. 29 3

φορεῖν, *gestare:* καθαρὰς ἐσθῆτας φορούντων 39 2

φράζειν, *nuntiare:* ἐπιστολὴν φράζουσαν 7 4. *significare:* τῷ φράσαντι 21 1

φράττεσθαι (MED.), *obsaepire:* φραξάμενος τὸν περίβολον 18 3

φρίκη, *horror:* 22 4; μετὰ φρίκης 12 6

φρικώδης, *horrificus:* κατάρας φ. 5 2

φρονεῖν μέγα, *superbire:* ἐπὶ τῷ ποιήματι γράφειν μέγα φρονῶν 31 1

φρόνησις, *prudentia*, 'practical wisdom': φρονήσει Pr. 4. It is defined by Plut. Mor. p. 1066 D as ἐπιστήμη ἀγαθῶν καὶ κακῶν

φροντίζειν, *studiose curare:* φ. ὅπως οὐκ ἐπιβήσοιτο 9 2

φρουρεῖσθαι (PASS.), *custodiri:* 17 3

φρούριον, *castellum:* ἐν τοῖς φ. 22 4

φυγαδικῶς[5], *more exulis:* φ. ζῶντας 24 3

φυγάς, *exul:* φυγάδος καὶ ταπεινοῦ 1 2; τῶν φ. 23 2

φυγή, *fuga:* τὴν φ. 21 1; ἐτράπη εἰς φ. 28 4

φύεσθαι (PASS.), c. infin.: ἀνιᾶσθαι πεφύκασιν 32 2

φυλακή, *custodia* i.q. *custodes:* περὶ τὸ σῶμα ἔχοντι φυλακὴν 16 3

φυλάττειν, *custodire:* 16 6; τῷ φ. δαίμονι τὸν Τ. 16 6; ἀργῶς καὶ ἀμελῶς φυλάττοντας 18 2. *conservare:* οὔτε φυλάξαντες ἣν εἶχον 18 3. MED. *cavere:* τὴν ὑποψίαν φυλαξάμενος 22 1; φυλαττομένων αὐτούς 30 4

φύσις, *natura*, *indoles:* 3 4; φύσεως ( )(τέχνης) ἔργον 14 2; φύσει ῥᾴθυμον 14 3; τὴν φ. 3 3; παρὰ φύσιν 14 3

φωνή, *vox:* ὑπερφυεῖ φ. 27 5; μιᾷ φ. 38 3; φωναί 39 2; φ. δεινάς 5 2; τὰς Φιλίστου φ. 15 6

Χ

χαίρειν, *laetari:* διατριβὰς αἷς ἔχαιρε 15 2; τῷ θανάτῳ τοῦ τυράννου χαίρειν 5 2; οἱ χαίροντες ἐπὶ ταῖς συμφοραῖς 14 1

χάλαζα, *grando:* ὄμβρῳ καὶ χ. 28 2

χαλεπαίνειν, *irasci*, *succensere:* ἐχαλέπαινον—προπηλακιζόμενοι 31 1; χαλεπαίνοντος 4 5

χαλεπός, *asper:* χ. χωρία 12 3

χαλεπότης, *difficultas*, *asperitas:* ἡ τοῦ πόρου χ. 31 2

χαλεπῶς, *aegre:* χ. ἀντεῖχον 4 1; χ. φέροντες ἐν τῷ κατεστρατηγῆσθαι 11 1; χ. ἀπήλλαττον 17 3; 28 4; χαλεπώτερον ὕβριν φέρουσι 32 2

χαλκοῦς, *aereus:* χαλκῶν (λαφύρων) 29 1; χαλκοῖς κράνεσιν 28 1

χαρά, *laetitia:* μετὰ χαρᾶς 31 4

χαρίζεσθαι, *gratificari:* χαριζόμενος τοῖς πολίταις 22 2

χάρις, 1. objectively: *gratia*, *venustas:* 3 2; μετὰ τῆς ἄλλης χ. 36 2; ἐπιθεὶς χάριν πρέπουσαν 35 3; χάριν ἀληθινῆς εὐνοίας 39 2. 2. subjectively, *gratia*, 'thankfulness': τῷ θεῷ χάριν ἔχειν 36 3; τοῖς θεοῖς χάριν ὀφείλειν 37 2; τὴν πρὸς τὸν ἄνδρα τιμὴν καὶ χ. 38 1

χαριστήριος[1], χαριστήρια (sc. ἱερεῖα) τοῖς θεοῖς ἀνέθηκαν 29 3. Cf. Xen. Cyr. IV i 2

χάρμα (ex Soph. fragm.), *gaudium:* Pr. 2

χειμών, *procella*, *tempestas:* τοῦ χ. ἐπικειμένου 28 4; χειμῶνι 18 1; χ. τοῦ πελάγους ἔχοντος 19 1

χείρ, *manus:* τὴν χ. 11 2; ἐκ τῶν χ. ἀφεὶς Σικελίαν 20 5; αὐτομάτως εἰς τὰς χ. ἥκειν 26 2; εἰς χεῖρας ἐλθεῖν τοῖς Κ. (*manus conserere cum C.*); ἐν χερσὶν ἦσαν τοῖς πολεμίοις (*manus cum hoste conserebant*) 31 4

χειροτονεῖν, *suffragari:* χειροτονήσαντος 7 2

χειροῦσθαι, *subigere:* τοὺς Κ. νενικηκὼς καὶ κεχειρωμένος 19 2

χίλιοι, *mille:* 25 3; 29 2; χιλίων 11 3; 12 3; 23 4; 25 3;

(τοὺς) χ. 30 1; 31 4; πλοῖα χ. 25 1

χιτών, *tunica:* οἱ κόλποι τῶν χ. 28 3

χλαμύς: εἰς τὴν ἑαυτοῦ χλαμύδα 31 3

χλευάζειν, *irridere, cavillari:* χλευάζοντος αὐτόν 15 2

χλόη, *gramen:* ἐν τῇ χ. κατακειμένων 22 3

χορηγία[2], *apparatus:* λαμπρᾶς χ. ἔτυχε 39 1

χρῄζειν[4,5], *cupere:* c. gen. χρῄζοντι προφάσεως 20 4

χρήματα, *pecunia:* 13 3; 34 1; ἐπὶ χ. ὀλίγων 13 4; εὐπορήσας χρημάτων 18 3; χρημάτων εὐπορίαν 23 4; χρήμασιν ἐρρωμένος 13 1: χρήματα παρεσκευάζον 24 4: χ. καὶ γενεάς 34 1

χρηματίζειν, *agere:* ἐχρημάτιζον 38 3

χρῆν (*in fatis erat*): 37 1. Cf. Marc. c. 9, 2 ἀφεῖναι χρῆν τὸ προμεμισθωμένον οἴκημα

χρῆσθαι, *uti:* Κορινθίῳ χ. στρατηγῷ 38 2; τοῖς νόμοις χ. 37 2; αὐτῇ κατὰ μικρὰ χρῆται 17 1; ἐχρῶντο μήκει λόγων 10 2; πνεύματι καλῷ χρώμενος 8 3; ἀγαθοῖς χρώμενος 36 4; χρώμενος ῥοθίῳ 19 2; Λίβυσι χρώμενοι πρὸς τὰς μάχας 28 6; χρώμενοι πολιτείᾳ 39 4; χρησάμενον λογισμῷ 4 4; φωνῇ κεχρῆσθαι 27 5; ταῖς τύχαις ἀγαθαῖς κεχρημένων Pr. 4; αὐτοῖς χρῆσθαι 28 3

Cf. Arat. c. 27 fin. ἑαυτῷ χρήσασθαι διὰ τὸ τραῦμα μὴ δυνάμενος, Nic. 17, 3 οὐδ' ὑγιαίνοντι χρώμενος ἑαυτῷ, Pyrrh. c. 33, 5 οὐδεὶς οὐδὲν ἑαυτῷ καθ' ἕνα χρῆσθαι δύνατος ἦν, Luc. c. 28, 2 ἄλλο δ' οὐδὲν οὐθ' ἑαυτοῖς οὔτε τοῖς πολεμίοις χρῆσθαι δύνανται διὰ βάρος καὶ σκληρότητα τῆς σκευῆς, Alex. c. 45, 4 χρώμενος ἑαυτῷ πρὸς τοὺς κινδύνους ἀφειδῶς

2. *habere* c. dupl. dat.: χρήσεσθαι συμμάχοις ἐκείνοις 2 2; χρησόμενοι (αὐτοῖς) προθυμοτέροις 12 4; Ἕλλησι χρησαμένων (μισθοφόροις) 30 3

χρήσιμος, *utilis:* τῶν χ. πρὸς τὸν πόλεμον 13 3

χρηστός, de re, *bonus:* ἐλπίδων χ. 12 1; τὰ χ.)(τὰ φαῦλα Pr. 2. de persona, *benignus, humanus:* 5 1

χρόνος, *tempus:* τὸ πλεῖστον τοῦ χ. 36 4; τῷ χ. 39 1; μετ' ὀλίγον χ. 6 4; ἄλλως διάγοντες τὸν χ. 10 3; βραχὺν χ. 27 4; ἐπὶ πολὺν χ. 39 4; χ. τινα δοὺς ταῖς εὐφημίαις 38 3; εἰς τὸν ἅπαντα χ. 39 3; τοὺς πρώτους χ. διέτριβεν 5 3

ΧΡΥϹΕΛΕΦΑΝΤΗΛΕΚΤΡΟϹ: χ. ἀϲπίδαϲ 31 1

χρυσίον: χρυσία (*aurea ornamenta*) 15 6

Add to passages quoted in note Dem. p. 1036 ἔχουσαν τὰ χρυσία καὶ τὰ ἱμάτια τὴν γυναῖκ' ἔλαβεν, p. 1182 χρυσία πολλὰ ἔχουσαν καὶ ἱμάτια καλὰ (ἑταίραν) καὶ ἐξόδους λαμπρὰς ἐξιοῦσαν, p. 1376 ὅσα ἦν αὐτῇ ὑπ' ἐκείνου περὶ τὸ σῶμα κατεσκευασμένα ἱμάτια καὶ χρυσία

χρυσός: 29 1; χρυσὸν ἀπέδειξαν τὰς—συμφοράς 11 4

χώρα, *ager:* ἡ χ. 22 5; χώρας κατοικισμός 35 3; τὴν χ. διαλαχόντας 23 2; ἀποδιδοῦσα τὴν χ. 23 3; τὴν χ. διένειμε 23 4; τὴν ἐντὸς τοῦ Λύκου χ. 34 1; τὰς χ. (τῶν τυραννίδων) 24 1

χωρεῖν, *ire, progredi:* ᾗχῇ ἄνω ἐχώρει 27 1; ἐχώρουν 25 2

χωρίον, *ager, praedium:* τὸ χ. 38 1; τῶν χ. τὴν κατασκευήν 20 3: χαλεπὰ χ. 12 3

Ψ

ψηφίζεσθαι, *suffragium ferre, sententiis discernere:* ἐψηφίσαντο 3 1; 4 2; τὸ ψηφίσασθαι 38 2

ψῆφος, *suffragium:* ψ. διαφερομένης 23 5; οἱ ψήφῳ προκριθέντες 39 1

ψιλός, *levis armaturae miles:* οἱ ψ. **28** 5; ψιλοὺς **31** 2

ψόγος, *vituperatio:* τῶν τυχόντων ψόγων **6** 1

ψυχή, *animus:* ἀπηγριωμένῳ τὴν ψ. **1** 3; ὑποδεχομένους ταῖς ψ. Pr. 3

Ω

ὦ θεοί (ex Soph. fr.): **36** 1

ὠθεῖσθαι (MED.), ἐώσατο τοὺς πολεμίους **4** 2

ὠθισμός, *pressio in turba:* μετ' ὠθισμοῦ **27** 3

ὥρα: ἔτους ὥρᾳ (*fervore aestatis*) **22** 4; θέρους ὥραν **27** 1

ὡς, **1.** Comparative, relative adv. of manner: *ut*, 'as' **3** 1; **13** 3; **15** 1; **16** 6; **31** 4. **2.** with δή, *quasi, tamquam:* ὡς δὴ πρὸς τύραννον **15** 3; before Participles, (*a*) belonging to the Subject: **14** 3; **31** 2; **32** 1, 2; **34** 2: when the participle (ὤν) is omitted **3** 4; (*b*) belonging to the Object: **5** 2; **15** 6; **23** 2; **30** 2, 3. **3.** with Participles put absolutely in the gen. **9** 3; **25** 3. **4.** with Prepos. ὡς ἐπὶ θέαμα κάλλιστον **34** 4. As a Conjunction with fut. partic. to denote purpose: **12** 4; ὡς δή τινα δυσθυμίαν παρέξων **19** 2; **22** 5; **23** 2; **25** 1; **34** 4. **5.** Declarative in Objective sentences **6** 3; **7** 4; **8** 1; **12** 6; **16** 4. **6.** consecutive, like ὥστε: **8** 2; **10** 2. **7.** Temporal: *postquam*, 'when': **10** 3; **12** 5; **21** 1; **22** 2; **24** 2; **27** 1, 4; **31** 4; **37** 6. **8.** causal: *quia, quandoquidem:* **16** 2; **19** 3. **9.** In exclamations: ὡς ἀναξίως **15** 5

ὥσπερ, comparative, 'even as', 'just as', Pr. 1; **6** 2; **15** 5; **16** 4; **26** 2; **35** 2, 3; **38** 3. *tamquam:* **11** 3; **17** 1; **23** 5; **39** 1

ὥστε, consecutive, *ita ut*, 'so as to', 'for to': c. acc. et infin. (*a*) with οὕτως in preceding clause: **3** 3; **7** 1; **19** 3; **22** 3; **23** 4; **25** 2; **35** 1. (*b*) without correlative in preceding clause: **7** 5; **17** 2; **21** 4; **36** 1. **2.** c. indic. to express the actual consequence, 'so as that' **28** 3. **3.** to express the Condition on which: **34** 1. **4.** At the beginning of a sentence to mark a strong conclusion, *itaque, quocirca:* **15** 6

ὠφέλεια[2], *praeda bello facta* quae privatis cedit)(τὰ λάφυρα *spolia* quae ad publicum pertinent: μεγάλαις ἐντυγχάνοντες ὠ. **29** 2

Cf. Polyb. 1, 20, 1; 2, 8, 8 ἡ κατὰ θάλατταν ὠ., 2, 22, 5; 3, 80, 3 χώρα γέμουσα ὠφελείας (*regio dives praeda*), 4, 75, 8 παντοδαπὴ ὠ. (*omne genus praedae*), 3, 82, 8 οἱ ἐκτὸς παρεπόμενοι τὰ στρατόπεδα τῆς ὠφελείας χάριν (*qui sequuntur castra praedae causa*); and in plural 1, 20, 1; 1, 13, 2; 3, 51, 11; 3, 86, 10; 10, 16, 4

ὠφελεῖσθαι (PASS.), *adiuvari:* ὠφελῆσθαι **15** 2. *praedari:* ἐκ τῆς πολεμίας ὠφελεῖσθαι **24** 3. Cp. n. to c. **29** 2

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